The
International Critical Commentary
on the Holy Scriptures of the Old and New Testaments.

UNDER THE EDITORSHIP OF

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EDITORS' PREFACE

THERE are now before the public many Commentaries, written by British and American divines, of a popular or homiletical character. *The Cambridge Bible for Schools*, the *Handbooks for Bible Classes and Private Students*, *The Speaker's Commentary*, *The Popular Commentary* (Schaff), *The Expositor's Bible*, and other similar series, have their special place and importance. But they do not enter into the field of Critical Biblical scholarship occupied by such series of Commentaries as the *Kurzgefasstes exegetisches Handbuch zum A. T.*; De Wette's *Kurzgefasstes exegetisches Handbuch zum N. T.*; Meyer's *Kritisch-exegetischer Kommentar*; Keil and Delitzsch's *Biblischer Commentar über das A. T.*; Lange's *Theologisch-homiletisches Bibelwerk*; Nowack's *Handkommentar zum A. T.*; Holtzmann's *Handkommentar zum N. T.* Several of these have been translated, edited, and in some cases enlarged and adapted, for the English-speaking public; others are in process of translation. But no corresponding series by British or American divines has hitherto been produced. The way has been prepared by special Commentaries by Cheyne, Ellicott, Kalisch, Lightfoot, Perowne, Westcott, and others; and the time has come, in the judgment of the projectors of this enterprise, when it is practicable to combine British and American scholars in the production of a critical, comprehensive Commentary that will be abreast of modern biblical scholarship, and in a measure lead its van.

Messrs. Charles Scribner's Sons of New York, and Messrs. T. & T. Clark of Edinburgh, propose to publish such a series of Commentaries on the Old and New Testaments, under the editorship of Prof. C. A. BRIGGS, D.D., D.Litt., in America, and of Prof. S. R. DRIVER, D.D., D.Litt., for the Old Testament, and the Rev. ALFRED PLUMMER, D.D., for the New Testament, in Great Britain.

The Commentaries will be international and inter-confessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation. They are designed chiefly for students and clergymen, and will be written in a compact style. Each book will be preceded by an Introduction, stating the results of criticism upon it, and discussing impartially the questions still remaining open. The details of criticism will appear in their proper place in the body of the Commentary. Each section of the Text will be introduced with a paraphrase, or summary of contents. Technical details of textual and philological criticism will, as a rule, be kept distinct from matter of a more general character; and in the Old Testament the exegetical notes will be arranged, as far as possible, so as to be serviceable to students not acquainted with Hebrew. The History of Interpretation of the Books will be dealt with, when necessary, in the Introductions, with critical notices of the most important literature of the subject. Historical and Archæological questions, as well as questions of Biblical Theology, are included in the plan of the Commentaries, but not Practical or Homiletical Exegesis. The Volumes will constitute a uniform series.

The International Critical Commentary

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REVELATION. The Rev. ROBERT H. CHARLES, M.A., D.D., sometime Professor of Biblical Greek in the University of Dublin.

THE BOOKS OF CHRONICLES

A CRITICAL AND EXEGETICAL COMMENTARY

ON

THE BOOKS OF CHRONICLES

BY

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TO

BENJAMIN WISNER BACON
FRANK CHAMBERLAIN PORTER
AND
WILLISTON WALKER
OF THE
FACULTY OF THE YALE DIVINITY SCHOOL
THIS WORK IS DEDICATED IN
RECOGNITION OF AFFECTIONATE COMRADESHIP
DURING MANY YEARS

PREFACE

THIS Commentary has been prepared not less for the readers of the Revised Version of the English Bible than for those of the Hebrew Text. Hebrew words, it is true, appear at times in the main comment. They have been frequently introduced to illustrate the origin of different readings arising through a similarity of letters; then their force is clear without a knowledge of the language. They also appear in connection with certain genealogies, notably those of 1 Ch. VII, VIII, where without their introduction critical comment would be impossible. Elsewhere in ignoring them the reader unacquainted with Hebrew will find the comment clear though less ample.

The Books of Chronicles are secondary; they are of interest mainly through the new view which they give of Israel's history compared with the earlier narratives. This fact has been constantly kept in mind in the preparation of this Commentary. Certain readers will doubtless feel that conclusions in details should have been given with more dogmatism and that the word "probably" should less often occur. But about many matters of detail I am far from certain, although I have no doubt of the general historical, or rather unhistorical, character of Chronicles. I have aimed also to make the work comprehensive in giving the opinions of others.

In regard to the literary structure of 1 and 2 Chronicles I cannot follow the view of those who regard the author throughout as a mere copyist, nor yet of those who hold that apart from his Old Testament quotations he composed freely with no recourse for information to other written sources. I have given the view of a free composition but allowed a recourse to non-canonical written sources. I have given marks of unity of style in portions alleged by some to come from other writers, although I am fully aware

that if the Chronicler were a copyist these marks of unity might be due to his main source. I have little sympathy with that subjective criticism which prescribes beforehand an author's scheme of composition and then regards all contrary to this scheme as interpolations or supplements. Inconsistencies or redundancies are not proofs of a lack of unity of authorship, especially in the work of the Chronicler.

Agreeably to the other volumes of this series, *Yahweh* appears regularly as the name of Israel's deity. But this transliteration of *Yodh* (י) by y and *Waw* (ו) by w has not been applied in other proper names, since in a commentary on books containing so many proper names as 1 and 2 Chronicles, designed to be used in connection with the Revised English Version, it seemed best to retain the spelling of the proper names given in that version. Medial *Aleph* (א) and initial, medial, and final *'Ayin* (ע) in italicised names on their first appearance, but not necessarily on their immediate repetition or in juxtaposition with the Hebrew letters, have been represented by the smooth and rough breathings ('‘). The hard letters *Ḥeth* (ח), *Ṭeth* (ט), *Ṣadhe* (צ), and *Ḳoph* (ק) have been represented by *ḥ*, *ṭ*, *ẓ*, and *ḳ*. (The introduction of *ṣ* instead of *ẓ* would have been too violent a change.) But none of these marks have been introduced, except incidentally, in the Roman type, and in some familiar names like that of *Israel* they do not appear. Modern geographical names appear in the spelling of the authorities cited.

The completion of this volume had already been much delayed through serious illness, when in January, 1906, I suddenly lost the sight of nearly one-half the field of vision in both eyes. I felt then that I should relinquish my task, but Professor Briggs, the general editor, persuaded me to continue it and kindly allowed me to use the services of an assistant. I was fortunate in securing those of Doctor Madsen, a pupil of Prof. C. C. Torrey. He has worked jointly with me upon the book since that date, and while I am solely responsible for the work, his name properly appears upon the title-page. The parts which he has especially prepared under my direction are sections seven, eight, and of nine the Literature, of the Introduction, the commentary and notes on

1 Ch. XXI–XXIX, which had formed the subject of his doctor's thesis, and the textual notes on 2 Ch. XX–XXXVI. He has also amplified my own comment and textual notes on other portions and contributed notes on the composition of 1 Ch. I–IX, XV, XVI, and 2 Ch. I–IX. He worked out the restoration of the genealogy of Zebulun, 1 Ch. VII, and I am also indebted to him for most efficient aid in preparing the manuscript for the press and in proof-reading.

I wish also to express my appreciation for assistance rendered in many ways by Prof. C. C. Torrey, of Yale University. Too much cannot be said of the care exercised by the publishers in carrying this work through the press.

This volume has many shortcomings, but I trust that it will fill a needed place, since nothing similar has been published in English later than Zoeckler's commentary in Lange's Commentary in 1876.

EDWARD LEWIS CURTIS.

NEW HAVEN, CONN.,
May, 1910.

CONTENTS

ABBREVIATIONS.

I. TEXTS AND VERSIONS.

𝔄	= Arabic Version.
ARV.	= American Revised Version.
ARVm.	= American Revised Version, marginal reading.
AV.	= Authorized Version.
D	= Deuteronomic portions of the Old Testament, or their author.
Dtic.	= Deuteronomic.
E	= Elohistic (Ephraimitic) portions of the Hexateuch, or their author.
ERV.	= English Revised Version.
EVs.	= English Versions.
𝔊	= Received Greek Version.
𝔊 (of 1 Esd.)	= The Greek text of 1 Esdras (probably original Septuagint and available for 2 Ch. 35. 36).
$\mathfrak{G}^{*}$	= Original Greek where leading MSS. (uncials) are corrupt.
$\mathfrak{G}^{\aleph}$	= Sinaitic codex.
$\mathfrak{G}^{A}$	= Alexandrian codex.
$\mathfrak{G}^{B}$	= Vatican codex (as pub. by Swete).
$\mathfrak{G}^{Comp.}$	= Complutensian edition (1514–17).
$\mathfrak{G}^{L}$	= Lucianic recension (Lagarde's edition).
$\mathfrak{G}^{N}$	= Basilian - Vatican codex (= XI Holmes and Parsons).
𝕳	= Hebrew consonantal text.
H	= Holiness Code of the Hexateuch.
Hex.	= Hexateuch.
J	= Yahwistic (Judaic) portions of the Hexateuch, or their author.
JE	= The narrative of J and E combined.

Kt.	= K^{e}thib, the Hebrew text as written.
𝔏	= Old Latin Version.
𝔐	= The Massoretic pointed text.
M	= Kittel's primary Midrashic source of the Chronicler.
M^{2}	= Kittel's secondary Midrashic source of the Chronicler.
NT.	= New Testament.
OT.	= Old Testament.
P	= Priestly portions of the Hexateuch, or their author.
Qr.	= Q^{e}re, the Hebrew text as read.
R	= Redactor, or editor.
RV.	= Revised Version.
RVm.	= Revised Version, marginal reading
𝔖	= Syriac Peshitto Version.
𝔖^{A}	= Ambrosian codex.
𝔗	= Targum or Aramaic Version.
𝔙	= Vulgate Version
𝔙^{A}	= Amiatine codex.
Vrss.	= Versions, ancient.

II. BOOKS OF THE OLD AND NEW TESTAMENTS.

Am.	= Amos.
BS.	= The Wisdom of Jesus Ben Sira, or Ecclesiasticus.
1, 2 Ch.	= 1, 2 Chronicles.
Ch.	= *id.*, taken together.
Col.	= Colossians.
1, 2 Cor.	= 1, 2 Corinthians.
Ct.	= Canticles = The Song of Songs.
Dn.	= Daniel.
Dt.	= Deuteronomy.
Ec.	= Ecclesiastes.
Eph.	= Ephesians.
1, 2 Esd.	= 1, 2 Esdras.
Est.	= Esther.
Ex.	= Exodus.
Ez.	= Ezekiel.
Ezr.	= Ezra.
Gal.	= Galatians.
Gn.	= Genesis.
Hb.	= Habakkuk.
Heb.	= Hebrews.
Hg.	= Haggai.
Ho.	= Hosea.
Is	= Isaiah.
Jb.	= Job.
Je.	= Jeremiah.
Jn.	= John.
Jo.	= Joel.
Jon.	= Jonah.
Jos.	= Joshua.
Ju.	= Judges.

1, 2 K. = 1, 2 Kings.
K. = *id.*, taken together.

La. = Lamentations.
Lk. = Luke.
Lv. = Leviticus.

Mal. = Malachi.
1, 2 Mac. = 1, 2 Maccabees.
Mi. = Micah.
Mk. = Mark.
Mt. = Matthew.

Na. = Nahum.
Ne. = Nehemiah.
Nu. = Numbers.

Ob. = Obadiah.

Phil. = Philippians.
Pr. = Proverbs.

Ps. = Psalms.

Rev. = Revelation.
Rom. = Romans.
Ru. = Ruth.

1, 2 S. = 1, 2 Samuel.
S. = *id.*, taken together.
S.–K. = The books of Samuel and Kings taken together.

1, 2 Thes. = 1, 2 Thessalonians.
1, 2 Tim. = 1, 2 Timothy.
Tob. = Tobit.

Wisd. = Wisdom of Solomon.

Zc. = Zechariah.
Zp. = Zephaniah.

III. AUTHORS AND WRITINGS.

AHT. = *Ancient Heb. Traditions*, see Hom.
AJSL. = *American Journal of Semitic Languages and Literatures.*
ATC. = *Apparatus for the Textual Criticism of Ch.–Ezr.–Ne.*, see Tor.

Ba. = W. E. Barnes, *Chronicles* in *The Cambridge Bible.*
Baed. = Karl Baedeker, *Palestine and Syria* (cited in second and fourth editions).
Ball = C. J. Ball.
SBOT. = *id.*, *Genesis* in *Sacred Books of the OT.*
Baud. = W. von Baudissen.
BDB. = *Hebrew and English Lexicon of the OT.*, edited by F. Brown, S. R. Driver, C. A. Briggs.
Be. = E. Bertheau, *Die Bücher der Chronik*[2] in *Handbuch zum A. T.*
Bennett = W. H. Bennett.
SBOT. = *id.*, *Joshua* in *Sacred Books of the OT.*

Bn.	= J. Benzinger, *Die Bücher der Könige* and *Die Bücher der Chronik* in *Kurzer Hand-Commentar*.
Arch.	= *id.*, *Hebräische Archæologie*.
Boch.	= S. Bochart.
Boe.	= F. Böttcher.
Bu.	= K. Budde, *Richter und Samuel* in *Kurzer Hand-Commentar zum A. T.*
SBOT.	= *id.*, *Samuel* in *Sacred Books of the OT.*
Bue.	= A. Büchler.
Buhl	= F. Buhl.
GAP.	= *id.*, *Geographie des Alten Palästina.*
Bur.	= C. F. Burney, *Notes on the Hebrew Text of Kings.*
CHV.	= *Composition and Historical Value of Ezra-Nehemiah*, see Tor.
Cor.	= C. H. Cornill.
COT.	= *The Cuneiform Inscriptions and the OT.* (Eng. trans. of *KAT.*[2]), see Sch.
Dav.	= A. B. Davidson.
Syn. §	= *id.*, *Hebrew Syntax.*
DB.	= *Dictionary of the Bible*, usually Hastings'.
Del.	= Franz Delitzsch (alw. when not followed by *Par.*, *v. i.*).
Del.	= Friedrich Delitzsch.
Par.	= *id.*, *Wo lag das Paradies?*
Dill.	= August Dillmann.
Dr.	= S. R. Driver.
Dt.	= *id.*, *Deuteronomy* in *The International Critical Commentary.*
Gn.	= *id.*, *Genesis* in *Westminster Commentaries.*
LOT.	= *id.*, *An Introduction to the Literature of the OT.*
TH.	= *id.*, *A Treatise on the Use of the Tenses in Hebrews.*
TS.	= *id.*, *Notes on the Hebrew Text of the Books of Samuel.*
EBi.	= *Encyclopædia Biblica.*
EHSP.	= *Early Hist. of Syria and Pal.*, see Pa.
Ew.	= H. Ewald.
Ew. §	= *id.*, *Hebrew Grammar.*
Hist.	= *id.*, *History of Israel* (Eng. trans. of his *Geschichte d. V. Israel*).
Exp.	= *The Expositor.*
Expos. T.	= *The Expository Times.*
GAP.	= *Geographie des Alten Palästina* by F. Buhl.

GAS. = George Adam Smith.
HGHL. = *id., The Historical Geography of the Holy Land.*
J. = *id., Jerusalem from the Earliest Times to A. D. 70.*
Ges. = W. Gesenius, *Hebrew Grammar*, ed. E. Kautzsch (Eng. trans. by Collins and Cowley).
GFM. = George Foot Moore.
Gin. = C. D. Ginsburg.
Gl. = E. Glaser.
Skiz. = *id., Skizze der Geschichte und Geographie Arabiens*, vol. II.
Graf = K. H. Graf.
GB. = *id., Gesch. Bücher d. A. T.*
Gray = G. B. Gray.
HPN. = *id., Hebrew Proper Names.*
Nu. = *id., Numbers* in *International Critical Commentary.*
Gu. = H. Gunkel.
Gn. = *id., Genesis* in *Handkommentar z. A. T.*
HC. = *Kurzer Hand-Commentar zum A. T.*
HCM. = *Higher Criticism and the Monuments*, see Sayce.
Hdt. = Herodotus.
Hitz. = F. Hitzig.
H-J. = W. R. Harvey-Jellie.
HJP. = *History of the Jewish People*, see Schür.
Holz. = H. Holzinger.
Gn. = *id., Genesis* in *Kurzer Hand-Commentar.*
Hom. = F. Hommel.
AHT. = *id., Ancient Hebrew Traditions.*
HPM. = *History, Prophecy and the Monuments*, see McC.
Hpt. = Paul Haupt.
HWB.[13] = Gesenius' *Hebräisches und Aramäisches Handwörterbuch über das A. T.*, ed. Buhl.
JBL. = *Journal of Biblical Literature.*
JE. = *Jewish Encyclopædia.*
Jen. = P. Jensen.
Kosmol. = *id., Die Kosmologie der Babylonier.*
J. H. Mich. = J. H. Michaelis, *Uberiores Adnot. in Chron.*
Jos. = Fl. Josephus.
Ant. = *Antiquities.*
BJ. = *Bell. Jud.*
c. Ap. = *contra Apionem.*
JPT. = *Jahrbücher für protestantische Theologie.*
JQR. = *Jewish Quarterly Review.*
Kamp. = A. Kamphausen.

KAT.[3] = *Die Keilinschriften ü. d. A. T.*, see Winck.
Kau. = E. Kautzsch, *Die heilige Schrift d. A. T.*
KB. = *Keilinschriftliche Bibliothek.*
Ke. = C. F. Keil, *Chronicles* in *Biblical Commentary on the OT.*
Kennic. = B. Kennicott.
Ki. = R. Kittel.
  BH. = *id.*, *Biblia Hebraica.*
  Gesch. = *id.*, *Geschichte der Hebräer.*
  Kom. = *id.*, *Die Bücher der Chronik* in *Handkommentar zum A. T.*
  SBOT. = *id.*, *Chronicles* in *Sacred Books of the OT.*
Klo. = August Klostermann.
Koe. § = Fr. E. König, *Lehrgebäude der Hebräischen Sprache.*
Kuenen = A. Kuenen.
  Einl. = *id.*, *Historisch-kritische Einleitung in die Bücher d. A. T.*
LOT. = *An Introduction to the Literature of the OT.*, see Dr.
Mar. = J. Marquart.
McC. = J. F. McCurdy.
HPM. = *id.*, *History, Prophecy and the Monuments.*
Mov. = F. C. Movers.
MuNDPV. = *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.*
MVAG. = *Mittheilungen der vorderasiatischen Gesellschaft.*
NCB. = *New Century Bible.*
Now. = W. Nowack.
  Arch. = *id.*, *Lehrbuch d. Hebräischen Archäologie.*
Oe. = S. Oettli, *Die Bücher der Chronik* in *Kurzgefasster Kommentar.*
OLZ. = *Orientalische Litteratur-Zeitung.*
Onom. = *Onomastica Sacra* (ed. Lagarde).
OTJC.[2] = *Old Testament in the Jewish Church*, see WRS.
Pa. = L. B. Paton.
  EHSP. = *id.*, *The Early History of Syria and Palestine.*
PRE. = Herzog's *Real-Encyclopädie für protestantische Theologie und Kirche.*
Ptol. = Claudius Ptolemy.
Ri. = E. Riehm.

HWB. = *id., Handwörterbuch d. bibl. Alterth.*
Rob. = Edward Robinson.
BR. or *Res.* = *id., Biblical Researches in Palestine, etc.,* also *Later Biblical Researches, i. e.,* Vol. III of second ed.
Sayce = A. H. Sayce.
HCM. = *id., Higher Criticism and the Monuments.*
Pat. Pal. = *id., Patriarchal Palestine.*
SBOT. = *The Sacred Books of the Old Testament,* ed. by Paul Haupt.
Sch. = E. Schrader.
COT. = *id., Cuneiform Inscriptions and the Old Testament.*
Schür. = E. Schürer.
Gesch. = *id., Geschichte des jüdischen Volkes im Zeitalter Jesu Christe.*
HJP. = *id., History of the Jewish People in the Time of Jesus Christ* (Eng. trans. of the second ed. of the above).
Sk. = J. Skinner, *Kings* in *New Century Bible.*
Sm. = H. P. Smith, *The Books of Samuel* in *International Critical Commentary.*
Smd. = R. Smend.
List. = *id., Die Listen der Bücher Esra und Nehemiah.*
SS. = C. Siegfried and B. Stade, *Hebräisches Wörterbuch.*
St. = B. Stade.
Gesch. = *id., Geschichte des Volkes Israel.*
SBOT. = *id.,* with Sw., *The Books of Kings* in *Sacred Books of the OT.*
Sw. = F. Schwally, *v. s.*
SWP. = *Survey of Western Palestine.*
Th. = O. Thenius.
TKC. = T. K. Cheyne.
Tor. = C. C. Torrey.
ATC. = *id., Apparatus for the Textual Criticism of Chronicles–Ezra–Nehemiah* in *OT. Semitic Studies, Harper Memorial* II.
CHV. = *id., The Composition and Historical Value of Ezra–Nehemiah* in *Zeitschrift für die altest. Wissenschaft, Beihefte* 2.
Trom. = A. Trommius.
Concord. = *id., Concordantiæ Græcæ in Septuaginta Interpretes.*
We. = Julius Wellhausen.
Comp. = *id., Die Composition des Hexateuchs.*

DGJ.	= *id., De Gentibus et Familiis Judæis quæ in* 1 *Chr.* 2. 4 *numerantur Dissertatio.*
Prol.	= *id., Prolegomena to the History of Israel.*
TS.	= *id., Der Text der Bücher Samuelis.*
Winck.	= Hugo Winckler.
Gesch. Isr.	= *id., Geschichte Israels.*
KAT.[3]	= *id.*, with H. Zimmern, *Keilinschiften u. Alte Testament.*
WRS.	= W. Robertson Smith.
OTJC.[2]	= *id., Old Testament in the Jewish Church.*
ZA.	= *Zeitschrift für Assyriologie.*
ZAW.	= *Zeitschrift für die Alttestamentliche Wissenschaft.*
ZDMG.	= *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*
ZDPV.	= *Zeitschrift des Deutschen Palästina-vereins.*
Zoe.	= Otto Zöckler, *The Books of Chronicles* in Eng. trans. of Lange's *Commentary.*

Numerals raised above the line immediately following the abbreviation indicate the edition of the work cited.

IV. GENERAL, ESPECIALLY GRAMMATICAL.

abs.	= absolute.
abstr.	= abstract.
acc.	= accusative.
acc. cog.	= cognate acc.
acc. pers.	= acc. of person.
acc. rei.	= acc. of thing.
acc. to	= according to.
act.	= active.
adj.	= adjective.
adv.	= adverb.
ἁπ.	= ἅπαξ λεγόμενον, word or phr. used once.
alw.	= always.
apod.	= apodosis.
Ar.	= Arabic.
Aram.	= Aramaic, Aramean.
art.	= article.
Assy.	= Assyria, Assyrian.
Bab.	= Babylonian.
B. Aram.	= Biblical Aramaic.
c., cc.	= chapter, chapters.
c.	= *circa*, about.
caus.	= causative.
cf.	= *confer*, compare.
cod., codd.	= codex, codices.
cog.	= cognate.
col., coll.	= column, columns.
com.	= commentary.
cp.	= compare.
concr.	= concrete.
conj.	= conjunction.

consec.	= consecutive.
constr.	= construction.
cstr.	= construct.
d. f.	= daghesh forte.
def.	= defective.
del.	= *dele*, strike out.
dittog.	= dittography.
dub.	= dubious, doubtful.
ed.	= edition.
elsw.	= elsewhere.
esp.	= especially.
et al.	= *et aliter*, and elsewhere, and others.
f., *ff.*	= and following.
fem.	= feminine.
fig.	= figurative.
f. n.	= foot-note.
freq.	= frequentative.
gent.	= gentilic.
gen.	= genitive.
haplo.	= haplography.
Heb.	= Hebrew.
Hiph.	= Hiphil of verb.
Hithp.	= Hithpael of verb.
id.	= *idem*, the same.
impf.	= imperfect.
imv.	= imperative.
indef.	= indefinite.
i. e.	= *id est*, that is.
inf.	= infinitive.
ins.	= inscription, inscriptions.
intrans.	= intransitive.
Intro.	= Introduction.
juss.	= jussive.
l.	= list of the peculiarities of Ch. in Introduction, pp. 28–36.
l. c.	= *loco citato*, in the place before cited.
lit.	= literal, literally.
masc.	= masculine.
mod.	= modern.
n.	= note.
NH.	= New Hebrew.
Niph.	= Niphal of verb.
obj.	= object.
oft.	= often.
p., pp.	= page, pages.
pers.	= person.
pass.	= passive.
pf.	= perfect.
Pi.	= Piel of verb.
pl.	= plural.
pred.	= predicate.
preg.	= pregnant.
prep.	= preposition.
prob.	= probable.
pron.	= pronoun.
ptc.	= participle.
Pu.	= Pual of verb.
q. v.	= *quod vide*, which see.
refl.	= reflexive.
rel.	= relative.
Sab.	= Sabean.
sf.	= suffix.
sg.	= singular.
sq.	= followed by.
subst.	= substantive.
Syr.	= Syriac.

t. = times (following a number).
trans. = transitive.
text. n. = textual note.
v., vv. = verse, verses.
v. = *vide*, see.
vb. = verb.
v. i. = *vide infra*, see below (usually textual note on same verse).
viz. = *videlicet*, namely, to wit.
v. s. = *vide supra*, see above (usually general remark on same verse).

V. OTHER SIGNS.

† indicates all passages cited.
‡ indicates all passages in Ch.–Ezr.–Ne. cited.
‖ parallel, of words or clauses chiefly synonymous.
= equivalent, equals.
\+ plus, denotes that other passages might be cited.
√ = the root, or stem.
׳ = sign of abbreviation in Hebrew words.
וגו׳ = וְגוֹמֵר, and so forth.
י״ = Yahweh.
* indicates that Massoretic text has not been followed, but either Vrss. or conjectural emendations.

Biblical passages are cited according to the Hebrew enumeration of chapters and verses: where this differs in the English, the reference to the latter has usually (except in textual notes) been added in parentheses.

INTRODUCTION.

§ 1. NAME AND ORDER.

The Hebrew name for 1 and 2 Chronicles, which were counted as one book in the Hebrew Canon, was *Dibrê hayyamim* (דִּבְרֵי הַיָּמִים), *The events of days* or *times*, *Daily events*. This expression preceded by the word *book* is of frequent occurrence in 1 and 2 K. (*cf.* 1 K. $14^{19.\ 29}$ $15^{7.\ 23.\ 31}$ and oft.), also in Est. 2^{23} 6^{1} 10^{2} and 1 Ch. 27^{24} and Ne. 12^{23}, but always (except Est. 2^{23} 6^{1} and Ne. 12^{23}) with *the days* defined, as, for example, the book of the days *of King David* (1 Ch. 27^{24}), or of the days *of the Kings of Israel* (1 K. 14^{19}). Thus also the Targum further defines the days of this title as "from the days of antiquity" (דמן יומי עלמא) (*PRE.*[3] iv. p. 85). It is not altogether unlikely that originally *of the Kings of Judah* belonged to this Hebrew title (*cf.* the title in $\mathfrak{G}^{A}$ immediately mentioned).

The Greek title was originally *The things omitted concerning the kings of Judah* in a twofold division (*παραλειπομενων* Βασιλεων Ιουδα *α*, ditto *των* Βασιλειων Ιουδα *β* $\mathfrak{G}^{A}$ Swete). The other uncials omit Βασιλεων Ιουδα and *των* Β′ Ι′, but the originality of this addition is witnessed by the nomenclature in the Ethiopic Church and by the Syriac version (Bacher, *ZAW.* xv. 1895, p. 305). This Greek title was appropriate, since the material of 1 and 2 Ch. apparently supplements the narratives of 1 and 2 S. and 1 and 2 K.

Jerome, while retaining the Greek title *Paralipomenon*, suggested that of *Chronicles*, "since," he said, remarking on the Hebrew title, "we might more significantly call it the chronicle of the whole of sacred history." (*Quod significantius Chronicon*

totius divinæ historiæ possumus appellare) (*Prol. galeat.*). Thus arose the name adopted in our English versions. Luther used the same in his translation *Die Chronika.*

In the printed Hebrew Bibles Chronicles is the last book of the "Writings" or the third division of the Hebrew Canon. This is its place according to the Talmud and the majority of Hebrew MSS. Some MSS., however, among them the St. Petersburg Babylonian Codex and two in the British Museum, and the Spanish codices generally, place Chronicles at the beginning of the Hagiographa. A Massoretic treatise, *Adahath Debharim* (1207 A.D.), declares this to have been the orthodox Palestinian order. This, however, is very doubtful. Chronicles by its late composition and supplementary character correctly finds its place at the close of the Hebrew Canon. The references in Mt. 23^{35} suggest also that at the time of Christ, or the collection of his sayings, this book closed the Canon. The transposition to the beginning of the Hagiographa probably was because the bulk of its history preceded the dates assigned for most of the remaining Hagiographa. (On the order of the Hagiographa see Paton's *Esther*, pp. 1–3; Ginsburg's *Introduction*, pp. 1–8.) While in rabbinical literature Chronicles was regarded with suspicion, its historical accuracy being doubted by Talmudic authorities and it being held to be a book for homiletical interpretation, yet its canonicity, as some have thought, never seems really to have been questioned (*JE.* iv. p. 60; Buhl, *Canon and Text of the OT.* p. 31).

In the Greek version Chronicles follows the Books of Kings (which include 1 and 2 S.). Occasionally it precedes them or drops out altogether. But these variations were local or individual and find no support in the uncial MSS. of the Greek Bible (Swete, *Intro. to the OT. in Greek*, p. 397). The order in the English Bible is derived from the Greek through its use in the Vulgate.

§ 2. THE RELATION OF CHRONICLES TO EZRA AND NEHEMIAH.

The Books of Chronicles are usually assigned to the same author as that of Ezra and Nehemiah, which also are reckoned in the Hebrew Canon as one book. This is not only the general opin-

ion of modern scholarship, but also was that of the Talmud, which ascribed them to Ezra. (*Baba bath* f. 15. 1 *Ezra scripsit librum suum et genealogiam in libro Chronicorum ad se.*) This also was the general view of the rabbins, the Church fathers, and the older commentators, at least as far as the Book of Ezra was concerned, that both that book and Chronicles were written by the same author, presumably Ezra. (For a list of those holding this opinion see Zoe. pp. 8 *f.*) (Owing to the separation of Nehemiah from Ezra and the memoirs of Nehemiah being written in the first person, the view became widely prevalent that Nehemiah was the author of the book called by his name.) The reasons for finding a common authorship of Chronicles and Ezra–Nehemiah are as follows:—

(1) The ending of Chronicles and the beginning of Ezra are the same (2 Ch. $36^{22\,f.}$ = Ezr. 1^{1-3a} to *go up*). This suggests that they were originally one work, a common portion of each book being retained at their point of separation when they were cloven asunder, that their original unity might be recognised. This argument, of course, only has force in view of the order of the books in the Hebrew Canon. The abrupt close of 2 Ch. is most naturally explained on the ground that originally it was continued by the story of the return given in Ezr. 1.

The separation in the Canon is apparently due to the fact that the contents of Ezra–Nehemiah were regarded as the more important, since its narrative was a proper continuation of the sacred history already canonised in 1 and 2 S. and 1 and 2 K., and its narrative chronologically concluded the history of Israel; while Chronicles was only supplementary to 1 and 2 S. and 1 and 2 K., and therefore was not at first very highly valued and was only at a later period received into the Canon.

Zoe., following Bleek (*Einl.*^{4} § 149), doubts the unity of authorship and thinks the identity of 2 Ch. $36^{22\,f.}$ and Ezr. 1^{1-3a} better explained as coming from an editor (the author of 1 and 2 Ch.) who wished the second of two distinct works to be recognised as a kind of continuation of the first. He also holds that the plan of Ezra–Nehemiah in presenting recent history is against an original immediate connection with 1 and 2 Ch. (pp. 9 *f.*).

(2) The same general character pervades both works. Both show a fondness for the following particulars:—

A. Genealogical and other lists of families and persons.

Thus in Chronicles are the genealogies of the families of the twelve tribes and the houses of Saul and David (1 Ch. 1–8); the inhabitants of Jerusalem (9^{1-21}); the mighty men in David's armies (11^{26-47}); David's recruits at Ziglag ($12^{3-7.\ 9-14.\ 20}$); the Levites, priests, and musicians that assisted in the removal of the ark ($15^{5-11.\ 17-24}$); the families of the Levites (23^{6-23}); the twenty-four courses of priests (24^{1-19}); heads of families, Kohathites and Merarites (24^{20-31}); the twenty-four courses of singers, their names twice repeated (25^{1-31}); the courses of gate-keepers (26^{1-19}); overseers of the Temple treasury (26^{20-28}); Levitical officers outside the Temple (26^{29-32}); the twelve commanders of the twelve courses of the army (27^{1-15}); the princes of the tribes of Israel (27^{16-24}); the twelve officers over David's substance (27^{25-31}); princes, Levites, and priests sent by Jehoshaphat to give instruction in the law (2 Ch. 17^{7-8}); Levitical captains under Jehoiada (23^{1}); Levitical leaders in cleansing the Temple and Levites in charge of offerings in Hezekiah's reign (29^{12-14} 31^{12-16}); Levites mentioned in connection with the repair of the Temple and the distribution of offerings at the passover festival in the reign of Josiah ($34^{8.\ 12}$ 35^{9}). These are paralleled in Ezra–Nehemiah by the lists of the leaders, and of the families of the laity, the priests, the Levites, the singers, the gate-keepers, the Nethinim, the servants of Solomon, and those without genealogy who returned with Zerubbabel (Ezr. 2^{2-61} Ne. 7^{7-63}); by the lists of those who returned with Ezra (Ezr. 8^{2-4}); of those both priests, Levites, singers, gate-keepers, and laity who had foreign wives (Ezr. 10^{18-43}); of those who signed the covenant, the governor, priests, Levites, and chiefs of the people (Ne. 10^{1-28}); of the priests and Levites who participated in the promulgation of the law (Ne. $8^{4.\ 7}$ $9^{4ff.}$); of the builders of the wall of Jerusalem (Ne. 3^{1-32}); of the princes (?), priests, and Levites who participated in the dedication of the wall (Ne. $12^{32-36.\ 41-42}$); of the residents of Jerusalem (corresponding to the list of 1 Ch. 9) (Ne. 11^{4-19}). We also have pedigrees corresponding to those in Chronicles, those of Ezra (Ezr. 7^{1-5}) and of Jaddua (Ne. 12^{10-11}).

B. Both works show a fondness for the description of the celebrations of special religious occasions.

In 1 and 2 Ch. are descriptions of the bringing up of the ark (1 Ch. 15–16), of the dedication of the Temple (2 Ch. 5–7^{10}), of the restoration of the worship of Yahweh and the celebration of the passover under Hezekiah (2 Ch. 29–31), and of the passover under Josiah (2 Ch. 35); and in Ezra–Nehemiah are descriptions of the erection of the altar at

the time of Joshua and Zerubbabel (Ezr. 3), of the dedication of the Temple (Ezr. 6^{16-18}), of the celebration of the passover (Ezr. 6^{19-22}), of the celebration of the Feast of Tabernacles in connection with the reading of the law (Ne. 8^{13-18}), and of the dedication of the walls (Ne. 12^{27-43}).

C. In the attention paid to the priests, the Levites, and especially to the musicians or singers and the gate-keepers, which latter classes are not mentioned elsewhere in the OT.

The musicians are mentioned in 1 Ch. $6^{16\,ff.\,(31\,ff.)}$ 9^{33} $15^{16-21.\,27\,f.}$ 16^{4-42} 23^{5} c. 25 2 Ch. $5^{12\,ff.}$ 7^{6} $8^{14\,f.}$ $20^{19.\,21}$ $23^{13.\,18}$ $29^{25-28.\,30}$ $30^{21\,f.}$ 34^{12} 35^{15} and in Ezr. $3^{10\,f.}$ Ne. 11^{17} $12^{8.\,24.\,27-29.\,45-47}$ $13^{5.\,10}$. The gate-keepers are mentioned (often with the singers) in 1 Ch. 9^{17-29} $15^{18.\,23.\,24}$ 16^{38} 23^{5} $26^{1.\,12-19}$ 2 Ch. 8^{14} $23^{4.\,19}$ 31^{14} 34^{13} 35^{15} and in Ezr. $2^{42.\,70}$ 7^{7} 10^{24} Ne. $7^{1.\,45}$ $10^{29\,(28)}$ 11^{19} $12^{25.\,45.\,47}$ 13^{5} (Be. pp. xiv. *f.*).

Thus, whatever are the sources of these writings, exactly the same interest and motive of compilation or authorship appear in both, hence the conclusion that both are from the same person is irresistible. This is still further supported by the following fact:—

(3) Both works exhibit in a marked degree the same linguistic peculiarities. This is fully exhibited in the list of the Chronicler's peculiarities of diction given on pp. 27 *ff.*

§ 3. DATE.

The data for determining the exact period of 1 and 2 Ch. taken from those books are very meagre. The books close with a reference to a decree of Cyrus in the first year of his reign (537 B.C.), hence they cannot be earlier than that date. Money also is reckoned in darics (1 Ch. 29^{7}), the Persian coinage introduced by Darius I. (521–486 B.C.), hence they do not fall within the beginnings of the Persian period (537–332 B.C.). Then again the genealogy of David's family is apparently brought down to the sixth generation after Zerubbabel (who flourished 537+) (1 Ch. 3^{19-24}). This makes the date for 1 and 2 Ch., reckoning thirty years for a generation, not earlier than about 350 B.C. The Greek, Syriac, and Latin texts, however, read 1 Ch. 3^{19-24} differently (see *in loco*), bringing the genealogy down to the eleventh generation after Zerubbabel. This would place the date, reckoning again thirty

years for a generation, at about 200 B.C. Thirty years, however, are probably longer than an actual generation among the Hebrews. Kamphausen reckoning on the descent of the Hebrew kings fixes the length at twenty-three years (*Chronologie der hebr. Könige*, pp. 38 *f.*); Kittel makes a generation even less, only twenty years (*Kom.* p. 26). On this last basis eleven generations after Zerubbabel would extend only to about 300 B.C. Yet 𝔊, 𝔖, and 𝔙 probably have simply interpreted the difficult 𝔐 text, and hence do not really furnish a trustworthy basis for a date. The reading of the Vrss. was preferred by Kuenen (*Einl.* I. 2, § 29, 1); also by Wildeboer (*Die Litteratur des A. T.* § 25, 2).

But since 1 and 2 Ch. originally were joined to Ezra–Nehemiah, the period of the Chronicler can also be determined from those books. The list of the high priests given in Ne. $12^{10 f. 22 f.}$ extends to Jaddua, who according to Josephus (*Ant.* xi. 7, 8) was high priest in the time of Alexander the Great. Darius is referred to as the *Persian* (Ne. 12^{22}) in a way that suggests that the Persian kingdom had already fallen and that the time of Alexander (336–323 B.C.) had been reached. Thus the close of the fourth century B.C., or 300, may be confidently given as the period of the Chronicler.

The scholars who regarded Ezra as the author of 1 and 2 Ch. and also of the Book of Ezra, have refused to allow the implications just mentioned drawn from 1 Ch. 3^{19-24}, holding either that the passage contained no list of six or more generations after Zerubbabel (Davis, *DB.* p. 125), or that it was an insertion (Keil held both of these views, *Comm.* p. 82); and likewise those who held that Nehemiah wrote his book have regarded the lists of priests in Ne. 12^{1-26} either as an insertion (Lange Crosby, *Ne.* p. 2) or as a list of descendants of the priestly family, the last of whom, Jaddua, might have been known to Nehemiah in his extreme old age (Keil, *Intro.*, trans. by Douglas, § 149).

§ 4. PLAN, PURPOSE, AND HISTORICAL VALUE.

The Books of Chronicles are a history of the kingdom of Judah from the enthronement of David to the fall of Jerusalem. This history begins with a long introduction, consisting in the main of a series of genealogical tables, showing the origin of Israel from the beginning of mankind, and their connection with other peoples

(material derived from the Hexateuch), and giving likewise the clans or families of the tribes of Israel, with particular regard to those of Levi, Judah, and Benjamin (the three tribes most important for the post-exilic community), and also a list of the inhabitants of Jerusalem (1 Ch. 1–9). Then commences the history proper, introduced with an account of the death of Saul (1 Ch. 10). This history is written throughout from a priestly point of view. The writer is concerned above everything else with the life of Israel centred in the worship at the Temple in Jerusalem. He dwells at length upon the removal of the ark by David (1 Ch. 13, 15–16); upon his thought of a temple (1 Ch. 17) and his preparations for its building (1 Ch. 21, 22, 28, 29); upon its structure and furniture and dedication under Solomon (2 Ch. 2–7); upon its repairs in the reigns of Joash, Hezekiah, and Josiah (2 Ch. 24^{4-14} 29^{3-19} 34^{8-13}). And in connection with these last two repairs are given notable descriptions of passover festivals celebrated at the Temple (2 Ch. 30, 35^{1-19}).

The ministry of the Temple is also fully described. The divisions of the Levites and the priests and the singers and the gatekeepers, which are represented as established by David, are given at length (1 Ch. 23–26). These ministers also not only take a prominent part in all the events connected with the Temple mentioned above, but appear repeatedly in other history. Priests and Levites resort unto Rehoboam on the division of the kingdom (2 Ch. $11^{13\,f.}$). They are appointed by Jehoshaphat as teachers of the law (2 Ch. $17^{8\,f.}$) and as judges (2 Ch. $19^{8\,ff.}$). Levites take a prominent part in the coronation of Joash and the death of Athaliah (2 Ch. $23^{1\,ff.}$). Priests withstand Uzziah when he would burn incense in the Temple (2 Ch. $26^{17\,ff.}$).

The activity of the singers, or musicians, is prominent. They are mentioned not only in connection with the removal of the ark (1 Ch. 15, 16) and the dedication of the Temple (2 Ch. $5^{12\,f.}$), but they appear with the army of Jehoshaphat (2 Ch. 20^{19}), at the coronation of Joash (2 Ch. 23^{13}), at the cleansing of the Temple and the celebration of the passover under Hezekiah (2 Ch. $29^{12\,b.\ 14.\ 25-28.\ 30}$ 30^{21}), and at similar events under Josiah (2 Ch. 34^{12} 35^{15}). Their descent is also elaborately given (1 Ch. $6^{18-32\ (33-47)}$).

The writer, then, is of the same school as the author of the Priests' Code. Equally with him he delights in all that pertains to the ministry of the sanctuary. He also has the same fondness for statistics, and exhibits repeatedly similar exaggerations. He gives the weight or value of the gold 100,000 talents, silver 1,000,000 talents, which David prepared as king for the Temple (1 Ch. 22^{14}); also 3,000 talents of gold and 7,000 of silver which David gave from his private purse (1 Ch. 29^{4}); and then again of gold 5,000 talents and 10,000 darics, of silver 10,000 talents, of brass 18,000 talents, of iron 100,000 talents, contributed by the rulers for the building of the Temple (1 Ch. 29^{7}); and likewise he gives in thousands the number of sheep and cattle offered at religious festivals (1 Ch. 29^{21} 2 Ch. $29^{32\,f.}$ 30^{24} $35^{8\,f.}$); and the number of warriors: those who came to make David king, from the tribes of Israel, 6,800, 7,100, 4,600, 3,700, 3,000, 20,800, 18,000, 50,000, 37,000, 28,600, 40,000, and 120,000 (1 Ch. $12^{24-38\ (23-37)}$); the officers of David in twelve divisions of 24,000 each, one division serving a month (1 Ch. 27^{1-15}); the warriors of Rehoboam 180,000 (2 Ch. 11^{1}); of Abijah 400,000 (2 Ch. 13^{3}); of Jeroboam 800,000, of whom 500,000 were slain (2 Ch. $13^{3.17}$); of Asa from Judah 300,000, from Benjamin 280,000 (2 Ch. 14^{8}), and of Zerah his opponent 1,000,000 (2 Ch. 14^{9}); of Jehoshaphat in five divisions of 300,000, 280,000, 200,000, 200,000, and 180,000 each (2 Ch. 17^{14-18}); of Amaziah 300,000 and 100,000 more who were hired (2 Ch. $25^{5\,f.}$); of Uzziah 307,500 under 2,600 chiefs (2 Ch. 26^{12}); and of Ahaz (the total number of whose warriors is not given) 120,000 who were slain in one day (2 Ch. 28^{6}).

The writer likewise, after the manner of P, indulges in registers of names. These not only appear in the genealogical tables of the introduction (1 Ch. 1–9) and in the classification of the ministers of the Temple and the officers of David (1 Ch. 23–27), but in lists of heroes who came to David at Ziglag (1 Ch. 12^{1-22}); of priests, Levites, musicians, and gate-keepers who took part in the removal of the ark (1 Ch. 15–16^{6}); of princes, Levites, and priests sent throughout the land to give instruction in the law (2 Ch. $17^{7\,f.}$); of captains (Levites) who conspired to place Joash on the throne (2 Ch. 23^{1}); of heads of the children of Ephraim who commanded the return of

the captives of Judah in the reign of Ahaz (2 Ch. 28^{12}); of Levites who assisted Hezekiah in cleansing the Temple (2 Ch. 29^{12-14}); of superintendents of offerings (Levites), also in the reign of Hezekiah (2 Ch. $31^{12 f.}$); of overseers of the repair of the Temple, and of rulers of the Temple (all Levites) under Josiah (2 Ch. 34^{12} $35^{8 f.}$).

The history is thus throughout of the character of the Priests' Code, both in its subject-matter and form of presentation, and is written entirely from the point of view of that legislation and thus as a supplement to 1 and 2 S. and 1 and 2 K. The priestly history of Israel of the earlier books ceases with the concluding stories of the Book of Judges. Samuel and Kings, while witnessing to a few examples of priestly revision, convey no picture of Israel's history as it should have been had the priestly legislation originated with Moses and been upheld and carried forward by the pious David and his godly successors. To remedy this defect was clearly the object of the Chronicler. He thus introduced a great deal of new material, mentioned above, concerning the Temple and its ministry and religious celebrations. But he was not simply concerned with institutions and ceremonies and Levitical classes; he was equally interested in the divine rule. He interpreted Israel's life, after the pattern in the Priests' Code of its national beginning under Moses, as that of a church with constant rewards and punishments through signal divine intervention. This method had already in some measure been pursued, with Deuteronomy as a standard, in the earlier histories. The Chronicler, with the Priests' Code as his standard, aiming to give a more complete and consistent history, while drawing largely as a basis upon Samuel and Kings, modified their narratives. He made more universal the connection between piety and prosperity, and wickedness and adversity, heightening good and bad characters and their rewards and punishments, or creating them according to the exigencies of the occasion. Thus grandeur is added to David by lists of warriors who came to him at Ziglag and of hosts who made him king at Hebron. On the other hand, his domestic troubles, his adultery, and the rebellion of Absalom are passed over in silence.

The history of Solomon is similarly treated. No mention is made of the intrigue by which he came to the throne, or of his

idolatries or troubles near the close of his life. After the disruption no mention is made of the N. kingdom except incidentally. Its history is entirely ignored as that of an apostate or heathen nation.

Rehoboam, of whom nothing commendable is written in Kings, is approved and exalted in the early years of his reign (2 Ch. 11), clearly that he as well as his people may stand in sharp contrast to Jeroboam and the northern tribes; and then later in explanation of the invasion of Shishak, he is accused, with all his people, of having forsaken the law of Yahweh (2 Ch. $12^{1 f.}$).

Abijah, of whom in Kings only evil is recorded and whose brief reign of three years is absolutely colourless save in the mention of war between him and Jeroboam, is also transformed and exalted after the manner of Rehoboam, and is not only given a great victory over Jeroboam, but made a preacher of the righteousness of the Priests' Code (2 Ch. 13).

Asa according to Kings was a good king, and he removed idols and an abominable image made by the queen-mother, but it is said "the high places were not taken away." The Chronicler, however, makes him at first the remover of high places, and gives him a mighty army and a victory over a Cushite host of 1,000,000 men of which the earlier narrative knows nothing (2 Ch. 14^{1-15}). Later the Chronicler quotes the passage concerning the high places but applies it to Israel, the N. kingdom, over which Asa had no control. Asa, according to the earlier narrative, invoked the aid of Syria against Baasha, King of Israel. This act is made the subject of prophetic rebuke, and Asa, from then on, is painted in dark colours as the oppressor of the prophet and the people. This wickedness, doubtless, was designed to be connected with his diseased feet mentioned in Kings. The Chronicler also adds that he sought, in his disease, not the Lord but physicians.

Jehoshaphat is commended in Kings for doing "that which was right in the eyes of Yahweh" (1 K. 22^{43}), but the record of his reign is very brief. This gave the Chronicler a full opportunity, and hence, although Jehoshaphat is rebuked for his alliance with Ahab (an alliance mentioned in Kings), and the wreck of his merchant-vessels built in conjunction with Ahaziah, King of Israel (also men-

tioned in Kings), is declared to be a punishment for the sin of such a partnership, he is yet exalted exceedingly. He is endowed with riches and honour in abundance. His army is very great, although apparently entirely superfluous, since a divine interposition of panic and self-destruction destroys an immense host of invaders from eastern Palestine (2 Ch. 20). But the name of the King seems to have suggested the special form of his good works. Jehoshaphat means "Yahweh judges," and to him are assigned the commendable acts of sending teachers of the law throughout the land and the appointment of judges (2 Ch. $17^{7\,ff.}$ $19^{5\,ff.}$).

Joram, who according to Kings did that which was evil, is magnified in wickedness and disaster. In his reign Edom revolted from Judah, and the Chronicler connected this, as the older narrative did not, directly with Joram's sins. Moreover, he also saw in Joram a seducer of his own people, and threatened him with fearful plagues through a letter from Elijah, who, according to the older narrative, had already died in the reign of Jehoshaphat. These plagues befall the monarch through a sack of Jerusalem by a horde of Philistines and Arabians, and a fearful incurable disease whereby the King's bowels fell out (2 Ch. 21).

After the death of Ahaziah, who reigned only a year, Athaliah the queen-mother seized the throne, until at the end of six years she was deposed and slain through a conspiracy directed by Jehoiada the priest, and Joash was crowned. This conspiracy gave the Chronicler the opportunity to make one of his most marked reconstructions of history. According to the earlier narrative the conspirators are captains of the royal mercenary body-guards; according to the Chronicler they are captains of Levites, and the whole narrative is rewritten in the interest of the exaltation of the Levites and the preservation of the sanctity of the Temple (2 Ch. 23). The reign of Joash was unfortunate in the extreme. He suffered the loss of all the treasures of the Temple and of the palace in purchasing the withdrawal of Hazael, King of Damascus, from Judah, and later he was assassinated. The Chronicler tells how he deserved this fate. He makes him, after the death of Jehoiada the priest, an apostate from the worship of Yahweh and the murderer of the son of his old benefactor the priest. He adds also to his

calamities by stating that at the time of his death he suffered great diseases (2 Ch. 24).

Amaziah waged a most disastrous war with Joash, King of Israel. The wall of Jerusalem was broken down and the treasures of Temple and palace taken. Amaziah also met his death through a conspiracy. These dire events needed an explanation and the Chronicler introduces an apostasy of Amaziah in the worship of Edomitic gods and threatens him through a prophet with destruction (2 Ch. $25^{14 ff.}$).

Uzziah, one of the best (2 K. 15^{3}) and most prosperous of the kings of Judah, became a leper and made his son Jotham regent. The Chronicler finds a cause for this leprosy in a usurpation of priestly prerogative in the burning of incense in the Temple, and he says, "The leprosy broke forth in his forehead before the priests in the house of Yahweh beside the altar of incense" (2 Ch. 26^{19}).

Ahaz was not a good king, and to deliver himself from the combined forces of Syria and Israel he successfully invoked the aid of Assyria and seems to have suffered no great loss (2 K. 16). But not so did the Chronicler write his history. He delivers him into the hand of the King of Syria with a very great loss in captives; and also into the hand of the King of Israel with the slaughter of 120,000 men in one day and the capture of 200,000 wives, sons, and daughters. Edomites and Philistines also invade his land and the King of Assyria distresses him (2 Ch. $28^{5 ff.}$).

Hezekiah was a good king and in the older narrative he reformed the worship of Yahweh and departed not from the divine commandments. The Chronicler accordingly magnifies at length his conduct, giving great prominence to the priests and Levites (2 Ch. 29). But Manasseh his son was an exceedingly wicked king, and he reigned the unusual period of fifty-five years. The Chronicler explains this anomaly by a repentance of Manasseh after an imprisonment, of which the older narrative knows nothing, in Babylon (2 Ch. $33^{11 ff.}$).

Josiah was a good king and reformed the worship of Yahweh. As in the case of Hezekiah, the Chronicler magnifies this element of his reign, but Josiah met an untimely death at the battle of Megiddo. This required explanation, and hence it is recorded that

he was disobedient to a warning given by Necho from the mouth of God (2 Ch. $35^{21 f.}$).

The Chronicler introduces on critical occasions warning and exhorting seers or prophets. At the invasion of Shishak, Shemaiah addresses Rehoboam (2 Ch. 12^{5}); at the overthrow of Zerah, Azariah exhorts Asa (2 Ch. $15^{1 ff.}$), and when Asa invokes foreign aid Hanani reproves him (2 Ch. $16^{7 ff.}$); and Hanani's son Jehu likewise reproves Jehoshaphat for his alliance with Ahab, and Jehaziel encourages Jehoshaphat in the conflict with Moab and Ammon (2 Ch. $20^{14 ff.}$), and Eliezer prophesies against Jehoshaphat for his partnership with Ahaziah (2 Ch. 20^{37}); Zechariah the son of Jehoiada the priest testifies against the people in the days of Joash (2 Ch. 24^{20}); and Oded speaks unto the men of Israel in the reign of Ahaz (2 Ch. $28^{9 ff.}$). A few of these are mentioned in the earlier books but are unknown on these occasions or with such edifying speeches. They are clearly supplements by the later writer.

In many minute particulars the earlier accounts are glossed or revised. Of Saul's death it is added that he died for his trespass and because he asked counsel of one having a familiar spirit (1 Ch. 10^{13}). The statement that David and his men carried off the idols of the Philistines (2 S. 5^{21}) is changed to that of their destruction by fire at the command of David (1 Ch. 14^{12}). Nothing less, evidently, was regarded as suitable for such abominations from such a pious king. The ark entrusted to the care of Obed-edom does not remain in the house of Obed-edom (2 S. 6^{12}), but with this household *in its own house* (1 Ch. 13^{14}). This would keep it from defilement. Both Samuel the Ephraimite (1 S. 1^{1}) and Obed-edom the Gittite (2 S. $6^{10 f.}$) are given a Levitical descent (1 Ch. $6^{18 ff. (33 ff.)}$ 16^{38} $26^{4 ff.}$) as required of the servants of the tabernacle and the ark in P.

Goliath the Gittite slain by Elhanan the Bethlehemite (2 S. 21^{19}) becomes Lahmi, the brother of Goliath the Gittite (1 Ch. 20^{5}). This removes the discrepancy with the story of David's conquest (1 S. 17). David's sons are changed from "priests" (2 S. 8^{18}) into "the first at the hand of the king" (1 Ch. 18^{17}). A non-Levitical priesthood supported by David was unthinkable to the Chronicler.

Yahweh, who led David to number Israel (2 S. 24^{1}), since a direct divine temptation was not agreeable to the later theology, becomes Satan (1 Ch. 21^{1}); and agreeably to the later angelology the destroying angel is placed between the earth and the heaven (1 Ch. 21^{16}) instead of remaining simply by the threshing-floor of Ornan the Jebusite (2 S. 24^{16}). The price paid by David for the threshing-floor is changed from fifty shekels of silver (2 S. 24^{24}) into six hundred shekels of gold (1 Ch. 21^{25}), since, forsooth, the former sum was too paltry to be given by such a monarch as David for the future site of the Temple. Fire also is said to have fallen from heaven and kindled David's sacrifice, and also Solomon's, at the dedication of the Temple (1 Ch. 21^{26} 2 Ch. 7^{1}). This is a mark of the later wonder-seeking theology. The high place at Gibeon where Solomon sacrificed is explained as the seat of the brazen altar and the tabernacle (2 Ch. 1^{3-6}), particulars unexpressed in the parallel narrative in 1 K. (3^{4}). Thus the act of Solomon is kept within the priestly law. The gift of cities by Solomon to Hiram, King of Tyre (1 K. $9^{10\,ff.}$), becomes, to preserve, doubtless, the integrity of the Holy Land, the reverse—a gift of cities by Hiram to Solomon (2 Ch. $8^{1\,f.}$). The removal of Pharaoh's daughter from the city of David into her house newly built by Solomon (1 K. 9^{24}) is motived because the place in proximity to the ark must be kept holy (2 Ch. 8^{11}). These striking glosses and changes by no means exhaust the number made by the Chronicler. Wherever he makes use of the earlier canonical narratives they are present in a greater or less degree.

Thus the entire history of the kingdom of Judah has suffered reconstruction, and it is clear that the Books of Chronicles are a tendency writing of little historical value. The picture which they give of the past is far less accurate or trustworthy than that of the earlier Biblical writings; indeed, it is a distorted picture in the interest of the later institutions of post-exilic Judaism; and the main historical value of these books consists in their reflection of the notions of that period. Yet at the same time some ancient facts, having trickled down through oral or written tradition, are doubtless preserved in the amplifications and embellishments of the Chronicler. These we shall have occasion to point out in our

commentary. They are few indeed compared with the products of the imagination, and must be sifted like kernels of wheat from a mass of chaff (*cf.* S. A. Cooke, *Notes on OT. History*, p. 67).

The following new material, exclusive of names and notices in the genealogical section, 1 Ch. 1–9, has been presented by Kittel, by the use of heavy type, in his commentary as historical: (1) the additions to the list of David's heroes (1 Ch. 11^{41b-47}); (2) the family of Rehoboam (2 Ch. 11^{18-23}); (3) the name of the father of the mother of Abijah (2 Ch. 13^{2}); (4) the number of Abijah's wives and children (2 Ch. 13^{21}); (5) the teaching delegation sent by Jehoshaphat (2 Ch. 17^{7-9}); (6) details of the military might and building operations of Uzziah (2 Ch. $26^{6-8a.\ 9-12.\ 14\ f.}$); (7) the same of Jotham (2 Ch. 27^{3b-6}; v. ^{6} in part only); (8) the invasion of the Edomites and Philistines in the reign of Ahaz (2 Ch. $28^{17\ f.}$); (9) the conduit built by Hezekiah (2 Ch. 32^{30a}); (10) the place of Hezekiah's grave (2 Ch. 32^{33b}); (11) the enlargement of the wall of Jerusalem by Manasseh (2 Ch. 33^{14}). Of these (4) and (5) are probably of no historic worth; others are doubtful; some may be accepted, especially (6)–(11). (See the commentary *in locis*.) Genuine history has also been found in these additions of the Chronicler: (1) Abijah's victory (2 Ch. 13^{3-20}); (2) Asa's victory (2 Ch. $14^{8-14\ (9-15)}$); (3) Jehoshaphat's victory (2 Ch. 20^{1-30}); (4) Uzziah's resistance to the priests (2 Ch. 26^{16-20}); and (5) the repentance of Manasseh (2 Ch. 33^{11-13}). The ground urged for this, as far as the victories are concerned, is that the continued existence of the little kingdom of Judah for three hundred and fifty years with enemies on the south and revolted Israel on the north is hardly to be explained except on the hypothesis of some such successes as the Chronicler describes (2 Ch. $13^{3ff.}$ $14^{8ff.\ (9ff.)}$ $20^{1ff.}$), gained by Judah (Ba. pp. xxx–xxxiii). This is a plausible but a specious argument. The kingdom of Judah was too poor a country to be very attractive to its neighbours or to entice distant hordes to make such invasions. Raids may have been made into Judah and some reminiscences of these may be behind these stories (see commentary), but nothing further can be affirmed. The motive for (4) and (5) is so strong that no historical probability on the ground of their record can be asserted. A change of religious policy by Manasseh in his old age, considering how his reign is viewed by the prophets, is utterly unlikely. Winckler, in connection with his theory of the contact of the kingdoms of northern Arabia with Israel, has found historical reminiscences in the Chronicler's allusions to *the Meunim* (2 Ch. 26^{7} 1 Ch. 4^{41} 2 Ch. 20^{1} 𝔊), *the Arabians* (2 Ch. 17^{11} 21^{16} 14^{14}), and *the Hagrites* (1 Ch. $5^{10.\ 19.\ 20}$). The basis for this inference is the claim that the chronology of the appearance of these people in Ch. is correct. They are mentioned just when historically they might be expected (*Muṣri*, *Meluḫḫa*, *Ma'in*, *MVAG.* 1898, pp. 42 *ff.*; *KAT.*[3] pp. 142 *f.*,

144). On the other hand it is strange that the older and more historical Books of Samuel and Kings contain none of these notices or similar ones, and it is readily credible that these names might have been current in post-exilic times (if not certain that they were), and thus at hand for the Chronicler to introduce as the enemies of Israel (We. *Prol.* p. 208; Noeldeke, *EBi.* I. col. 274).

§ 5. THE RELIGIOUS VALUE.

The religious value of Chronicles lies in the emphasis given to the institutional forms of religion. Forms, ceremonies, institutions of one sort or another, are necessary for the maintenance of religious life. The Chronicler, it is true, overemphasised their importance and his teachings are vitiated by a false doctrine of divine interference without human endeavour, and a false notion of righteousness consisting largely in the observance of legal forms and ceremonies. Yet in his own time, unless he had been a direct forerunner of Christ, he could not have been expected to give a different message, and in his day his message rendered a most important service. He belonged not only to the same school of writers as the author or authors of the Priestly element of the Pentateuch, but was kindred with the prophets Haggai and Zechariah, and especially Malachi. "The course of events since the restoration had made the Temple with its high priest and its sacrificial system a centre for the community much more than it had been before, but this very fact had a providential significance in view of the future. It was essential for Israel's preservation that the ceremonial obligations laid upon it should be strictly observed, and that it should hold itself aloof socially from its heathen neighbours" (Dr. *Minor Prophets*, II. in *NCB.* p. 297). However narrow the Chronicler's teachings may be considered and however artificial their products, without the shell of the Judaistic legalism and ecclesiasticism it is difficult to see how the precious truths of divine revelation in Hebrew prophecy could have been preserved. Otherwise amid the encroaching forces of the Persian, Greek, and Roman civilisations they would have been dissipated and no place would have been prepared for the appearance of Christ and the growth of Christianity. The work of the Chronicler fostered the

needed spirit of Jewish exclusiveness in its list of genealogies; it enhanced Jerusalem as the rallying-point and centre of Jewish life; it favoured the maintenance of a hierarchy and emphasised the outward forms of religion in sacrifices and national festivals, but all this contributed largely to the religious solidarity and strength of the people and gave them a tough quality.

Through these writings the past also was idealised and glorified as a norm for present activity and future development. Nothing better than the authority of the past could have served in those days to intensify the loyalty and devotion of the ancient Jew. The divine law of retribution and special providence, which the Chronicler taught, was a most powerful factor also for preserving the Jewish Church. It must also never be forgotten that it was under the tutelage of men like the Chronicler that the Maccabees were nourished and that the heroic age of Judaism was inaugurated.

§ 6. SOURCES.

A. THE SOURCE OF CANONICAL MATERIAL. According to the sketch just given the Chronicler supplemented and in a measure revised the history of Israel narrated in the canonical books, especially 1 and 2 S. and 1 and 2 K. These then constitute a main source of his work. The following are the parallels between his and the earlier writings. (These parallels include the Chronicler's modifications of the canonical material and hence are not as restricted as some lists which omit all observations and additions of the Chronicler. For these details see commentary.)

1 Ch. 1^{1-4},	Gn. 5^{3-32} 10^{1}.
" 1^{5-23},	" $10^{2-4.\ 6-8.\ 13-18a.\ 22-29}$.
" 1^{24-27},	" 11^{10-26}, *cf.* 17^{5}.
" 1^{28-34},	" $25^{12-16a.\ 1-4.\ 19-26}$, *cf.* 16^{15} $21^{2\,f.}$.
" 1^{35-54},	" $36^{4.\ 5a.\ 10-14.\ 20-28.\ 31-43}$.
" 2^{1-2},	" 35^{22b-26} Ex. 1^{1-6} and elsewhere.
" 2^{3-4},	" $38^{2-7.\ 29f.}$ 46^{12a} Nu. $26^{19\,f.}$.
" 2^{5},	" 46^{12b} Nu. 26^{21} Ru. 4^{18}.
" 2^{6-8},	Jos. 7^{1} 1 K. 5^{11} (4^{31}).
" 2^{9-17},	Ru. 4^{19-22} 1 S. 16^{6-9} 2 S. 2^{18} 17^{25}.

1 Ch. 3^{1-9},	2 S. 3^{2-5} $5^{5.\ 14-16}$, *cf.* 13^{1}.
" 3^{10-16},	1 and 2 K.
" 4^{24},	Gn. 46^{10} Ex. 6^{15} Nu. $26^{12\ f.}$.
" 4^{28-33},	Jos. 19^{2-8}.
" 5^{3},	Gn. 46^{9} Nu. $26^{5\ f.}$.
" $5^{25.\ 26}$,	*cf.* 2 K. $15^{19\ f.\ 29}$ 17^{6} 18^{11}.
" 5^{27-29} (6^{1-3}),	Ex. $6^{16.\ 18.\ 20.\ 23}$ Nu. $3^{17.\ 19}$.
" $6^{1-4.\ 7\ (16-19.\ 22)}$,	" 6^{16-24}.
" $6^{7-13\ (22-28)}$,	" 6^{24} 1 S. 1^{1} 8^{2}.
" $6^{39-66\ (54-81)}$,	Jos. $21^{10-19.\ 5-9.\ 20-39}$.
" 9^{2-17a},	Ne. 11^{4-19a}.
" 10^{1-12},	1 S. 31.
" 11^{1-9},	2 S. $5^{1-3.\ 6-10}$.
" 11^{10-47},	" 23^{8-39}.
" 13^{1-14},	" 6^{1-11}.
" $14^{1-7.\ 8-17}$,	" $5^{11-16.\ 17-25}$.
" 15, 16,	" 6^{12-23}.
" 17,	" 7.
" 18,	" 8.
" 19,	" 10.
" 20^{1-3},	" 11^{1} 12^{26-31}.
" 20^{4-8},	" 21^{18-22}.
" 21,	" 24.
2 Ch. 1^{6-13},	1 K. 3^{4-15}.
" 1^{14-17},	" 10^{26-29}.
" 1^{18}–2^{17} (2),	" $5^{15-30\ (1-16)}$.
" 3^{1}–5^{1},	" 6, 7^{13-51}.
" 5^{2}–7^{10},	" 8.
" 7^{11-22},	" 9^{1-9}.
" 8,	" 9^{10-28}.
" $9^{1-12.\ 13-28}$,	" $10^{1-13.\ 14-29}$.
" 9^{29-31},	" 11^{41-43}.
" 10^{1}–11^{4},	" 12^{1-24}.
" $12^{2.\ 3.\ 9-16}$,	" 14^{21-31}.
" $13^{1.\ 2.\ 22.\ 23}$ (14^{1}),	" $15^{1.\ 2.\ 7.\ 8}$.
" $14^{1.\ 2\ (2.\ 3)}$, 15^{16-19},	" 15^{11-16}.
" $16^{1-6.\ 11-14}$,	" 15^{17-24}.
" 18^{2-34},	" 22^{2-35}.
" 20^{31}–21^{1},	" $22^{41-51\ (50)}$.
" $21^{5-10.\ 20}$,	2 K. 8^{17-24}.
" $22^{1-6.\ 7-9}$,	" 8^{26-29} 9^{16-28} 10^{12-14}.
" 22^{10}–23^{21},	" 11 (11^{1-20}).
" $24^{1-14.\ 23-27}$,	" $12^{1-17.}$ $(11^{21}$–$12^{16})$ $12^{18-22\ (17-21)}$.
" $25^{1-4.\ 11.\ 17-28}$,	" $14^{1-14.\ 17-20}$.

2 Ch. $26^{1-4.\ 21-23}$,
" $27^{1-3.\ 7-9}$,
" $28^{1-4.\ 26.\ 27}$,
" $29^{1.\ 2}$,
" 32^{1-21},
" 32^{24-33},
" $33^{1-10.\ 20-25}$,
" $34^{1.\ 2.\ 8-33}$,
" $35^{1.\ 18-24.\ 26.\ 27}$ 36^{1-4},
" $36^{5.\ 8.\ 9-12}$,
" $36^{22.\ 23}$,
" $14^{21.\ 22}$ 15^{2-7}.
" $15^{23-26.\ 28}$.
" $16^{2-4.\ 19.\ 20}$.
" $18^{2.\ 3}$.
" 18^{13}-19^{27}.
" 20.
" $21^{1-9.\ 18-26}$.
" 22, 23^{1-3}.
" $23^{21-23.\ 28.\ 29-34}$.
" $23^{36.\ 37}$ $24^{1.\ 6.\ 8.\ 8-19}$.
Ezr. 1^{1-3a}.

The simplest explanation of the parallels (and the true one already assumed above and now universally accepted) is the direct quotation or paraphrase of the canonical books by the Chronicler and their modification by him, or, what amounts to the same thing, by a forerunner whose work he copied (a view mentioned below though not accepted).

The evidence for this direct use is very clear. It is seen in the verbal agreements which appear in every parallel. (See commentary.) Corruptions in the earlier texts are also repeated in the later. *Cf.* in 1 Ch. תקעו 10^{10}, מערת 11^{15}, הסב 14^{14}, ולם' 17^{10}, אחר 17^{21}, (אבי') אחימלך בן אביתר 18^{16}, עדי ? 19^{18}, המלכים 20^{1}; in 2 Ch., לכסות וגו' and על פני 4^{13}, בעבי 4^{17}, עליון 7^{21}.

The canonical text is also sometimes so closely followed as to introduce irrelevant expressions. *Cf.* 1 Ch. $6^{50\ (65)}$ $6^{55b\ (70b)}$ (but present form possibly due to transcriber, *v. in loco*) 14^{4} (עור) 15^{29} 20^{1} (now David was abiding in J.) 20^{5} (the staff, etc.). The variations also between the two texts show the dependence of one upon the other. Chronicles, as might be expected from its less frequent transcription, in many instances preserves the more original reading (*cf.* 1 Ch. $1^{7.\ 42}$ 2^{17} $8^{33.\ 34}$ $10^{1.\ 3.\ 4.\ 7}$ $11^{10.\ 29}$ $13^{6.\ 8.\ 9\ f.}$ 14^{7} בעלידע, $^{12.\ 16}$ $17^{12\ f.\ 21}$ $18^{7-11.\ 17}$ $19^{9.\ 18}$ 20^{6} 2 Ch. $2^{17\ (18)}$ 4^{16}). An antiquated term is often replaced by a later one (*cf.* 1 Ch. 10^{12} 13^{5} 15^{29} ? 19^{4} $21^{2.\ 3.\ 4}$).

Statements jarring the Chronicler's sense of religious propriety or doing violence to his conception of the course of history were omitted or modified (see § 4, pp. 9–15).

Other departures from the text are such as might be expected from one who was not a servile copyist. The Chronicler abridges frequently (*cf.* 1 Ch. $1^{1-4.\ 24-27.\ 34-42}$ 2^{3-4} 2 Ch. 1^{6-13} 3^{1}–$7^{9.\ 15-17}$ 7^{1-3} 36^{1-11}), and occasionally introduces words to emphasise an idea or to give clearness, and also pious phrases (*cf.* 1 Ch. 11^{3} 15^{23} $18^{6.\ 13}$ 2 Ch. 18^{31}).

This direct use, however, was formerly questioned, because the variance between the parallels seemed destructive to the infallible inspiration of the Chronicler. Hence arose the theory (held by many commentators, and represented in its final and most perfect form especially by Keil) that the Chronicler and the writers of the canonical books both used common sources, and that the parallels were independent extracts from common sources, each made from a point of view peculiar to itself (Keil, *Intro.* § 141).

To illustrate this view: In the account of Saul's death (2 S. 31 and 1 Ch. 10) there is agreement almost word for word until the treatment of the corpse of the King. The writer of 1 S. says: The Philistines cut off his head, stripped off his armour and put his armour in the house of Astaroth, and then fastened his body to the wall of Bethshean. The Chronicler says: They took his head and his armour and they put his armour in the house of their gods and fastened his head in the temple of Dagon. The original source of both of these accounts Keil held must have contained an account of both head and trunk, which the author of 1 S. followed as far as the trunk was concerned and the Chronicler as far as the head. Again in comparing 2 Ch. 2 with 1 K. $5^{15-32\ (1-18)}$, in the former we read that when Solomon purposed to build the Temple he sent to Hiram, King of Tyre, and asked for a cunning workman and for timber and hewers of timber, promising much grain and wine and oil in return, while in 1 K. only timber and cutters of timber are requested and no promise of oil is mentioned. Here again Keil held that these are extracts from a common source, one writer emphasising one particular and the other another.

This supposition of Keil (an unnatural one compared with that of direct use and really not worthy of further consideration) breaks down completely if the results of recent scholarship in reference to the sources of the canonical books can at all be trusted, since these sources always appear in Chronicles in the same combinations in which they are found in the canonical books, and never apparently otherwise; *i.e.*, they appear always edited and not in their original form.

The names in 1 Ch. 1^{5-23} are grouped as they appear in Gn. $10^{2-18.\ 22-29}$, a combination of three sources, P, J, and R (Dr. *Gn.*). Gleanings from Gn. 35, 38, 46 representing P, J, and R appear in 1 Ch. 2. (No one, however, has ever seriously argued that the Chronicler had access to the sources of the Pentateuch, since, forsooth, to Keil and those of his school the Pentateuch had no sources in the modern sense.)

In 1 Ch. 18 ‖ 2 S. 8 is a combination of three sources. Glosses in 2 S. $5^{6.\ 7b}$ 23^{14} (Budde, *SBOT.*) are reproduced in 1 Ch. $11^{8.\ 16}$. The parallels with 2 S., however, are not favourable for presenting combinations because underlying 2 S. is almost entirely a single source. In 1 and 2 K. it is different, and here, following the analysis of Stade and Schwally (*SBOT.*), a number of sources appear combined in nearly every parallel in 2 Ch. In 1^{6-13} ‖ 1 K. 3^{4-15} three; in 1^{14-17} ‖ 1 K. 10^{26-39} three; in c. 2 ‖ 1 K. $5^{15-30\ (1-16)}$ two; in 3^1–5^1 ‖ 1 K. 6, 7^{13-51} three; in 5^2–7^{10} ‖ 1 K. 8 three; in 9^{1-28} ‖ 1 K. 10^{1-29} two; in 10^1–11^4 ‖ 1 K. 12^{1-24} four; and thus in a similar manner throughout the entire list of parallels. (The analyses of Ki., Kau., Sk., give a similar result.)

The Chronicler then used our present canonical books and not their sources for all matter common to both works. He might still, however, have used their sources for material not found in the canonical books, but of this there is not the slightest evidence and in form all new material (excluding genealogical matter and the list of David's additional heroes, 1 Ch. 11^{41b-47}) is of the composition or style of the Chronicler.

B. Sources alleged by the Chronicler. After the manner of the author of 1 and 2 K., the Chronicler refers to written sources. These are of two classes; first, those with general titles: (a) A Book of the Kings of Israel and Judah, for the reigns of Jotham, Josiah, and Jehoiakim (2 Ch. 27^7 35^{27} 36^8). (b) A Book of the Kings of Judah and Israel, for the reigns of Asa, Amaziah, Ahaz, and Hezekiah (*v. i.* (o)) (2 Ch. 16^{11} 25^{26} 28^{26} 32^{32}). (c) A Book of the Kings of Israel, for genealogies (1 Ch. 9^1) and the reigns of Jehoshaphat (2 Ch. 20^{34}) (*v. i.* (m)) and Manasseh (2 Ch. 33^{18}). (d) A Midrash of the Book of the Kings, for the reign of Joash (2 Ch. 24^{27}).

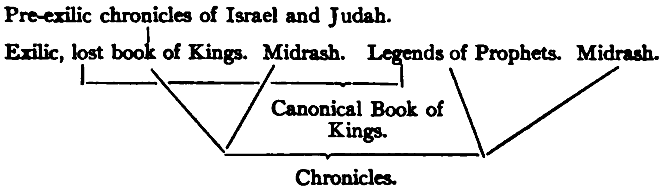
Secondly, those with specific prophetic titles: (e) The history (lit. words or acts, so also below) of Samuel the seer. (f) The history of Nathan the prophet. (g) The history of Gad the seer. These three are given for the reign of David (1 Ch. 29^{29}). (h) The prophecy of Ahijah the Shilonite. (i) The visions of Iddo the seer. These two and also (f) are given for the reign of Solomon (2 Ch. 9^{29}). (j) The history of Shemaiah the prophet. (k) The history of Iddo the seer. These two are given for the reign of Rehoboam (2 Ch. 12^{15}). (l) The Midrash of the prophet Iddo for the reign of Abijah (2 Ch. 13^{22}). (m) A history of the prophet Jehu which

is inserted in the Book of the Kings of Israel, for the reign of Jehoshaphat (*v. s.* (c)). (n) A writing of Isaiah the prophet, for the reign of Uzziah (2 Ch. 26^{22}). (o) The vision of Isaiah the prophet in the Book of the Kings of Judah and Israel, for the reign of Hezekiah (*v. s.* (b)). (p)? A history of the seers for particulars concerning Manasseh (2 Ch. 33^{19}).

Authorities thus are given for the history of all the kings of Judah except Jehoram, Ahaziah, Amon, Jehoiachin, and Zedekiah. (Naturally none are given for Athaliah and Jehoahaz.) Also the following works are referred to: (q) A genealogical register compiled in the day of Jotham and Jeroboam II (1 Ch. 5^{17}). (r) The later history of David? (1 Ch. 23^{27}). (s) The chronicles (lit. words) of David in which the census taken by Joab was not entered (1 Ch. 27^{24}). (t) A collection of lamentations (2 Ch. 35^{25}).

The first three of these works (a) (b) (c) are generally allowed to represent a single work whose full title was, The Book of the Kings of Israel and Judah, or Judah and Israel, and the title of which in (c) is abbreviated—Israel representing the entire people and not specifically the N. kingdom, since under (c) the reigns of Jehoshaphat and Manasseh are treated. This work, which is cited as an authority for reigns as early as that of Asa and as late as that of Jehoiakim, was clearly a comprehensive one, but not the canonical Books of Kings, because it is cited for matters not in those books—*i.e.*, genealogies (1 Ch. 9^{1}), the wars of Jotham (2 Ch. 27^{7}) and the prayer of Manasseh (2 Ch. 33^{18}) and the abominations of Jehoiakim (2 Ch. 36^{8}). Neither was it the sources mentioned in 1 and 2 K. for the political history of Israel and Judah, since they were two distinct works. It may, however, have been a work dependent upon those sources (Be. p. xl.; Graf, *GB*. p. 192; Dr. *EBi*. I. col. 768, *LOT*.^{13} p. 532), or since the real historical material derived from this book apart from that in the canonical books is extremely meagre it may have been dependent upon those books, a Midrash or commentary on them (Kuenen, *Einl*. p. 160). In their earliest form 1 and 2 K. may have contained fuller information than in their present Massoretic form. A warrant for this inference lies in the occasional fuller text of 𝕲, which implies an earlier, fuller Heb. text (Bu. *Gesch. Altheb. Lit*. p. 229).

Winckler gives the following genesis of Ch.:—



Muṣri, Meluḫḫa, Ma'in, MVAG. 1898, p. 42.

In reality no one can decide the exact basis of any unknown work. Many and extensive volumes may lie before an author whose work is restricted and meagre.

Whether the Midrash (e) was the same as this Book of Kings is uncertain. The peculiar title would suggest a distinct work (so Be., Zoe., Oe., Ki.); on the other hand it is not apparent why if, as its title shows, it was a comprehensive work dealing with the kings generally, it should not be the same work as the one just mentioned (so Ew. *Hist.* i. p. 187; We. *Prol.* p. 227; Francis Brown, *DB.* I. p. 395; Dr. (the probability) *EBi.* I. col. 768).

The word Midrash (מדרש 2 Ch. 13^{22} 24^{27} † from דרש to seek) in Rabbinic literature denotes an exposition, an exegesis. This frequently took the form of stories (such as those of Judith, Tobit, etc.), and the probability is that the Midrash of Kings was a reconstructed history of Israel embellished with marvellous tales of divine interposition and prophetic activity, such as have been reproduced in Ch.

The prophetic writings (e) to (p) are not in all probability distinct works, but are illustrations of the usual Jewish manner of citing sections of comprehensive works. As in the NT. we read, "Have ye not read in the Book of Moses in the place concerning the Bush" (Mk. 12^{26}), or more aptly, "Know ye not what the scripture saith in Elijah" (Rom. 11^{2}). The "histories" of Nathan, Gad, and the others are then the sections of which Nathan, Gad, etc., were the catchwords in the Book of Kings, *i.e.*, the Midrash with the possible exception of (n) where the reference is probably to the Book of Isaiah (cc. 36–39), and also (e), (f), (g), (h), and (i), not unlikely refer to sections of our canonical books (*v.* commentary). This is proved first because the history of the prophet Jehu (m)

and the vision of Isaiah (o) are expressly mentioned as in this Book of Kings, and secondly because the Chronicler never cites the authority of the Book of Kings and the history of a prophet for any one reign except where they are coupled together. The main sources used by the Chronicler are then, in all likelihood, only two, the canonical books and this Midrashic History of Israel, and if this latter was dependent upon the canonical books then in reality he had no really historical material apart from those books in their original form (*v. s.*). Whether the Midrashic history contained all his extra-canonical genealogical material, or whether he gathered some from elsewhere through written or oral sources, it is impossible to determine.

It is also possible that the Chronicler has cited sources simply to produce the impression that he is writing with authority, and that their titles are mere literary adornments suggested by those in the Book of Kings. This is essentially the view of Torrey, who, speaking of the comprehensive work so generally held to have been used by the Chronicler, says, "It is time that scholars were done with this phantom 'source,' of which the internal evidence is absolutely lacking, and the external evidence is limited to the Chronicler's transparent parading of 'authorities'; while the evidence against it is overwhelming" (*AJSL.* xxv. p. 195). The uniformity of the Chronicler's non-canonical material certainly supports this view, yet at the same time it is also plausible that the Cnronicler may have had before him one or more sources from which he derived subject-matter which he freely composed in his own way. Certainly some of the new historical reminiscences preserved in Chronicles were, in all probability, derived from written sources.

Eliminating the canonical quotations, the remainder of Chronicles is so marked and homogeneous in style that it has been usually (and properly) treated as the work of a single author, *i.e.*, the Chronicler. (Thus We. *Prol.* p. 227; Dr. *EBi.* I. Art. Chronicles; and especially Torrey, *AJSL.* xxv. Nos. 2, 3, 1909.) In recent years, however, this remainder has been analysed into sources. This presentation has such scholarly support that it is worthy of statement, and throughout our commentary we give, with criticism, its conclusions.

In an article published in 1899 (in *ZAW.*) Büchler, a German scholar, argued that our present 1 and 2 Ch. are a revised edition of a work that

originally made no distinction between the priests and the Levites. This distinction he held was introduced later by the Chronicler, who magnified the position of the Levites and brought in the Levitical musicians. Under the influence apparently of Büchler's investigations, Benzinger, in his commentary (appearing in 1901), presented also the view that the Chronicler was much more an editor and mere compiler than in any way an independent writer. This result was reached through a study of the parallels with 1 and 2 S. and 1 and 2 K. Some of these parallels agree essentially verbally with their source, others show a considerable departure from the canonical text. These latter are held to come not from the hand of the Chronicler but from a forerunner whose work he copied; and as the Chronicler was only in the main a mere copyist in his treatment of the canonical writings, so likewise, it was inferred, must he have been in his treatment of his other source or sources. Hence his work contains almost no original composition beyond inserted notices respecting Levites and musicians. (Movers had presented in 1833 essentially this view, *Untersuchungen*, pp. 163 *ff.*) Thus in 1 Ch. 10–29 only cc. 23–27 are from the Chronicler. Of the remainder, cc. 10, 11, 13, 14, 17–19 are from S. Chapter 12 reveals no special interest in anything Levitical; and c. 15 records six Levitical families instead of the usual three and modest numbers, hence, except a paragraph concerning Levitical singers (vv. $^{16-24}$), both of these chapters are not from the Chronicler; c. 12 coming from uncertain sources and c. 15 from the work of a forerunner. Chapter 21 contains, with the absence of a sufficient theological motive, too great departures from 2 S. to have been written by the Chronicler; hence it is from another work, which appears continued in cc. 22, 28, 29. This work is admitted to be of the same vein and spirit of the Chronicler, showing an interest in the religious cultus alleged to have been developed by David, but is held to differ from the Chronicler's work: (1) in its more modest presentation of contributions for the Temple, 29^{3-5} (to be compared with 22^{14-16}, a paragraph owing to the great numbers assigned to the Chronicler); (2) in the Deuteronomic colouring and in the lack of interest in P, since no objection is raised to David's sacrifice at the threshing-floor of Ornan.

In 2 Ch. 1–9, which presents a history of Solomon's reign, following, with the single exception of a paragraph on Solomon's chariots and horses, the order of 1 K., the departures from the canonical text (2 Ch. 1^{18}–2^{17} (2^{1-18})) are supposed to be too great to have come from the Chronicler, since the Tyrian artist is Huram-Abi, instead of Hiram (2 Ch. $2^{12(13)}$ (see commentary), 1 K. 7^{13}), with his mother a Danite instead of a widow from Naphtali (2 Ch. $2^{13(14)}$ 1 K. 7^{14}), and he is a worker not simply in metals but weaving, etc., and the place Japho, unnamed in 1 K., is mentioned. Wanting also are the numbers of the workmen given in

1 K. $5^{27 f. (13 f.)}$ and the embassy from Hiram to Solomon (1 K. 5^{1}). The Deuteronomic reason for building the Temple, *i.e.*, a dwelling-place, is changed also into a priestly one, *i.e.*, a place of worship (2 Ch. $2^{3 (4)}$ 1 K. $5^{19 (5)}$). In the description of the Temple and its furniture, owing again to the variations from the account given in 1 K., the Chronicler is held to have had another source before him, and in part is this held also of the dedication.

The remainder of 2 Ch. (cc. 10–36) is assigned by Benzinger to different sources, according to the character of the material. The Chronicler throughout is a copyist. He only composes introductory and concluding sentences and notices of the Levites. Kittel, in his commentary (1902), accepts the theory of Benzinger and builds largely upon his conclusions. He endeavours also to unify the various sources, and distinguishes (with a variety of type and letters on the margin) the work of the Chronicler and his predecessors. He warns one, however, against regarding the conclusions thus expressed as final. He points out, by his mechanical devices: (1) the material derived from the canonical books; (2) material next in age of various sort and origin, yet mostly of historical value (*v. s.* p. 15); (3) material from a Levitical writer, a forerunner of the Chronicler, who wrote between 500 and 400 B.C.; (4) Midrash material of two sorts (M and M^{2}), taken in all likelihood from the cited sources of the Chronicler; and finally (5) material of a period later than the Chronicler, added by another Levite.

This theory of the composition of Chronicles, as we have said, rests on the assumption that the Chronicler was essentially a mere copyist; but even if at times he follows most closely his canonical sources there is no reason why at other times he should not have been as free and original as the Levite who is introduced as his forerunner. Exact consistency is not necessary to the Oriental mind, and especially to a writer like the Chronicler. A Deuteronomic colouring, along with a colouring of the Priests' Code, implies no diversity of authorship, since every Jew would be naturally versed in Deuteronomy as a people's book, one probably read and studied far more by every pious Jew than the Priests' Code, even by a Levite. Neither also, with a variety of traditions before him, is there any reason why the same writer might not differently at times enumerate Levitical families or statistics concerning the Temple. The unity of style and composition, so individual and marked, already mentioned, is against this patchwork theory of composition, although its possibility in view of our limited knowledge cannot be denied.

§ 7. PECULIARITIES OF DICTION.

In common with other late books of the OT., Ch. (including Ezr.–Ne.) exhibits many peculiarities of phraseology and syntax. Many old words are made to do service in new ways either rare or unknown in the older language, and new words, the product of the late religious organisation and view-point, appear frequently. Also the incoming Aramaic, already a well-known language, had its influence on the Hebrew of the Chronicler, as is shown both by the presence of Aramaic loan-words and by many common Aramaic constructions. The many peculiarities of syntax, which are against the common usage of the earlier writers, indicate that the compiler and author, who was bilingual, either used Hebrew with some difficulty or that the language itself was decadent in his day. In addition to its common late characteristics, this group of writings has marked peculiarities of style and vocabulary. Words and phrases not found at all elsewhere are met frequently both in passages from older sources which have been worked over and, particularly, in additions bearing the certain marks of the compiler. No OT. writer reveals himself more certainly. The reader feels almost instinctively when he passes from an excerpt from an older source to a paragraph by the compiler himself. Sentences are often awkward and unnecessarily involved. The author's pet phrases are introduced without stint and almost without fail on every possible opportunity. No doubt many of the marks of slovenly and careless composition which are so common are due to copyists' errors (see § 8 Text), but so many of them are certainly original that the compiler cannot be vindicated as a careful composer. Probably not a few errors of his text which have been ascribed to copyists were simply due to his own carelessness when copying from his sources.

The following list contains the more marked peculiarities of the Chronicler's writings, including new words and phrases, old ones with a new or unusual sense, and syntactical usages peculiar to him, and also all of these found frequently in other late books as well as occasionally in earlier writings, but which are particular favourites with the Chronicler, hence characteristic of his style. For con-

venience those found only in Ch.–Ezr.–Ne. are marked with an asterisk (*). It should be borne in mind, however, that words or expressions marked *rare* or *peculiar* may have been common usage in the Chronicler's day, this statement being due merely to our meagre supply of literature of that period.

1. אֲבָל *howbeit, but*, 2 Ch. 1^{4} 19^{3} 33^{17} Ezr. 10^{13}, also Dn. $10^{7.21}$ †. (In older Heb. with an asseverative force, *verily, of a truth* Gn. 42^{21} 2 S. 14^{5} 1 K. 1^{43} 2 K. 4^{14} and with slight adversative force, *nay, but* Gn. 17^{19} (P) †.)
2. אִגֶּרֶת *letter*, 2 Ch. $30^{1.6}$ Ne. $2^{7.8.9}$ $6^{5.17.19}$, also Est. $9^{26.29}$ †.
3. אֲחֻזָּה *possession*, 1 Ch. 7^{28} 9^{2} 2 Ch. 11^{14} 31^{1} Ne. 11^{3} and often in Ez. and P.
4. אָמַר *promise* or *command*, *sq*. inf., 1 Ch. 21^{17} 27^{23} 2 Ch. 1^{18} 14^{3} 21^{7} $29^{21.27.30}$ $31^{4.11}$ 35^{21} Ne. 9^{15}, also 2 S. 24^{11} 2 K. 8^{19} Dn. Est. and elsewhere.
5. אַרְגְּוָן * *purple*, 2 Ch. 2^{6} † (a late form of אַרְגָּמָן), *cf*. Aram. אַרְגְּוָנָא Dn. $5^{7.16.29}$.
6. אֲרָצוֹת *lands*, designating districts of Israel's territory 1 Ch. 13^{2} 2 Ch. 11^{23} 15^{5} *cf*. Gn. $26^{3.4}$, including Israel's territory Ezr. 3^{3} (text dub.) $9^{1.2.11}$ Ne. 10^{29}; in any sense pl. is almost wholly late 1 Ch. 14^{17} 22^{5} 29^{30} 2 Ch. 9^{28} 12^{8} 13^{9} 15^{5} 17^{10} 20^{29} $32^{13.13.17}$ 34^{33} Ezr. 9^{7} Ne. 9^{30} 10^{29}, *v*. No. 91.
7. אַשְׁמָה *wrong-doing, guiltiness*, 1 Ch. 21^{3} 2 Ch. 24^{18} $28^{10.13.13.13}$ 33^{23} Ezr. $9^{6.7.13.15}$ $10^{10.19}$ ‡, infreq. elsewhere.
8. בָּדַל Niph. *separate oneself* (reflex. of Hiph.), 1 Ch. 12^{9} Ezr. 6^{21} 9^{1} $10^{11.16}$ Ne. 9^{2} 10^{29}, also Nu. 16^{21} (P) †; *be separated* * 1 Ch. 23^{13} Ezr. 10^{8} †.
9. בּוּץ, בֻּץ *byssus*, 1 Ch. 4^{21} 15^{27} 2 Ch. 2^{13} 3^{14} 5^{12}, also Est. 1^{6} 8^{15} and Ez. 27^{16} (where Cor. strikes out with 𝔊) †.
10. בִּזָּה *spoil, booty*, 2 Ch. 14^{13} 25^{13} 28^{14} Ezr. 9^{7} Ne. 3^{36}, also Dn. $11^{24.33}$ Est. $9^{10.15.16}$ †.
11. מֵבִין (ב) * *skilled, skilled* (*in*), 1 Ch. 15^{22} $25^{7.8}$ 27^{32} 2 Ch. 26^{5} 34^{12} † (kindred meanings mostly late).
12. בִּירָה *castle, palace;* of Temple, 1 Ch. $29^{1.19}$ †; of fortress near Temple, Ne. 2^{8} 7^{2} †; Shushan *the palace*, Ne. 1^{1} Est. $1^{2.5}$ $2^{3.5.8}$ 3^{15} 8^{14} $9^{6.11.12}$ Dn. 8^{2} †.
13. בִּירָנִיּוֹת * *fortresses*, 2 Ch. 17^{12} 27^{4} †.
14. בֵּית אָבוֹת *fathers' houses, families, clans*, 1 Ch. 4^{38} + 21 t. Ch. Ezr. 2^{59} 10^{16} Ne. 7^{61} 10^{35}, also often in P.
15. בֵּית הָאֱלֹהִים *house of God*. 1 Ch. 6^{33} $9^{11.13.26}$ + 51 t. in Ch.–Ezr.–Ne., also of sanctuary at Shiloh Ju. 18^{31}.
16. בְּרוּרִים, —וֹת, * *chosen*, 1 Ch. 7^{40} 9^{22} 16^{41} Ne. 5^{18} †.

17. גְּדוּד *troop*, of divisions of the army 1 Ch. 7^{4} 2 Ch. $25^{9.10.13}$ 26^{11}, also Jb. 29^{25} Mi. 4^{14}.

18. גּוּפָה * *body*, *corpse*, 1 Ch. 10^{12} † (late, *cf.* NH. and Aram.).

19. גַּנְזַךְ * *treasury*, 1 Ch. 28^{11} also 28^{20} (restored text) † (*cf.* NH.; a loan-word from or through Persian).

20. מִגְרָשׁ *common-land*, *suburbs*, 1 Ch. 5^{16} 6^{40} + 40 t. 1 Ch. 6, 13^{2} 2 Ch. 11^{14} 31^{19}, also in Ez. and often in P.

21. דָּחַף Niph. *hasten one's self*, *hurry*, 2 Ch. 26^{20}, also Est. 6^{12} †, Qal Est. 3^{15} 8^{14} † (NH. *id.*).

22. דַּרְכְּמוֹנִים * *drachmæ*, Ezr. 2^{69} = Ne. 7^{70} Ne. $7^{69.71}$ †; אֲדַרְכֹּנִים* 1 Ch. 29^{7}, Ezr. 8^{27} †.

23. דָּרַשׁ יהוה *seek Yahweh* in prayer and worship, 1 Ch. 16^{11} (=Ps. 105^{4}) 28^{9} 2 Ch. 12^{14} $14^{3.6}$ 15^{12} 16^{12} 22^{9} 26^{5}; ד׳ (ה)אלהים, 2 Ch. 19^{3} 26^{5} 30^{19}; ד׳ ליהוה 1 Ch. 22^{19} 2 Ch. 15^{13} 20^{3} Ezr. 6^{21}; ד׳ לאלהים 2 Ch. 17^{4} 31^{21} 34^{3} Ezr. 4^{2}.

24. מִדְרָשׁ * *commentary*, *exposition*, 2 Ch. 13^{22} 24^{27} †.

25. הַדְרַת קֹדֶשׁ *holy adornment*, only 2 Ch. 20^{21} in prose, elsewhere in poetry 1 Ch. 16^{29} = Ps. 96^{9} Ps. 29^{2} †.

26. הֵיךְ * *how*, 1 Ch. 13^{12}, also Dn. 10^{17} † (an Aram. form).

27. הַלֵּל (ל)יהוה * *praise Yahweh*, of technical Levitical function, 1 Ch. $16^{4.36}$ $23^{5.30}$ 25^{3} 2 Ch. $5^{13.13}$ 20^{19} 29^{30} 30^{21} Ezr. $3^{10.11.11}$ Ne. 5^{13}, *cf.* 1 Ch. 29^{13} 2 Ch. 20^{21} †; הַלֵּל * abs. 1 Ch. 23^{5} 2 Ch. 7^{6} 8^{14} 23^{13} 29^{30} 31^{2} Ne. 12^{24} †, *v.* No. 47.

28. הָמוֹן *great number*, 1 Ch. 29^{16} 2 Ch. 11^{23} 31^{10}, also Je. 49^{32} †; *multitude*, 2 Ch. 11^{23} (corrupt *v. in loco*) 13^{8} 14^{10} $20^{2.12.15.24}$ 32^{7}, also Dn. $11^{10.11.11.12.13}$ and freq. in Ez., but only exceptionally in early prose.

29. זַן *kind*, 2 Ch. 16^{14}, also Ps. $144^{13.13}$ † (also in B. Aram. Dn. $3^{5.7.10.15}$ †).

30. זנח * Hiph. *rejects* (= earlier Qal), 1 Ch. 28^{9} 2 Ch. 11^{14} 29^{19} †.

31. זָעַף *be enraged* 2 Ch. $26^{19.19}$ † (weaker in earlier usage).

32. מְזֻקָּק *refined*, 1 Ch. 28^{18} 29^{4}, also Is. 25^{6} Ps. 12^{7} †.

33. זָרַח * *come out*, *appear*, of leprosy, 2 Ch. 26^{19} †.

34. מְחַבְּרוֹת * *binders*, *joints*, 1 Ch. 22^{3} 2 Ch. 34^{11} †.

35. חֶדְוָה * *joy*, 1 Ch. 16^{27} Ne. 8^{10}, Ezr. 6^{16} (Aram.) † (an Aram. word).

36. חֹדֶשׁ *month* numbered not named, 1 Ch. 12^{15} $27^{2.3.4.5.7.8.9.10.11.12.13.14.15}$ 2 Ch. 2^{3} + 12 t. 2 Ch., Ezr. 3^{1} + 10 t. Ezr., Ne. 7^{72} $8^{2.14}$, also 1 K. $12^{32.33}$ Je. 1^{3} Ez. and oft. in P.

37. חֹזֶה *seer*, 1 Ch. 21^{9} (= 2 S. 24^{11}) 29^{29} 2 Ch. 9^{29} 12^{15} 19^{2} 29^{25} $33^{18.19}$, also 2 K. 17^{13} Is. 29^{10} 30^{10} (28^{15} *cf.* BDB.) Mi. 3^{7} Am. 7^{12}, and applied to singers * 1 Ch. 25^{5} 2 Ch. 29^{30} 35^{15} †.

38. התחזק *strengthen oneself*, 2 Ch. 1^{1} 12^{13} 13^{21} 15^{8} (= *take courage*) 17^{1} 21^{4} 23^{1} 25^{11} 27^{6} Ezr. 7^{28} (= *gain strength*, also 1 S. 30^{6} 2 S.

3^{6} 1 K. 20^{22} Dn. 10^{19} (= *gain strength*) †; *sq.* לִפְנֵי *withstand*, 2 Ch. $13^{7.\ 8}$ †; עִם *sq.* *hold strongly with*, 1 Ch. 11^{10} 2 Ch. 16^{9} also Dn. 10^{21} †. (Use in earlier books, *put forth strength*, *use one's strength*.)

39. חֶזְקָה *strength*, of royal power, 2 Ch. 12^{1} 26^{16}, also Dn. 11^{2} †.

40. חָלָא * *be sick*, 2 Ch. 16^{12} † (usually חלה).

41. מַחֲלֻיִים * *sickness*, *sufferings*, 2 Ch. 24^{25} †.

42. מַחֲלֹקֶת * *division*, *course*, technical term of organisation of priests and Levites, 1 Ch. 23^{6} 24^{1} $26^{1.\ 12.\ 19}$ $27^{1.\ 1.\ 2.\ 2.\ 4.\ 4.\ 4.\ 5.\ 6.\ 7.\ 8.\ 9.\ 10.\ 11.\ 12.\ 13.\ 14.\ 15}$ $28^{1.\ 13.\ 21}$ 2 Ch. 5^{11} $8^{14.\ 14}$ 23^{8} $31^{2.\ 2.\ 15.\ 16.\ 17}$ $35^{4.\ 10}$ Ezr. 6^{18} (Aram.) Ne. 11^{36} †.

43. חֲסָדֵי * *good works*, *pious acts*, 2 Ch. 6^{42} 32^{32} 35^{26} Ne. 13^{14} †.

44. חֲצֹצְרָה *trumpet*, as sacred instrument for use by priests only, 1 Ch. 13^{8} $15^{24.\ 28}$ $16^{6.\ 42}$ 2 Ch. $5^{12.\ 13}$ $13^{12.\ 14}$ 20^{28} $29^{26.\ 27.\ 28}$ Ezr. 3^{10} Ne. $12^{35.\ 41}$ also 2 K. 12^{14} Ps. 98^{6} and Nu. $10^{2.\ 8.\ 9.\ 10}$ 31^{6} (all P) †; general use 2 K. $11^{14.\ 14}$ = 2 Ch. $23^{13.\ 13}$ Ho. 5^{8} †; חצצר * Pi. and Hiph. *sound a trumpet*, 1 Ch. 15^{24} 2 Ch. $5^{12.\ 13}$ 7^{6} 13^{14} 29^{28} †.

45. כְּיַד־אֱלֹהַי הַטּוֹבָה עָלַי *according to the good hand of my God upon me*, Ne. 2^{8} Ezr. 7^{9} 8^{18} *cf.* Ne. 2^{18}; + יהוה, Ezr. 7^{28}; om. הטובה, Ezr. 7^{6}.

46. יָדָה Hiph. *praise*, of ritual worship, 1 Ch. $16^{4.\ 7.\ 8.\ 34.\ 35.\ 41}$ 23^{30} 25^{3} 29^{13} 2 Ch. 5^{13} $7^{3.\ 6}$ 20^{21} 31^{2} Ezr. 3^{11} Ne. 11^{17} $12^{24.\ 46}$, also freq. in Ps. and rare in earlier writings *v.* No. 47; Hithp. *give thanks*, in ritual worship, 2 Ch. 30^{22} † ; *confess* Ezr. 10^{1} Ne. 1^{6} $9^{2.\ 3}$, also in P, H, and Dn.

47. הודות וְהַלֵּל *thank and praise*, 1 Ch. 16^{4} 23^{30} 25^{3} 2 Ch. 5^{13} 31^{2} Ezr. 3^{11} Ne. 12^{24} *cf.* 1 Ch. 29^{13} 2 Ch. 7^{6}, *v.* Nos. 46, 27.

48. יום בְּיוֹם * *day by day* (= earlier יום יום), 1 Ch. 12^{22} 2 Ch. 8^{13} 24^{11} 30^{21} Ezr. $3^{4.\ 4}$ 6^{9} (Aram.) Ne. 8^{18} †.

49. הִתְיַחֵשׂ * *be enrolled by genealogy*, 1 Ch. 4^{33} $5^{1.\ 7.\ 17}$ $7^{5.\ 7.\ 9.\ 40}$ $9^{1.\ 22}$ 2 Ch. 12^{15} $31^{16.\ 17.\ 18.\ 19}$ Ezr. 2^{62} = Ne. 7^{64} Ezr. $8^{1.\ 3}$ Ne. 7^{5} †. יַחַשׂ *genealogy*, Ne. 7^{5} †.

50. תּוֹלְדוֹת *generations*, 1 Ch. 1^{29} 5^{7} $7^{2.\ 4.\ 9}$ 8^{28} $9^{9.\ 34}$ 26^{31}, also Ru. 4^{18} and freq. in P.

51. יָמַן * Hiph. *use the right hand*, 1 Ch. 12^{2} †.

52. יָשֵׁשׁ * *aged*, *decrepit*, 2 Ch. 36^{17} † (*cf.* יָשִׁישׁ, *id.*, Jb. 12^{12} 15^{10} 29^{8} 32^{6} †).

53. כֶּבֶשׁ * *footstool*, 2 Ch. 9^{18} † (*cf.* NH., *id.*, *step*, *stair*; Aram., a rude *seat*).

54. הֵכִין *set up*, *prepare*, 1 Ch. 9^{32} 12^{39} 14^{2} 15^{1} 28^{7} 2 Ch. 12^{1} 17^{5} + 33 t. Ch., and Ezr. 3^{3}; esp. with לֵב *set the heart*, 1 Ch. 29^{18} 2 Ch. 12^{14} 19^{3} 20^{33} 30^{19} Ezr. 7^{10}.

55. כָּנַס *gather*, Qal 1 Ch. 22^{2} Ne. 12^{44} Ps. 33^{7} Est. 4^{16} Ec. $2^{8. 26}$ 3^{5} †.

56. כָּנַע Niph. *be humbled, humble oneself*, 1 Ch. 20^{4} 2 Ch. 7^{14} $12^{6. 7. 7. 12}$ 13^{18} 30^{11} 32^{26} $33^{12. 19. 23. 23}$ $34^{27. 27}$ 36^{12} ‡, also Lv. 26^{41} (H) 1 S. 7^{13} etc.; Hiph. *humble, subdue*, 1 Ch. 17^{10} 18^{1} (= 2 S. 8^{1}) 2 Ch. 28^{19}, also Ju. 4^{23} Dt. 9^{3} Is. 25^{5} Jb. 40^{12} Ps. 81^{15} 107^{12} †.

57. כְּפוֹר * *bowl*, 1 Ch. $28^{17. 17. 17. 17. 17. 17}$ Ezr. $1^{10. 10}$ 8^{27} †.

58. מְכֻרְבָּל * *bemantled*, 1 Ch. 15^{27} † (*cf.* B. Aram. כַּרְבְּלָא Dn. 3^{21}).

59. כַּרְמִיל * *crimson, carmine*, 2 Ch. $2^{6. 13}$ 3^{14}, possibly also Ct. 7^{6} for כַּרְמֶל, † (a Persian loan-word).

60. כְּתָב *writing*, 1 Ch. 28^{19} 2 Ch. 2^{10} 35^{4} Ezr. 2^{62} = Ne. 7^{64} Ezr. 4^{7}, also Ez. 13^{9} Dn. 10^{21} Est. 1^{22} $3^{12. 14}$ 4^{8} $8^{8. 9. 9. 13}$ 9^{27} †.

61. לֶחֶם הַמַּעֲרֶכֶת of *rows* of shew-bread only, 1 Ch. 9^{32} 23^{29} Ne. 10^{34} †; שֻׁלְחַן הַמ׳ 1 Ch. 28^{16} 2 Ch. 29^{18} †; מערכת ל׳ 2 Ch. 13^{11} †; מ׳ תָּמִיד 2 Ch. 2^{3} †; מ׳ Lv. $24^{6. 7}$ (P) †. (Earlier form was לֶחֶם הַפָּנִים.)

62. לָעַב * Hiph. *jest*, 2 Ch. 36^{16} † (*cf.* NH. Hiph. *id.*, 𝔗 and 𝔖 Ethpa. *id.*).

63. לָעַג Hiph. *mock, deride*, always in bad sense, 2 Ch. 30^{10} Ne. 2^{19} 3^{33}, also Jb. 21^{3} Ps. 22^{8} Pr. 18^{1} (for 𝔐 יתגלע, *cf.* BDB.) † (*cf.* NH. *id.*).

64. תַּלְמִיד * *scholar*, 1 Ch. 25^{8} † (late and NH.).

65. לִשְׁכָּה *chamber, cell*, of the rooms of the Temple, 1 Ch. $9^{26. 33}$ 23^{28} 28^{12} 2 Ch. 31^{11} Ezr. 8^{29} 10^{6} Ne. $10^{38. 39. 40}$ $13^{4. 5. 8. 9}$ ‡, also oft. in Ez.; of room at high place 1 S. 9^{22} and 1^{18} 𝔊 (accepted as original We., Dr., Klo., Bu.) †. The word is used in the sense of *store-room* only in Ch.–Ezr.–Ne. *Cf.* נִשְׁכָּה, No. 77.

66. מִלֵּא יַד *consecrate*, 1 Ch. 29^{5} 2 Ch. 13^{9} 16^{23} 29^{31}, also Ez. 43^{26} Ex. 28^{41} $29^{9. 29. 33. 35}$ 32^{29} Lv. 8^{33} 16^{33} 21^{1} Nu. 3^{3} (all P), and Ju. $17^{5. 12}$ 1 K. 13^{33}.

67. מַלְכוּת *kingdom, sovereign power*, 1 Ch. 11^{10} + 27 t. Ch., Ezr. 1^{1} $4^{5. 6. 6}$ 7^{1} 8^{1} Ne. 9^{35} 12^{22}, also 26 t. Est., 16 t. Dn., Ex. 4^{14}, 5 t. Ps., 3 t. Je., and elsewhere. (In earlier writings usually מַמְלָכָה or מְלוּכָה.)

68. מָעַל *commit a trespass*, 1 Ch. 2^{7} 5^{25} 10^{13} 2 Ch. 12^{2} $26^{16. 18}$ $28^{19. 22}$ 29^{6} 30^{7} 36^{14} Ezr. $10^{2. 10}$ Ne. 1^{8} 13^{27}, also freq. in Ez. and P; מַעַל *trespass*, 1 Ch. 9^{1} 10^{13} 2 Ch. 28^{19} 29^{19} 33^{19} 36^{14} Ezr. $9^{2. 4}$ 10^{6}, also Dn. 9^{7} Jb. 21^{34} and freq. in Ez. and P.

69. מצא Niph. *be present*, 1 Ch. 29^{17} 2 Ch. 5^{11} 29^{29} 30^{21} 31^{1} $34^{32. 33}$ $35^{7. 17. 18}$ Ezr. 8^{25}, also Est. 1^{5} 4^{16} and Gn. 19^{15} (J) 1 S. $13^{15. 16}$ 21^{4} †.

70. הִתְנַדֵּב *offer free-will-offerings*,* 1 Ch. $29^{5. 6. 9. 9. 14. 17. 17}$ Ezr. 1^{6} 2^{68} 3^{5} †; *offer oneself, volunteer*, 2 Ch. 17^{16} Ne. 11^{2}, also Ju. $5^{2. 9}$ †. (*Cf.* same in B. Aram. Ezr. $7^{13. 15. 16. 16}$ †.)

71. נָדָן *sheath*, 1 Ch. 21^{27}, also Dn. 7^{15} (Aram.) † (NH. *id.*; a Persian loan-word).

72. הִטָּה חֶסֶד *hath extended loving-kindness*, Ezr. 7^{28} 9^{9}.

73. נְכָסִים *riches*, 2 Ch. $1^{11.12}$, also Jos. 22^{8} (P), Ec. 5^{18} 6^{2} † (prob. an Assy. or Aram. loan-word).

74. נִצַּח, מְנַצֵּחַ *oversee, overseer*, 1 Ch. 15^{21} 23^{4} 2 Ch. $2^{1.17}$ $34^{12.13}$ Ezr. $3^{8.9}$ ‡; also in the titles of 55 Pss. and in the title Hb. 3^{19}.

75. נִקַּב Niph. *be expressed* by name, 1 Ch. 12^{32} 16^{41} 2 Ch. 28^{15} 31^{19} Ezr. 8^{20}, also Nu. 1^{17} (P) †.

76. נָשָׂא *take* as wife (usually with לְ), 1 Ch. 23^{22} 2 Ch. $11^{21.21}$ (*v. in loco*) 13^{21} 24^{3} Ezr. $9^{2.12}$ 10^{44} Ne. 13^{25}, also Ru. 1^{4}. A late usage.

77. נִשְׁכָּה * *chamber* (a rare parallel of לִשְׁכָּה *q. v.* No. 65), Ne. 3^{30} 12^{44} 13^{7} †.

78. נָתַן יָד לְ * *submit, yield to*, 2 Ch. 30^{8} †; נָתַן יָד תַּחַת *id.*, 1 Ch. 29^{24}; נָתַן יָדָם לְהוֹצִיא *give their pledge to send away*, Ezr. 10^{19}; נָתַן לֵב לְ *set the heart to* do a thing, 1 Ch. 22^{19} 2 Ch. 11^{16}, also Dn. 10^{12} Ec. $1^{13.17}$ 7^{21} $8^{9.16}$ †.

79. נְתִינִים * *Nethinim*, 1 Ch. 9^{2} Ezr. $2^{43.58.70}$ = Ne. $7^{46.60.72}$ Ezr. $7^{7.24}$ (Aram.) $8^{17.20.20}$ Ne. $3^{26.31}$ 10^{29} $11^{3.21}$ †.

80. סְפָר * *enumeration, census*, 2 Ch. 2^{16} †.

81. עֲבוֹדָה *service* of God, 1 Ch. $6^{17.33}$ $9^{13.19.28}$ $23^{24.26.28.32.32}$ $24^{3.19}$ $25^{1.1.6}$ 26^{8} $28^{13.13.14.14.15.20.21.21}$ 29^{7} 2 Ch. 8^{14} 12^{8} 24^{12} 29^{35} $31^{2.16.21}$ $35^{2.10.15.16}$ Ne. 10^{33} ‡, also oft. in Ez. and P.

82. הֶעֱבִיר קוֹל *proclaim*, 2 Ch. 30^{5} 36^{22} = Ezr. 1^{1}, Ezr. 10^{7} Ne. 8^{15}, also Ex. 36^{6} (P) †.

83. עֲדַר * *help*, 1 Ch. $12^{24.39}$ † (text dub., *cf.* textual notes; if correct Aram. loan-word).

84. עָזַר *help* of divine assistance, 1 Ch. 12^{18} 15^{26} 2 Ch. $14^{10.10}$ 18^{31} 25^{8} 26^{7} 32^{8}, also freq. in Ps., less freq. in earlier books; Niph. 1 Ch. 5^{20} 2 Ch. 26^{15}.

85. עַל־יַד *next to* (in a series), 2 Ch. $17^{15.16.18}$ 31^{15} Ne. $3^{2.2}$ + 13 t. Ne. 3, 13^{13}, esp. late.

86. עַל־יַד, עַל־יְדֵי *according to the guidance of*, 1 Ch. $25^{2.2.3.6.6}$ 2 Ch. 23^{18} 26^{13} 29^{27} Ezr. 3^{10}, also Je. 5^{31} 33^{13}.

87. לְמַעְלָה * *exceedingly*, 1 Ch. 14^{2} 22^{5} 23^{17} $29^{3.25}$ 2 Ch. 1^{1} 16^{12} 17^{12} 20^{19} 26^{8} †.

88. עָמַד *rise* (for earlier קוּם), 1 Ch. 20^{4} 21^{1} 2 Ch. 20^{23} Ezr. 2^{63} = Ne. 7^{65} Ne. 8^{5}, also Est. 4^{14} and freq. in Dn.

89. הֶעֱמִיד *appoint, institute, establish* (in earlier books *station*), 1 Ch. 6^{16} $15^{16.17}$ 16^{17} (= Ps. 105^{10}) 17^{14} 22^{2} 2 Ch. 8^{14} 9^{8} $11^{15.22}$ $19^{5.8}$ 20^{21} 24^{13} (*cf.* Ezr. 2^{68}) $25^{5.14}$ 30^{5} 31^{2} 33^{8} 35^{2} Ezr. 3^{8} Ne. 4^{3} 6^{7} 7^{3} 10^{33} 12^{31} $13^{11.30}$, also Dn. $11^{11.13.14}$; *make a stand* (in a covenant), 2 Ch. 34^{32}.

90. עָמַד עַל עֹמֶד *stand on standing-place*, 2 Ch. 30^{16} 34^{31} 35^{10} Ne. 13^{11}, Dn. 8^{18} 10^{11} †; with קוּם for עָמַד Ne. 9^{3} †; no verb Ne. 8^{7} †.

91. עַמֵּי הָאֲרָצוֹת * *peoples of the lands*, 2 Ch. 13^{9} $32^{13.\ 17}$ (גויי הא׳) Ezr. 3^{3} $9^{1.\ 2.\ 11}$ Ne. 9^{30} 10^{29}, *v.* No. 6.

92. עָצַר כֹּחַ *possess power, be able*, 1 Ch. 29^{14} 2 Ch. 2^{5} 13^{20} 22^{9}, also Dn. $10^{8.\ 16}$ 11^{6} †; om. כֹּחַ 2 Ch. 14^{10} 20^{37} †.

93. מַעֲרָב *west*, 1 Ch. 7^{28} 12^{16} $26^{16.\ 18.\ 30}$ 2 Ch. 32^{30} 33^{14}, also Is. 43^{5} 45^{6} 59^{19} Dn. 8^{5} Ps. 75^{7} 103^{12} 107^{3} and Ju. 20^{33} (corrected text, *cf.* Moore, *Ju.*) †.

94. עֹשֶׁר וְכָבוֹד *riches and honour*, 1 Ch. $29^{12.\ 28}$ 2 Ch. $1^{11.\ 12}$ 17^{5} 18^{1} 32^{27}, also 1 K. 3^{13}, Pr. 3^{16} 8^{18} Ec. 6^{2} †.

95. עַתִּיק * *ancient*, 1 Ch. 4^{22} † (an Aramaism, *cf.* Dn. $7^{9.\ 13.\ 22}$).

96. הָיָה פַּחַד יהוה עַל *the fear of Yahweh came upon*, 2 Ch. 14^{13} 17^{10} 19^{7} 20^{29} (פחד אלהים) † (elsewhere נָפַל וגו׳).

97. פָּטַר * *set free* from duty, 1 Ch. 9^{33} 2 Ch. 23^{8} †.

98. פַּרְבָּר * some sort of open portico, 1 Ch. $26^{18.\ 18}$ † (probably Persian loan-word; *cf.* פַּרְוָרִים 2 K. 23^{11}).

99. מִפְשָׂעָה * *hip* or *buttock*, 1 Ch. 19^{4} (2 S. 10^{4} שְׁתוֹתֵיהֶם) †.

100. מְצִלְתַּיִם * *cymbals*, 1 Ch. 13^{8} $15^{16.\ 19.\ 28}$ $16^{5.\ 42}$ $25^{1.\ 6}$ 2 Ch. $5^{12.\ 13}$ 29^{25} Ezr. 3^{10} Ne. 12^{27} †.

101. צָפִיר *he-goat*, 2 Ch. 29^{21} Ezr. 6^{17} (Aram.) 8^{35}, also Dn. $8^{5.\ 5.\ 8.\ 21}$ †.

102. צֹרֶךְ * *need*, 2 Ch. 2^{15} † (Aram. word).

103. קִבֵּל *receive, take, accept*, 1 Ch. 12^{19} 21^{11} 2 Ch. $29^{16.\ 22}$ Ezr. 8^{30}, also Pr. 19^{20} Jb. $2^{10.\ 10}$ Est. 4^{4} $9^{23.\ 27}$ † (a common Aram. word, *cf.* Dn. 2^{6} 6^{1} 7^{18} †).

104. רָאשֵׁי אָבוֹת *heads of fathers'* (houses), 1 Ch. 7^{11} $8^{6.\ 10.\ 13.\ 28}$ $9^{9.\ 33.\ 34}$ 15^{12} $23^{9.\ 24}$ $24^{6.\ 31}$ $26^{21.\ 26.\ 32}$ 27^{1} 2 Ch. 1^{2} 19^{8} 23^{2} 26^{12} Ezr. 1^{5} 2^{68} 3^{12} $4^{2.\ 3}$ 8^{1} 10^{16} Ne. $7^{69.\ 70}$ 8^{13} 11^{13} $12^{12.\ 22.\ 23}$, also Ex. 6^{25} Nu. 31^{26} 32^{28} $36^{1.\ 1}$ Jos. 14^{1} 19^{51} $21^{1.\ 1}$ (all P) †; the phrase with בית expressed 1 Ch. $5^{15.\ 24.\ 24}$ $7^{2.\ 7.\ 9.\ 40}$ 9^{13} 24^{4}, also Ex. 6^{14} Nu. 1^{4} 7^{2} 17^{18} 25^{15} Jos. 22^{14}; ראש (alone in same sense) 1 Ch. $5^{7.\ 12}$ 7^{3} 8^{28} + and (appar. combined with the idea of *first* in a series) $23^{8.\ 11.\ 19.\ 20}$.

105. לָרֹב *abundantly*, 1 Ch. 4^{38} 12^{40} $22^{3.\ 3.\ 4.\ 5.\ 8.\ 14.\ 15}$ $29^{2.\ 21}$ 2 Ch. 1^{15} = 9^{27} (= 1 K. 10^{27}) 2^{8} 4^{18} $9^{1.\ 9}$ 11^{23} 14^{14} 15^{9} 16^{8} 17^{5} $18^{1.\ 2}$ 20^{25} $24^{11.\ 24}$ 27^{3} 29^{35} $30^{5.\ 13.\ 24}$ 31^{5} $32^{5.\ 29}$ Ne. 9^{25}, also Zc. 14^{14}.

106. רִבּוֹא, רִבּוֹ *ten thousand, myriad*, 1 Ch. $29^{7.\ 7}$ Ezr. 2^{64} = Ne. 7^{66} Ezr. 2^{69} Ne. $7^{70.\ 71}$, also Ps. 68^{18} Dn. 11^{12} Ho. 8^{12} Jon. 4^{11} †.

107. רְכוּשׁ *property, goods*, 1 Ch. 27^{31} 28^{1} 2 Ch. 20^{25} $21^{14.\ 17}$ 31^{3} 32^{29} 35^{7} Ezr. $1^{4.\ 6}$ 8^{21} 10^{8}, also Dn. $11^{13.\ 24.\ 28}$, and Gn. 12^{5} 13^{6} 31^{18} 36^{7} 46^{6} Nu. 16^{32} 35^{3} (all P), and Gn. $14^{11.\ 12.\ 16.\ 16.\ 21}$ 15^{14} †.

108. רָשַׁע Hiph. *act wickedly*, 2 Ch. 20^{35} 22^{3} Ne. 9^{33}, also Jb. 34^{12} Ps. 106^{6} Dn. 9^{5} 11^{32} 12^{10} (1 S. 14^{47} corruption, *cf.* Sm. *Sam.*) †.

109. שִׂמְחָה גְדוֹלָה *great joy*, 1 Ch. 29^{9} 2 Ch. 30^{26} Ezr. $3^{12.\ 13}$ 6^{22} Ne. 8^{12} 12^{43}, a common expression of the Chronicler.

110. שַׂר * *prince, chief, ruler*, of religious office, $15^{16.\ 22.\ 27}$ $24^{3.\ 5}$ 2 Ch. 35^{9} *cf.* 1 Ch. $15^{5.\ 6.\ 7.\ 8.\ 9.\ 10}$ (Is. 43^{28} corrupt), and esp. שָׂרֵי הַכֹּהֲנִים * *chiefs of the priests*, 2 Ch. 36^{14} Ezr. $8^{24.\ 29}$ 10^{5} †.

111. מְשׁוֹרֵר * *singer*, 1 Ch. 6^{18} 9^{33} + 11 t. Ch., Ezr. $2^{41.\ 65.\ 70}$ = Ne. $7^{44.\ 67.\ 73}$ Ezr. 7^{7} 10^{24} Ne. 7^{1} + 12 t. Ne. †.

112. שְׁחִיטָה * act of *slaying*, 2 Ch. 30^{17} †.

113. שָׁלָה * Niph. *be negligent*, 2 Ch. 29^{11} †.

114. שֶׁלַח *weapon*, 2 Ch. 23^{10} 32^{5} Ne. $4^{11.\ 17}$, also Jb. 33^{18} 36^{12} Jo. 2^{8} †; *sprout* Ct. 4^{13}.

115. שְׁמָעוּנִי *hear me* (beginning a speech), 1 Ch. 28^{2} 2 Ch. 13^{4} 15^{2} 20^{20} 28^{11} 29^{5} †; *cf.* Gn. 23^{6} (hear us), vv.$^{8.\ 11.\ 13.\ 15}$ (all P).

116. שׁוֹעֲרִים * *gate-keepers*, of Temple, etc., a sacred function, 1 Ch. 9^{17} + 19 t. Ch., Ezr. $2^{42.\ 70}$ = Ne. $7^{45.\ 73}$ Ezr. 7^{7} 10^{24} Ne. 7^{1} + 7 t. Ne. (also 2 S. 18^{26} but corrupt for הַשַּׁעַר and 2 K. $7^{10.\ 11}$ but of secular function).

Also the following list of *syntactical peculiarities* appear either exclusively in Ch. (including Ezr.–Ne.) or are frequent elsewhere only in late books.

117. Sentences are often abbreviated in a peculiar manner, producing an awkward reading; **a** the subject omitted (where earlier writers would not venture to do so), 1 Ch. 9^{33b} 2 Ch. $18^{3\ end}$ (1 K. 22^{4} otherwise) 19^{6b} 35^{21}; **b** expressed without a verb, 1 Ch. 15^{13a} 2 Ch. 11^{22b} (?) 15^{3} $16^{10.\ 12a.\ b}$ 21^{15} 26^{18b} 28^{21b} 29^{9} $30^{9.\ 17b}$. *Cf.* Ew. *Syn.* § 303 *b*.

118. The inf. cstr. is often used almost as a subst., 1 Ch. $7^{5.\ 7.\ 9.\ 40}$ 9^{22} 23^{31} 2 Ch. 3^{3} 24^{14} (*cf.* Ezr. 3^{11}) 33^{19} Ezr. 1^{11} Ne. 12^{46}. *Cf.* Ew. *Lehrb.* § 236 *a*.

119. The art. ה for the relative (derived from its demonstrative use), 1 Ch. 26^{28} $29^{8.\ 17}$ 2 Ch. 1^{4} (בַּהֵכִין) 29^{36} Ezr. 8^{25} $10^{14.\ 17}$. This use is very doubtful in early writings, *viz.* in Jos. 10^{24} 1 S. 9^{24} (*cf.* Dr. *Notes on Sam.*). *Cf.* Ew. *Syn.* § 331 *b*, also foot-note on p. 209, Koe. iii. § 52, Ges. § 138*i*.

120. The relative omitted (in *prose* almost entirely confined to Ch.–Ezr.–Ne.), 1 Ch. 9^{22b} 12^{23} 15^{12b} 29^{1} (but *v. in loco*) ^{3b} 2 Ch. 13^{9} (*cf.* Je. 5^{7}) 14^{10} (*cf.* Is. 40^{29}) 15^{11} 16^{9} 20^{22} 24^{11} 28^{9} 29^{27} $30^{18b\text{-}19a}$ 31^{19b} Ezr. $1^{5.\ 6}$ Ne. 8^{10} 13^{23}. *Cf.* Ew. *Syn.* § 333 *b*, Ges. § 155*n*.

121. מָה in two strange idioms is almost equivalent to the relative *what*, 1 Ch. 15^{13} (לְמַבָּרִאשׁוֹנָה) 2 Ch. 30^{3} (לְמַדַּי) †. See textual notes on these passages.

122. The relative שֶׁ combined with the prep. בְּ, 1 Ch. 25^{4} (*v. in loco*) 27^{27}.

123. The combination of two plural forms (contrary to better usage), 1 Ch. $7^{6.\,7.\,11.\,40}$ etc., also No. 91 above. *Cf.* Zunz, *Gottesd. Vorträge*, p. 23.

124. Words repeated, often strengthened by כל, to express the idea of *all* considered distributively, *i.e. every*, as שער ושער, עבודה ועבודה, יום ויום, עיר ועיר, 1 Ch. 26^{13} $28^{14.\,14}$ 2 Ch. 8^{14} 11^{12} 19^{5} 28^{25} 31^{10} 32^{28} 34^{13} 35^{15} Ezr. 10^{14} Ne. 13^{24}, also Est. $1^{8.\,22.\,22}$ $2^{11.\,12}$ $3^{4.\,12.\,13.\,12.\,13.\,14}$ 4^{3} $8^{9.\,9.\,11.\,13.\,17.\,17}$ $9^{21.\,27.\,28}$ Ps. 45^{18} 87^{5} 145^{13}.

125. Subordinate temporal and causal clauses are placed at the beginning of the sentence (where in the earlier language either they were introduced later, or, if placed at the beginning for sake of greater prominence, ויהי was prefixed), 1 Ch. 21^{15} 2 Ch. 5^{13} 7^{1} $12^{7.\,12}$ 15^{8} $20^{20.\,22.\,23}$ 22^{7} $24^{14.\,22b.\,25}$ $26^{18.\,19b}$ $29^{27.\,29}$ $31^{1.\,5}$ 33^{12} 34^{14} Ezr. $9^{1.\,3.\,5}$ 10^{1}, also Est. $9^{1.\,2}$ Dn. $8^{3b.\,18}$ $10^{9b.\,11b.\,15.\,19b}$ $11^{2.\,4}$ 12^{7b}. *Cf.* Dr. *Notes on Sam.*, on 1 S. 17^{55}.

126. The inf. (with ל prefixed) at the end of a sentence, 1 Ch. $15^{16.\,19.\,21}$ 22^{5} (לְהַגְדִּיל) 25^{8} 2 Ch. 5^{13} 22^{3b} 25^{19} (2 K. 14^{10} otherwise) $36^{19\ \mathrm{end}}$ Ezr. 3^{12}.

Also *prepositions* in usages either new or much more frequent than in earlier books.

127. עַד לְ a strengthened form of עד (in earlier writings either alone would serve); before a subst. 1 Ch. 4^{39} $12^{17.\,22}$ 23^{25} 28^{7} 2 Ch. 14^{12} $16^{12.\,14}$ 17^{12} $26^{8.\,15}$ 28^{9} 29^{36} 31^{10} 36^{16} Ezr. 3^{13} $9^{4.\,6}$ 10^{14} †; before an inf. 1 Ch. 5^{9} 13^{5} 28^{20} 2 Ch. 24^{10} $26^{8.\,16}$ 29^{28} 31^{1} 32^{24} (2 K. 20^{1} לְ alone) Ezr. 10^{14}, also Jos. 13^{5} Ju. 3^{3} 1 K. 18^{29} †.

128. ל as the sign of the acc. (from Aram. influence): **a** with certain verbs (contrary to earlier usage), דָּרַשׁ frequently, הִלֵּל only in Ch.–Ezr., חִזֵּק 1 Ch. 26^{27} 29^{12}, בֵּרַךְ 1 Ch. 29^{20} Ne. 11^{2}, חֵרֵף 2 Ch. 32^{17}, also 1 Ch. 16^{37} 18^{6} 25^{1} $29^{22.\,22}$ 2 Ch. 5^{11} 6^{42} 17^{7} 24^{5} 34^{13} Ezr. 8^{16}; **b** at the end of an enumeration, 1 Ch. 28^{1b} 2 Ch. 24^{12b} 26^{14b} 28^{23}; **c** marking the definite object after an indefinite 1 Ch. 29^{18} 2 Ch. 2^{12} 23^{1}; **d** after the suffix of a verb (as in Syriac) 1 Ch. 5^{26} 23^{6} 2 Ch. $25^{5.\,10}$ 28^{15}, *cf.* Ne. 9^{32}; **e** defining the suffix of a noun 1 Ch. 7^{5} 2 Ch. $31^{16.\,18}$ Ezr. 9^{1} 10^{14}. *Cf.* Ges. § 117*n*.

129. ל with the inf., expressing ***tendency***, ***intention***, ***obligation*** (less freq. in earlier writings), 1 Ch. 6^{34} 9^{25} 10^{13} 22^{5} 2 Ch. 2^{8} 8^{13} 11^{22} 19^{2} 26^{5} 31^{21} 36^{19} Ne. 8^{12b}; esp. after אֵין or לא *it is not possible* (*permitted*) *to*, *there is no need to*, אֵין לְ׳ 1 Ch. 23^{26} 2 Ch. 5^{11} 20^{6} 22^{9} 35^{15} Ezr. 9^{15}, לא ל׳ 1 Ch. 5^{1} 15^{2} 2 Ch. 12^{12} Ezr. 6^{8} (Aram.). *Cf.* Dav. *Syn.* § 95 *b*, Ges. § 114*l*, Dr. *TH.* §§ 202–206.

130. לְכֹל *as regards all, that is all* (in adding a summary or a further specification), 1 Ch. 13^{1} 2 Ch. 5^{12} 25^{5} 28^{15} 31^{16} 33^{8} (so also 2 K. 21^{8}) Ezr. 1^{5}, also freq. in P. *Cf.* Ew. *Syn.* § 310 *a*. Also לְ of "introduction," 1 Ch. 5^{2} 7^{1} $28^{1b.21}$ 29^{6b} 2 Ch. 7^{21} (ל wanting in 1 K. 9^{8}) Ezr. 7^{28}.

131. לִדְבַר־יוֹם בְּיוֹמוֹ (ל omitted in earlier language, *cf.* Ex. 5^{13}), 1 Ch. 16^{37} 2 Ch. 8^{14} 31^{16} †.

132. לְאֵין * *without* or *so that not*, 1 Ch. 22^{4} 2 Ch. 14^{12} 20^{25} 21^{18} 36^{16} Ezr. 9^{14} †.

133. לְלֹא * *without*, 2 Ch. $15^{3.3.3}$ †.

134. לְהַרְבֵּה * 2 Ch. 11^{12} 16^{8} Ne. 5^{18} †.

135. כְּעַל *as concerning*, 2 Ch. 32^{19}, also Ps. 119^{14} (used differently in Is. 59^{18} 63^{7}) †.

136. בְּ of accompaniment (without a verb), 1 Ch. $15^{19.20.21.22}$ 16^{6} 25^{6a} 2 Ch. 5^{12a} 7^{6} 13^{10} 35^{14} Ezr. 3^{12b}.

§ 8. HEBREW TEXT AND THE VERSIONS.

THE HEBREW TEXT.—The text of Chronicles is in fair condition, though by no means up to the standard of many of the older Old Testament books. The late date of composition, together with the fact that these books probably were less read, hence less copied, than most of the Jewish Scriptures, would lead us to expect a better text. The many lists of proper names, where the context could not assist the scribe to the true reading, are responsible for a large number of the textual errors, but the narrative portions also are not free from serious corruptions showing that the text must have been handled freely for a considerable time. The late reception of Chronicles into the OT. Canon (*cf.* Wildeboer, *Origin of the Canon of the OT*. p. 152) allows for a considerable period of such freedom. The Hebrew MSS. contain few variants and these involve largely only the Massoretic accentuation, and give little aid for restoring the true text. Baer, in his edition of the text (*Liber Chronicorum*), notes nineteen variations between the oriental (Babylonian) and occidental (Palestinian) texts, only fourteen of which concern the consonantal reading. Of these six are due to the confusion of ו and י, three to unimportant omissions of letters, and the remainder are equally insignificant. In seven instances the Qr. of the oriental text calls for the occidental reading.

In the case of those portions of Chronicles which are parallel to the older canonical books the textual critic is particularly fortunate. The text of the sources with their versions may be used in addition to the versions of Chronicles as an aid for restoring the original text of Chronicles, as *vice versa* Chronicles is often useful for the criticism of the text of the older books, frequently preserving the original reading (*v.* p. 19). These older books, however, must be used with extreme caution for the purpose of emending the text of Chronicles, since many changes are due to the intention of the Chronicler. The text of the older books was already in a corrupt state when the Chronicler used them as sources. Frequently he made changes in the interest of better sense, doing the best he could with a difficult or corrupt reading, and often he simply incorporated from his source an early corruption. The task of the textual critic of Chronicles is not to restore the *original* source reading of a given passage, but only to rewrite the text as nearly as possible *as it came from the hand of the Chronicler*. The failure to observe this principle has often caused confusion.

The Greek Versions.—The Greek version of the books of Chronicles (commonly supposed to be the Septuagint rendering of these books) is an extremely literal translation, belonging in this regard in the same category with the Greek of Ezekiel, Canticles, and Ecclesiastes. The Massoretic text is followed so closely that there can be no doubt that its translator had our Hebrew recension before him. We are not so well supplied with old Greek mss. as in the case of many Old Testament books, but we possess a complete text of Chronicles in the uncials A (V century), B (IV century), and N (VIII–IX centuries), and for 1 Ch. 9^{27} τὸ πρωί to 19^{17} ℵ(IV century) is also available. Numerous cursives (about thirty) dating between the tenth and fifteenth centuries should be added to this list, but how many of these have any independent value has not yet been determined.

In addition to this ordinary Greek version, the first book of Esdras, which begins with the translation of the last two chapters of 2 Ch., is an important witness for obtaining the original text of these chapters. This translation is much freer than the received text and has a different Hebrew recension behind it. The book is

preserved in the uncials A, B, and N (except most of last chapter, *cf.* Holmes and Parsons), but not in ℵ; also in nearly thirty cursives.

Before any critical use can be made of these two versions—for they are distinct versions—their respective ages must be determined. That our received text of Ch. is really the translation of Theodotion has been maintained by such scholars as Grotius (1644), Whiston (1722), Pohlmann (1859), and Sir Henry Howorth (1893, 1901–2), but the evidence has been set forth most convincingly by C. C. Torrey (see *AJSL.* vol. XXIII. pp. 121 *ff.*, and especially *ATC.* pp. 60 *ff.*). He maintains that 1 Esd. represents the only extant remains of the real Septuagint of Ch.–Ezr.–Ne., and this was later supplanted by the version of Theodotion, whose origin was soon forgotten and which was therefore accepted as the true Septuagint. The argument has generally been that since our Greek version bears the marks of late origin compared with the version preserved in 1 Esd., and since Theodotion's translation of Daniel supplanted the older translation, it is plausible to suppose that the same thing has occurred here and our received text is really the rendering of Theodotion. Torrey, in addition to this, has collected much direct evidence that the received text is Theodotion's, and this he states along the following lines (*ATC.* pp. 60 *ff.*). (1) Theodotion's habit of transliterating words of difficult or uncertain meaning, and often without any apparent reason, is one of his most striking characteristics (*cf.* Field, *Hexapla*, I. pp. xxxix–xlii, also Swete, *Introduction*, p. 46) and this is also the common practice of the translator of Ch.–Ezr.–Ne. Seventy such words are listed and they appear regularly distributed throughout these books. Some of them are identical with transliterations by Theodotion elsewhere. (2) Unusual translations in the Theodotion rendering of Daniel are duplicated in the Chronicler's books. (3) According to the custom of this translator, gentilic names are transliterated exactly instead of being given the Greek adjective ending, though these have often been substituted later in the MSS., especially in L. In view of our meagre supply of extant passages from Theodotion's translation (Daniel being merely a revision of the old Greek), from which

his characteristics must be determined, this evidence is surprisingly strong.

Moreover, evidence is not entirely lacking that the Greek version of Ch.–Ezr.–Ne. current before the time of Theodotion and apparently accepted as the Septuagint was not our "canonical" version, but a somewhat free translation of a different Hebrew recension and of which 1 Esd. formed a part. If our Greek was the accepted Septuagint in the time of Josephus, it is not surprising that he should have culled the story of the three youths from 1 Esd. (*Ant.* xi. 3, 2–8 = 1 Esd. 3–4), since this story is wanting elsewhere, but it is strange, as has frequently been noticed, that he should have quoted in other places from 1 Esd. *in preference to the authoritative Septuagint version.* In *Ant.* xi. 1, 1. Κῦρος *ὁ βασιλεὺς λέγει* Ἐπεί *με ὁ θεὸς ὁ μέγιστος τῆς οἰκουμένης ἀπέδειξε βασιλέα, . . . τὸν ναὸν αὐτοῦ οἰκοδομήσω ἐν* Ιεροσολύμοις *ἐν τῇ* Ἰουδαίᾳ *χώρᾳ* follows closely the text of 1 Esd. $2^{3f.}$ but *cf.* 2 Esd. 1^2, which we should expect Josephus to prefer. So also *Ant.* xi. 2, 2 *βασιλεὺς* Καμβυσῆς Ῥαθύμῳ *τῷ γράφοντι τὰ προσπίπτοντα καὶ* Βεελζέμῳ *καὶ* Σεμελίῳ *γραμματεῖ καὶ τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν Σαμαρείᾳ καὶ Φοινίκῃ τάδε λέγει* is certainly taken from 1 Esd. 2^{21} and departs widely from 2 Esd. 4^{17} (notice the transliteration where 1 Esd., followed by Josephus, translates). If Josephus knew 2 Esd. as the Septuagint rendering of the canonical Hebrew text and 1 Esd. as the translation of a variant uncanonical fragment, his preference for the latter is unaccountable. His action is perfectly clear, however, if we suppose him to have been acquainted with only one Greek version, the Septuagint, of which 1 Esd. was a part. Again, a quotation from the Greek version of 2 Ch. 2^{11} made by the Greek historian Eupolemus, writing about 150 B.C., contains the clause *εὐλογητὸς ὁ θεὸς ὃς τὸν οὐρανὸν καὶ τὴν γῆν ἔκτισεν*, which, as Torrey argued, is almost certainly taken from a version of which 1 Esd. formed a part (*cf. ATC.* p. 77, esp. f. n. 22).

The accepted Greek text (Theodotion's), therefore, is only of value for recovering the authoritative Hebrew of the second century A.D., and beyond the limited assistance from Josephus, is our

chief early authority for criticising the text of 1 Ch. 1 to 2 Ch. 34. Field (*Hexapla*, vol. I.) notes a few readings from the version of Aquila (*c.* 125 A.D.) 1 Ch. 15^{27} $25^{1.3}$ 29^{25}, and a larger number from that of Symmachus (c. 200 A.D.) 1 Ch. 5^{26} 9^{1} 11^{5} 15^{27} 21^{10} $25^{1.3}$ 26^{29} 2 Ch. 12^{7} 15^{8} 19^{11} 23^{13} 26^{5} 30^{5} 31^{11} 32^{5} 33^{3} 34^{22}, but these are not extensive enough to be of much value. For the criticism of 2 Ch. 35–36 we may add the testimony of the true Septuagint as preserved in 1 Esd. 1. This dates from before 150 B.C., as is evidenced by the Eupolemus fragment (*v. s.*, *cf.* Schür. *Gesch.*[3] III. pp. 351 *f.*).

Both the old Septuagint (1 Esd.) and Theodotion are available in two forms, the Lucian recension, based upon the Syro-Palestinian tradition, and in MSS. representing the Egyptian tradition. The Lucianic text is found in the cursives 19, 93, and 108,* and these are the basis of Lagarde's edition of these books in *Librorum Veteris Testamenti Canonicorum pars prior*. The remaining MSS. represent the Egyptian tradition and may be divided into two groups; one led by B includes also ℵ and 55, the second includes A and the rest of the cursives. The remaining uncial N is uncertain, but seems to follow the A group more frequently than the B. The MSS. of the B group are probably Hexaplaric (*cf.* Tor. *ATC.* pp. 91 *ff.*).

The Lucian recension is a thorough revision of the earlier Syro-Palestinian tradition. The many arbitrary changes, together with the natural textual corruption, make the task of detecting the earlier basic text a difficult one, hence Lagarde's Lucian text must be used with extreme caution. Doubtless some of its many conflated readings go back to the true Hebrew text, but this cannot be assumed even when the reading would be a great improvement on our Massoretic tradition. Much of the plus of L does not even have a Hebrew original behind it. The Syro-Palestinian tradition back of the Lucian recension probably did not differ very widely from the Egyptian. The latter is better preserved by the A group of MSS. than by B and its followers. A has frequently been represented as extensively corrected from the Massoretic text, but close examination shows that no such comparison with the Hebrew could

* It appears from Swete, *Introduction*, pp. 154, 156, that 19 does not contain Ch. or 1 Esd. and that Ch. is wanting in 93, but *cf.* Holmes and Parsons, vols. II. V., where they are given in the lists of MSS. containing these books and variants from them are frequently noted.

have been made, since nearly every page contains palpable blunders which, in that case, would not have been allowed to stand. A conforms more closely to the Hebrew because it has, on the whole, the better text, not because it has been made to conform, hence it should always be given the preference over B, other testimony being equal. The B MS. for Ch. is in especially poor condition. The proper names are often damaged beyond recognition, dittographies are only too common, and omissions by homœoteleuton are very frequent. When compared with the A group and with the Syro-Palestinian tradition B often furnishes valuable aid toward regaining the original rendering, but it should not be quoted as Septuagint or even as the Greek text, an all too common practice. Generally speaking, when the A and B groups and the L recension agree they furnish the original Greek rendering, but it sometimes happens, especially in proper names, that none of these agree with the Massoretic text when the latter was doubtless the translator's original, all the Greek texts having become corrupted.

In the commentary the received Greek, *i.e.*, the version of Theodotion, has been quoted as 𝔊 and the Septuagint (in 2 Ch. 35–36) as 𝔊 of 1 Esd. Generally speaking, when the reading of certain Greek MSS. has been cited, these are regarded as representing the original Greek rendering, hence a variant Hebrew text, but frequently a variant Greek reading found in one or more MSS. has been presented merely because it is of possible worth. When the original has been regained by a comparison of corrupt readings, it is cited with an asterisk (𝔊*).

THE LATIN VERSIONS.—The Old Latin version would be of special value for the criticism of the text of Chronicles, since the Septuagint, from which it was made, has disappeared for all except the last two chapters (*v. s.*). Unfortunately the Old Latin fared little better. No extant MS. contains any extensive portion of these books, but a number of fragments can be culled from the Latin fathers, who quoted extensively from them. Sabatier (*Bibliorum sacrorum Latinæ versiones antiquæ*, vol. I. 1741) collected from these and MS. sources the ancient Latin version of the following passages: 1 Ch. 1^{20} $2^{52.\ 54.\ 55b}$ 11^{9} $12^{18.\ 33a}$ 17^{11-14} $21^{3.\ 11b.\ 12.\ 13.\ 17}$ 22^{14a} 28^{9} 2 Ch. $6^{13b-22a}$ $11^{5b.\ 6b.\ 12b-16a}$ 15^{2} $16^{7b-9.\ 12}$ $17^{3-7a.\ 8b-12a}$ 19^{2b-11} $20^{15b.\ 22.\ 25-27}$ $21^{16.\ 17a.}$ 24^{20b} $25^{7b.\ 8.\ 14-16.\ 20.\ 27}$ 26^{16b-19}

29^{3} $32^{24a.\ 26a}$ 33^{11}. These excerpts, however, must be compared with more recent editions of the Latin fathers before they can be trusted. In the case of 1 Esd. we are better off, the Old Latin being preserved in three MSS. (Paris MS. Bibl. Nat. lat. 111, the Madrid MS. E. R. 8, and a Lucca MS., *cf.* Swete, *Introduction*, p. 95). This version is of some value for recovering the Syro-Palestinian tradition of the Septuagint.

The Latin version of Jerome, commonly called the Vulgate, was a new translation made from the standard Hebrew text of the end of the fourth century A.D., and independent of the Septuagint. Its late origin detracts from its critical value for textual purposes. By comparing it with the Theodotion Greek it frequently aids in the removal of corruptions which made their way into the Hebrew text at a comparatively late date. Its chief value, however, lies in the realm of interpretation, where it supplies an early rendering of the consonantal Hebrew text for the most part as it now stands, which is often superior to the modern influenced by Massoretic tradition.

The Syriac Versions.—The first Syriac translation of Chronicles is now a part of the Peshito, but originally Chronicles was not received into the Syriac Canon. Indeed, when the book was subsequently translated it did not meet with general acceptance. This Syriac version seems to have been the work of Jews of Edessa. While in most Old Testament books the Peshito follows the Hebrew text faithfully and even literally, with here and there extensive influence from the Septuagint, Chronicles stands alone as the translation of a mere Jewish Targum and exhibits all the faults which might be expected from such origin. One of its most striking characteristics is found in the fact that the text has very frequently been conformed to the text of Samuel and Kings. This is even true of extended passages, as where 1 K. 12^{25-30} followed by 1 K. 14^{1-9} are substituted for 2 Ch. 11^{5}–12^{12}. The substitute has the authority of the best MSS. and must be accepted as the original Syriac text, *i.e.*, the original translators had the text of S.–K. before them. Numerous other instances might be cited where the text agrees with S.–K. against Ch. in which we may possess the original Syriac text, but where its testimony is absolutely worthless for the

criticism of the Hebrew text. Since there can be no doubt that either the translators, or perhaps some later copyist, frequently conformed Chronicles to its sources, the Peshito (𝔖) *may never be cited in support of readings of S.–K. as original in Chronicles.* This fact, together with the character of its origin, makes the Peshito text of Chronicles practically worthless for critical purposes. For discussion, see Fränkel, *JPT*. 1879, pp. 508 *ff*.

The Peshito text of Chronicles is available in a number of editions, but all go back to the Paris Polyglot of 1645. The London Polyglot (Walton's), published shortly after, reproduces the Paris text without change. The first edition was printed from a very poor MS., "Syr. 6" of the Bibliothèque Nationale. Recently W. E. Barnes has published the variant readings of the MSS. available to-day, and of the printed editions (*An Apparatus Criticus to Chronicles in the Peshitta Version*, 1897). Walton's edition corrected by this apparatus furnishes a good Peshito text.

The Syriac version of Paul of Tella was made in 616–7 A.D., from a Greek MS. ultimately derived from the Septuagint column of Origen's *Hexapla*. This was first made known to Europe by Andreas Masius, who died in 1573, and he had a MS. which, with other books, contained Chronicles, but this has disappeared. The British Museum possesses a catena (Add. 12,168) containing fragments of Chronicles and the Books of Esdras. The fragments of Chronicles are found on Foll. 57a–60a (Wm. Wright, *Cat. of Syr. MSS. in Brit. Mus.* Part II. p. 905), just published by Gwynn (*Remnants of the Later Syriac Versions of the Bible*, 1909, Part II. pp. 5–17). The portions of 1 Esd. and Ne. were published by Torrey (*AJSL*. Oct. 1906, pp. 69–74), but the MS. contains nothing of 1 Esd. 1. The Syro-Hexaplar text of 1 Esd., however, is found elsewhere and has been published by Lagarde (*Libri veteris testamenti apocryphi syriace*), hence we have its testimony for the recovery of the original Septuagint text of 2 Ch. 35, 36 (1 Esd. 1).

The Arabic Version.—The Arabic version of Chronicles is available in printed form in the Paris and London Polyglots (*v. s.*), but is of little or no critical value. It is far removed from the original Hebrew, and as a translation of the Peshito text (*cf.* Burkitt,

DB. I. p. 137) simply duplicates the testimony of that uncertain version (*v. s.*).

THE ETHIOPIC VERSION.—The Books of Chronicles are not extant in the Ethiopic version, which, however, does contain the first Book of Esdras. This is of value for regaining the Egyptian recension of that portion of the Septuagint (*v. s.*).

THE TARGUM.—The Aramaic paraphrase of Chronicles, like the Targums of the other books of the Hagiographa, never had official significance and was a commentary rather than a translation. It was made from our Massoretic text and possesses little critical value. The text was first published by Matthias Friedrich Beck from an Erfurt MS. in 1680 and 1683. Later (1715) David Wilkins published the Aramaic text from a MS. in the Cambridge Library with a parallel Latin translation (*Paraphrasis Chaldaica in Librum priorem et posteriorem Chronicorum*). It was also published by Lagarde in his *Hagiographa Chaldaice*, Leipzig, 1873. For a full discussion see Kohler and Rosenberg, *Das Targum der Chronik*, in *Jüd. Zeitschrift*, 1870, pp. 72 *ff.*, 135 *ff.*, 263 *ff.*

§ 9. THE HIGHER CRITICISM AND LITERATURE.

The Books of Chronicles, from their supplementary and, through their genealogical material, their unedifying character, have never been a favourite field of study and investigation, hence their literature has always been relatively meagre. The books also, in their variations from the other canonical writings, presented to early students peculiar difficulties. Jewish scholars in the period of the Talmud regarded them with suspicion, and later shrank from the many problems which their genealogies presented (*JE.* IV. p. 60; R. Simon, *Hist. Crit. du V. Test.* I. IV.). Jerome, on the other hand, was extravagant in their valuation, declaring, "He who thinks himself acquainted with the sacred writings and does not know these books only deceives himself" (*Epist. ad Paulinum de Studio Scripturarum*). And again, "All knowledge of the Scripture is contained in these books" (*Præf. in libr. Paralip.*, *Epist. ad Domnionem*). This valuation rested, however, without doubt upon an allegorical interpretation and not upon any apprehension of the real character of 1 and 2 Ch. No one seems to have fol-

lowed Jerome in his estimate, and while the books were generally vindicated by the few Jewish and Christian scholars who commented upon them through the general assertion that they rested upon authentic sources and by explaining away all appearances of error, yet at the same time their discrepancies were made the basis of arguments against the authority of the sacred Scriptures (*cf.* Calmet, *Comm. in V. T.* IV. p. 510). (Spinoza had ridiculed the attempts of Jewish scholars to remove the discrepancies between the narratives of Chronicles and those of the earlier books and expressed his wonder that they had been received into the sacred Canon by those who rejected the Apocryphal books, *Trac. Theol. Politici*, cc. ix. and x.)

G. F. Oeder in his *Freie Untersuchungen über einige Bücher des A. T.* (1771) spoke of their many corruptions (Ke.). But for real criticism and a worthy explanation we begin naturally with the introduction of Eichhorn (1780–1782, 3rd ed. 1803). Eichhorn went beyond the simple assertion of the Chronicler's use of authentic and reliable sources to a theory upon which the variations and agreements between Chronicles and the earlier books might be explained. In regard to the genealogies he recognised that the Chronicler drew from the earlier canonical books, but along with them he held that he had access to registers carefully kept by the Levites and preserved in the Temple, serving as titles to inheritances. These registers, subject to copyists' mistakes, were not always repeated in their complete form and many pedigrees were abridged, hence the genealogical variations in 1 Ch. The basis of the Chronicler's description of David and Solomon was an old life of those two monarchs, also the basis of the narratives in 1 and 2 S. and 1 K., which in the course of transmission through many hands had suffered many changes, and in which the Chronicler also made changes, such as his introduction of Satan, the kindling of sacrifices by fire, etc.; also from historic records the Chronicler mentioned the lists of the priests and Levites, the contributions for the Temple, and other things of a similar nature. The various works cited by the Chronicler such as "the words of Shemaiah the Prophet and Iddo the Seer" (2 Ch. 12^{15}), "the Midrash of the prophet Iddo" (2 Ch. 13^{22}), "the words of Jehu" (2 Ch.

20^{34}), the writing of "Isaiah the son of Amoz" (2 Ch. 26^{22}), and the works mentioned in 2 Ch. 32^{32} $33^{18f.}$, Eichhorn regarded as distinct writings of contemporaries of Israel's kings, now lost; while the Midrash of the Book of Kings and the Book of the Kings of Judah and Israel (2 Ch. 25^{26} 27^{7} 28^{26} 35^{27} 36^{8}) and the Book of the Kings of Israel (2 Ch. 20^{34}) were secondary works; the last two being one and the same work and identical with the Book of the Chronicles of the Kings of Judah cited in 1 and 2 K. (*Einl.*[3] ii. 595). Eichhorn held strongly to the reliability of 1 and 2 Ch., owing to the careful use of historical sources by the author.

This representative view of Eichhorn was sharply criticised by De Wette (in his *Beiträge zur Einleitung*, 1806). He, by comparison, showed that Eichhorn's supposition of the Chronicler's use of the underlying sources of 1 and 2 S. and 1 and 2 K. was untenable. No real evidence was present that both the authors of the canonical books and the Chronicler had drawn their material from the same source; but far more likely all common passages were due to the use by the Chronicler of the canonical books. De Wette then examined the variations between the writings and he showed that through the Chronicler came marks of his late period, slovenly or careless writing, confusions and alterations of meaning, and that his additions were marked by a preference for the concerns of the Levites, a love of marvels, apologies and preference for Judah and hatred of Israel, and embellishments of the history of Judah. Thus the unreliability of the Chronicler was abundantly shown.

Of the Chronicler's sources De Wette made little. "Several writers," he said, "might have taken part in producing our present Chronicles. Who will contend about that? But as the work lies before us it is entirely of one character and one individuality and thus may be assigned to one author" (*Beiträge*, p. 61). The question of the reliability of the Chronicler was largely bound up in that of the Pentateuch, and of the general view of the Old Testament Scriptures. Scholars or writers of a so-called rationalistic tendency disparaged these books and accepted the conclusions of De Wette (a good example is seen in F. W. Newman's *History of the Hebrew Monarchy*, 1847), while on the other hand conservative or

orthodox scholars held the general view of Eichhorn in regard to sources and defended the trustworthiness of 1 and 2 Ch. throughout. Even upon those of a freer tendency, De Wette's work made less of an impression than might have been expected. Bertholet, who was willing to accept De Wette's low estimate of the historical worth of Chronicles (*Einl.* III. p. 983), argued in behalf of the use of common sources by the writers of Kings and Chronicles. Ewald also, who had a clear conception of the general character of the books, still in his history used them as a source of information very nearly upon a par with the other Old Testament books. The view in general was that the Chronicler, while often introducing the notions of his own age, yet carefully followed his sources, which, though more free and homiletic than the older canonical books in their treatment of history, yet were scarcely inferior as records of history—though when the two could not be reconciled the former were to be received as of greater authority. (*Cf.* Bertheau's treatment throughout his commentary, 1854, 1873; Dillmann, *PRE.* II. p. 694, 1854, *PRE.*[2] p. 224, 1878.)

De Wette's work was answered twelve years later in a small treatise by J. G. Dahler (*De Librorum Paralipomenon Auctoritate atque Fide Historica Argentorati*, 1819). Each alleged discrepancy, taken up in order from the beginning of 1 Ch. and through the two books, was examined by itself and explained away or harmonised; and the author concluded concerning the Chronicler: "*Absolvendum eum esse ab istis injustis criminationibus, et fidem ejus historicam, puram esse atque integram.*" Dahler, as most of the apologists who followed him, overlooked the fact that the judgment of a work must be determined by the impression made by its phenomena grouped as a whole and that phenomena taken singly can ordinarily be explained away. It had been the great merit of De Wette's treatise that he "shaped the superabundant material to convey the right impression."

Dahler's work was refuted by C. W. P. Gramberg in *Die Chronik nach ihrem geschichtlichem character and ihrer Glaubwürdigheit geprüft* (Halle, 1823). This work was of little weight, owing to its charge of extreme falsification by the Chronicler.

In 1833, C. F. Keil published his apology for Chronicles—*Apologetischer Versuch über die Bücher der Chronik und über die Integretät des Buches Esra.* This work, essentially in its main contention, reproduced later in his *OT. Intro.* and *Commentary on 1 and 2 Ch.*, held, as already noted above (see p. 20), that the Chronicler did not draw his material from

the earlier canonical books of the OT., unless in the list of the patriarchal families (1 Ch. 1–2[2]), and hence the parallelism between 1 and 2 Ch. and 1 and 2 S. and 1 and 2 K. is due to common sources underlying each (the view of Eichhorn). *Cf.* examples mentioned above, p. 20. The varied charges brought by De Wette were refuted in detail and the Chronicler was absolved from all error of statement, although later Keil recognised in one instance that he was guilty of misapprehension (*Intro.* II. p. 82).

In 1834 appeared *Kritische Untersuchung über die biblische Chronik*, by F. C. Movers, a German pastor residing near Bonn. This work, although defending in a large measure the historical reliability of 1 and 2 Ch., since the author held to the Mosaic origin of the Levitical institutions, was characterised by much critical acumen. In the matter of sources the author advanced views practically identical with those current at present. He held that the Chronicler used first of all the canonical books, and secondly one other source, the Midrash or Commentary upon the Book of Kings. This Book of Kings was neither our Book of Kings, nor the "Chronicles" or Annals mentioned in Kings, but a work which the authors of Samuel and Kings had used, and whose author had made use of the Chronicles or Annals mentioned in Kings. But the Midrash or Commentary on this Book of Kings was a post-exilic work more didactic than purely historical, a connecting link between the canonical Scriptures and the Apocrypha. Of this work and of the canonical Scriptures the Chronicler was essentially a copyist. Movers' view in this respect is that of Benzinger and Kittel, already mentioned (see p. 25).

The problem of Chronicles was also discussed in detail by K. H. Graf, in his *Die Geschichtlichen Bücher d. AT.* (1866). Graf examined the narratives of Chronicles in the light of those of the canonical books, and his conclusions were similar to De Wette's respecting the work as a tendency writing largely unhistorical in character. He differed from Movers, holding that the Chronicler was not a mere copyist and that to him as an independent writer belonged the characteristics of his work and not to a Midrashic source. On the other hand, he rejected the notion that he had no other sources than the canonical books and allowed historical reminiscences in his new material. The next most fruitful discussion of our problem is Wellhausen's brilliant chapter on Chronicles in his *Prolegomena zur Geschichte Israels* (1878, 1883, Eng. trans. 1885). There the position of De Wette is restated and the Chronicler's work is exhibited essentially in the character which we have given, although we are inclined to find more of historical reminiscence in certain instances than Wellhausen allows, but his sketch of the Chronicler's work as a whole is correct. For the recent views of Benzinger and Kittel respecting the composition of Chronicles see pp. 25 *f*.

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A COMMENTARY ON
1 CHRONICLES

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I–IX. GENEALOGICAL TABLES WITH GEOGRAPHICAL AND HISTORICAL NOTICES.

I. Primeval genealogies with a list of kings and phylarchs of Edom.—This chapter serves to introduce the genealogies of the tribes of Israel by showing Israel's place among the nations and thus corresponds to the ethnic discussions with which modern writers frequently open their histories. Its matter is derived entirely from Gn. 1–36. All the genealogies of those chapters are included in this compilation except that of the descendants of Cain (Gn. 4^{16-24}). The author's method of abridgment, in giving lists of names (vv. $^{1-4}$ *et al.*) without stating their relation to one another, shows that he assumed his readers to have been thoroughly familiar with the narratives of Genesis.

While the source is clear, the question has recently been raised whether the chapter is substantially in the form in which it was left by the Chronicler or whether an original nucleus by him received numerous additions until the genealogical material of Gn. was exhausted. Benzinger maintains that the original text comprised only vv. $^{1-4a\ (b?).\ 24-28.\ 34b}$. The Vatican text of 𝔊 lacks vv. $^{11-23}$, which are in the Hexapla under the asterisk (Field), and a sort of doublet exists in vv. $^{17-23}$ and vv. $^{24.\ 25}$. These facts have furnished the ground for assuming the secondary character of vv. $^{11-23}$. But the significant words *υἱὸς Σὴμ Αἰλὰμ καὶ Ἀσσοὺρ*, found in this lacuna of 𝔊^B, are certainly a remnant of v. ^{17} —so marked in Swete's edition—thus making it extremely probable that the original 𝔊 contained the whole passage. (This omission by Origen is only one of many illustrations which might be cited of the poor quality of the text which he had; see Tor. *ATC*. pp. 94 *f*.) The parallels, vv. $^{17-23}$ and vv. $^{24.\ 25}$, are not indicative of two sources, since in one the compiler is tracing the collateral lines, while in the other it is his purpose to give the lineal descent of Abraham. The transposition

of vv. $^{29-31}$ (= Gn. 25^{12-16}) and vv. $^{32-33}$ (= Gn. 25^{2-4}) has no significance, since it is easily explained, the descendants of Ishmael, the first-born, being placed first and those of Isaac, by the compiler's habit, come last. Equally trivial is the repetition of the substance of v. ^{28a} in v. ^{34a}. The descendants of Esau (vv. $^{35\ ff.}$) are as much in place here as the descendants of Ishmael and of Abraham by Keturah. Hence there is little cause to doubt that the first chapter of the Chronicler's history has come down to us in essentially the same form in which it left his hand.

1–4. The ten antediluvian patriarchs and the three sons of Noah.—This list of names is a condensation of Gn. 5 by the omission of the chronological statements and those of descent from father to son; and the list in Gn. is apparently modelled after the Babylonian one of ten ancient kings which has been preserved by Berossus (Dr. *Gn.* p. 80, *KAT.*[3] pp. 531 *f.*, Gordon, *Early Trad. of Gn.* pp. 45 *ff.*). The names appear in some instances to have been derived from the Babylonian list and are also directly connected in a large measure with the names found in the genealogies of Gn. 4 (J).—**1.** *Adam*] *i.e.*, *man* or *mankind*, an appropriate name for the first man, the father of the human race; hence a proper name (Gn. 4^{25} 5^{1-5}, RV. wrongly in Gn. $3^{17.\ 21}$, *v.* אדם, **3.** BDB.).—*Seth*] (Gn. $4^{25\ f.}$ $5^{3\ ff.}$ †) derived in Gn. 4^{25}, probably from mere assonance, from שית "to appoint," hence, "substitute"; the meaning or derivation is otherwise entirely obscure.—*Enosh*] (אנוש) (Gn. 4^{26} $5^{6\ ff.}$ †) poetical word for man and probably in folk-lore a name like *Adam* for the first man. The third Babylonian name Amelon or Amilarus has also the same meaning.—**2.** *Ḳenan*] (קינן) (Gn. $5^{9\ ff.}$ †) to be connected with Ḳain (קין) (Gn. $4^{1\ ff.}$), with the meaning of "smith," and thus corresponding with the fourth Babylonian name Ammenon, which is equivalent to "artificer."—*Mahalal'el*] (Gn. $5^{12\ ff.}$, also a Judahite, Ne. 11^{4} †). The meaning is "praise of God." It is possibly a Hebraised form of the fifth Babylonian name Megalarus, a corruption of Melalarus.—*Jared*] (Gn. $5^{15\ ff.}$, also a Calebite 4^{18} †), from the root meaning to go down, but the significance of the name is not apparent.—**3.** *Ḥanoch*] EVs. *Enoch* (Gn. $5^{18\ ff.}$, also the first-born of Cain, Gn. $4^{17\ f.}$, also a son of Reuben, 1 Ch. 5^{3}). He, from his "translation," is the most notable of the ten patriarchs (Gn.

5^{24}). The name may mean "dedication," and might in the story of Cain be connected with the building of the first city (Gn. 4^{17}), or if derived from parallel Babylonian king Enmeduranki, who probably was the mythical high priest of a place linking heaven and earth, the name might imply dedication to the priesthood. This, considering Enoch's religious character, is more plausible. The initiation of Enoch into heavenly mysteries, according to the later Jewish story, probably arose from a connection between him and the Babylonian parallel, since the latter was the possessor of such knowledge.—*Methushelaḥ*] (Gn. $5^{21\ ff.}$ †), "man of missile." The corresponding name in Gn. 4^{18} is Methushael = Babylonian *mutu-sha-ili*, "man of God." The corresponding name in the Babylonian list Amempsinus = *amel-Sin*, "man of the god Sin"; hence "missile," *shelaḥ*, is probably another title of Sin, *i.e.*, of the moon-god.—*Lamech*] (Gn. $4^{18\ ff.}$ $5^{25\ ff.}$ †). The important position of the Lamech in the line of Cain, where he is the father of the representatives of three social classes—nomads, musicians, and smiths—and in the line of Seth, where he is the father of Noah and grandfather of the representatives of the three races of mankind, reveals the probable identity of the two persons in origin, but whence the name is derived is still obscure, probably from an ancient Babylonian god.—**4.** *Noaḥ*] (Gn. $5^{29\ ff.}$ and frequent in story of the flood, Gn. 6–10, Is. 54^{9} Ez. $14^{14.\ 20}$). The Noah of Gn. 5^{29} (J) is clearly the husbandman who produced wine (Gn. $9^{20\ ff.}$), and thus gave man rest, refreshment, and comfort in his toil. Why the hero of the flood also bore this name is not clear, since no certain connection is discernible between the name *Noah* (נח) and *Ut-napishtim*, the name of the Babylonian hero of the deluge.—*Shem*] (vv. $^{17.\ 24}$ Gn. 5^{32} 6^{10} 7^{13} $9^{18.\ 23.\ 26\ f.}$ $10^{1.\ 21\ f.\ 31}$ $11^{10\ f.}$ †) means renown, *i.e.*, glory, and apparently was a name of Israel (*cf.* Gn. 9^{26} *Blessed be Yahweh the God of Shem*, *i.e.*, of Israel).—*Ḥam*] (v. ^{8} Gn. 5^{32} 6^{10} 7^{13} 9^{18} $10^{1.\ 6.\ 20}$) superseding possibly the name Canaan in an earlier list of Noah's three sons (*cf.* Gn. 9^{25} J) is possibly derived from *Kêmet* the Egyptians' name of their country (*DB.*, art. Ham; *EBi.* II. col. 1204 absolutely denies this connection). *Ham* stands for Egypt in Ps. 78^{51} $105^{23.\ 27}$ 106^{22}. Thus *Ham* appropriately represented the peoples southward from Palestine.—

Japheth] (v.^{5} Gn. 5^{32} 6^{10} 7^{13} $9^{18.\ 23.\ 27}$ $10^{1.\ 2.\ 21}$ †). According to Gn. 9^{27} the word is from the root (פתה), meaning "to be open" (so BDB., Margoliouth in *DB.* suggests a derivation from יפה "to be fair)," but the real origin is still obscure. It primarily comes without doubt from some appellation of the peoples or country lying to the north and west of Israel, because in those directions the descendants of *Japheth* are found (vv. $^{5-7}$). Japheth may have represented originally the Phœnicians, since the expression dwelling in the tents of Shem (Gn. 9^{27}) points to a land adjacent to Palestine (*DB. Extra vol.* p. 80).

2. קֵינָן] so too Gn. $5^{9.\ 12\,ff.}$, but 𝔊 **Καινάν**, 𝔙 *Cainan*, in both places, show a different pronunciation of the diphthong which may have been in use in the Chronicler's day, *cf.* Ki. *SBOT.* pp. 52 *f.*, *Kom.* pp. 2 *f.*

5–7. The descendants of Japheth.—These verses are taken directly without change from Gn. 10^{2-4} (P). Whatever variations the two texts now exhibit are due to the copyists of one or the other unless the text used by the Chronicler differed from the archetype of 𝔐. This is also true of all other cases where the Chronicler clearly reproduces the exact words of his parallels. For variations see textual notes. These nations or peoples must all be sought to the north and west of Palestine.—**5.** *Gomer*] (v.^{6} Gn. $10^{2\,f.}$ Ez. 38^{6}, name of a person Ho. 1^{3} †) a people of Asia Minor identical with the *Gimirrai* of Assyrian inscriptions. Their territory in Armenian is called *Gamir*. It corresponds to Cappadocia. They are the *Kimmerians* of the Greeks.—*Magog*] (Gn. 10^{2} Ez. 38^{2} 39^{6} †) from collocation in Ezekiel and from assonance is closely related to Gog, which apparently is the *Gagaia* of the Amarna tablets, a designation of northern barbarians. The traditional identification with the Scythians is plausible (*EBi.* II. coll. 1747 *f.*).—*Madai*] *i.e.*, the Medes mentioned frequently in the OT.—*Javan*] (v.^{7} Gn. $10^{2.\ 4}$ Is. 66^{19} Ez. $27^{13.\ 19}$ Dn. 8^{21} 10^{20} 11^{2} Zc. 9^{13}, pl. Jo. 4^{6} (3^{6}) †) the Greeks, or more properly the Ionians.—*Tubal and Meshech*] (mentioned always together Gn. 10^{2} Ez. 27^{13} 32^{26} $38^{2\,f.}$ 39^{1}, except Is. 66^{19}, where *Tubal* occurs alone and Ps. 120^{5}, where *Meshech*, alone). They are the *Tibali* and *Mushku* of the Assyrian inscrip-

tions and the *Moschoi* and *Tibarenoi* of Herodotus (iii. 94, vii. 78). In the Assyrian period their home was north-east of Cilicia and east of Cappadocia; later they retired further to the north to the mountainous region south-east of the Black Sea (Dr. *Gn.*).—*Tiras*] (Gn. 10[2] †) formerly identified with the Thracians (so Jos. *Ant.* i. 6. 1) but now generally with the *Tyrseni* (Τυρσηνοι), a piratical people of the northern shores and islands of the Ægean Sea (Hdt. i. 57, Thuc. iv. 109). *Tiras* has also been regarded as the same as *Tarshish* v. [7] (W. Max Müller, *Orient Lit. Zeitung*, 15 Aug. 1900, col. 290).—**6.** *Ashkenaz*] (Gn. 10[3] Je. 51[27] †). Their home, according to Jeremiah, was in the region of Ararat, and they are undoubtedly the *Ashkuza*, *Ishkuza* of the Assyrians; an ally of the Assyrians from the reign of Asarhaddon onward, and possibly identical with the Scythians (*KAT.*[3] p. 101); the Hebrew name has arisen apparently through a confusion of letters (אשכנז instead of אשכוז).—*Riphath**] not yet clearly identified or located; according to Josephus (*Ant.* i. 6. 1), the Paphlagonians.—*Togarmah*] (Gn. 10[3] Ez. 27[14] 38[6] †). The references in Ez. indicate a northern country furnishing horses and mules, usually identified with the Armenians and by some connected with the city *Tilgarimmu* of the Assyrian inscriptions (*EBi.* IV. col. 5129, Del. *Par.* p. 246).—**7.** *And the sons of Javan*] to be sought naturally among the countries or peoples belonging to the Greeks.—*Elishah*] (Gn. 10[4] Ez. 27[7] †), a land that according to Ezekiel furnished "blue and purple," hence, since these dyes were procured from shell-fish, a Grecian maritime country: lower Italy and Sicily have been suggested (Dill.), the Æolians (Αιολεις) (Del.), Elis (Ἦλις) (Boch.), Carthage as though called Elissa (SS.).—*Tarshish*] (Gn. 10[4] and frequent elsewhere), commonly identified with Tartessus in Spain, yet not conclusively so. Tarsus in Cilicia has also been named (*EBi.* IV. col. 4898).—*Kittim*] (Gn. 10[4] Nu. 24[24] Is. 23[1.12] Je. 2[10] Ez. 27[6] Dn. 11[30] †) represents Cyprus. The name is derived from the city Kition on the south-east shore of the island.—*Rodanim* †] (Gn. 10[4] wrongly *Dodanim*) people of the Island of Rhodes.

6. ודיפת] about thirty MSS. (Kennic., Gin.), 𝔊, 𝔙, and Gn. 10[3] וריפת, which is to be restored as the original (Kau., Ki.).—**7.** ותרשישה] Gn. 10[4] ותרשיש. The final ה probably arose through the influence of the

preceding אלישה and is to be removed (Kau., Ki.).—ורורנים] Gn. ודרנים. The former is the true reading, supported in Gn. by some Heb. MSS. (Gin.) and 𝔊 and accepted by Ball (*SBOT.*), Dill., Holz., *et al.*

8–16. The Hamites.—This passage is also without change from Gn. 10$^{6-8. 13-18a}$; vv. $^{6-7}$ (P), $^{8. 13-18a}$ (J). The intervening verses, Gn. 10^{5}, the summary Gn. 10$^{9-12}$ descriptive of the kingdom and cities of Nimrod, are omitted as irrelevant in a brief outline. Geographically the Hamites were south and south-west of Palestine and included also the so-called Canaanite peoples of Palestine.—**8.** *Cush*] (Gn. 10^{6} and frequent elsewhere) (see vv. $^{9f.}$) the land and people of upper Egypt, commonly called Ethiopia.—*Mizraim*] Egypt. The Hebrew word is usually accepted as a dual referring to upper and lower Egypt, though also regarded simply as a locative form (*EBi.* III. col. 3161).—*Put*] (Gn. 10^{6} Je. 46^{9} Ez. 27^{10} 30^{5} 38^{5} Na. 3^{9} †), usually reckoned as the Libyans (so rendered by 𝔊 in Je. and Ez.) but more probably the *Punt* of the Egyptian inscriptions, the district of the African coast of the Red Sea, "from the desert east of upper Egypt to the mod. Somali country" (W. Max Müller in *DB.*).—*Canaan*] reckoned as a son of Ham because so long under Egyptian control and from the religious antagonism of Israel toward the Canaanites.—**9.** *The sons of Cush*], as the notes below show, were located on the Red Sea and eastward in Arabia. This might imply a migration from Africa across the straits into Arabia.—*Seba*] (Gn. 10^{7} Ps. 72^{10} Is. 43^{3} †), formerly after Josephus identified with Meroe between the Nile and the river Atbara, but more recently after indications by Strabo, with a district on the west shore of the Red Sea.—*Ḥavilah*] (Gn. 2^{11} 10$^{7. 29}$ 25^{18} 1 S. 15^{7} 1 Ch. 1^{23} †). These passages require several *Havilahs* or they indicate the uncertain geographical knowledge of the ancients regarding southern Arabia and Africa. As represented here it may be on the African coast, a little south of the straits of Bab-el-Mandeb (Dr. *Gn.*), or Havilah is a large central and north-eastern Arabian district of which sometimes one part is referred to and sometimes another (*EBi.* II. col. 1974).—*Sabtah*] (Gn. 10^{7} †) probably to be connected with the old Arabian town Sabata, an ancient trading emporium, the capital of Hadramaut.—

Ra'ma] (Gn. 10^{7} Ez. 27^{22} †) in Ez. associated with Sheba and thus without doubt a district of Arabia (the Ῥαμμανῖται of Strabo).—*Sabteca*] unknown but to be sought in Arabia.—*Sheba*] (Gn. 10^{7} mentioned frequently) the wealthy district or people of south-western Arabia famous for traders.—*Dedan*] (Gn. 10^{7} also mentioned frequently). The references point to both northern and southern Arabia, due most likely to the extension of the trade of the people who were probably a tribe of central or southern Arabia. The name occurs in Sabean and Minean inscriptions.—**10.** *Cush*]. The original writer of Gn. probably thought Cush represented Ethiopia. Many modern writers, however, think of a Cush representing the *Kasshu* of the Assyrian inscriptions, the Κοσσαῖοι of the Greek writers, a predatory and warlike tribe dwelling in the mountains of Zagros near Elam, who were so influential that they provided Babylon with its third dynasty of kings for some five and a half centuries, beginning about the middle of the eighteenth century B.C.—*Nimrod*] (Gn. 10^{8} Mi. 5^{6} †) not yet clearly identified. Two theories prevail concerning him: (1) that he is a historical character, most likely *Nazimaraddash*, one of the later Kassite kings (c. 1350 B.C.) (Haupt, *Andover Rev.* 1884, Jul. p. 94, Sayce, *Pat. Pal.* pp. 91, 269); (2) that he is the same as the mythological Babylonian hero Gilgamesh (*KAT.*^{3} p. 581).—**11.** *And Egypt begat*]. The change of form of expression is due to the use of the document J by the compiler of Genesis.—*Ludim*] (Gn. 10^{13} Je. 46^{9}, sg. Ez. 30^{5}). In the last two of these passages this people is mentioned with Cush and Put (see v. ^{8}). Otherwise than thus a people of Egyptian or adjoining territory, they are unknown and have not been identified.—*'Anamim*] (Gn. 10^{13} †) not yet identified.—*Lehabim*] (Gn. 10^{13} †) equivalent to Lubim, the Libyans (Na. 3^{9} 2 Ch. 12^{3} 16^{8} Dn. 11^{43} †), who dwelt on the western border of Egypt.—*Naphtuḥim*] (Gn. 10^{13} †) not yet definitely explained or identified (for conjectures see *EBi.* II. col. 1697).—**12.** *Pathrusim*] (Gn. 10^{14} †) the people of Pathros (Is. 11^{11} Je. $44^{1.15}$ Ez. 29^{14} 30^{14} †), upper Egypt. The word is an Egyptian compound meaning south-land.—*Cashluḥim*] unidentified.—The following clause, *from whence the Philistines went forth*, is misplaced. It should

follow *Caphtorim*, the people of Caphtor, since that country is repeatedly mentioned as the ancient home of the Philistines (Am. 9^{7} Dt. 2^{23} Je. 47^{4}), see further textual note. Caphtor is usually identified with Crete yet also and perhaps with more probability with the southern coast of Asia Minor, called by the Egyptians *Kefto* (see *EBi.* III. col. 3715). In either case its people are children of Egypt through political relationship of the Philistines with Egypt.—**13.** *Sidon his first born*]. Sidon was later eclipsed by Tyre, but its original greater prominence is seen in the fact that when Tyre had gained a reputation the Phœnicians were still called Sidonians (Dt. 3^{9} Jos. 13^{6} 1 K. 11^{5} 16^{31}).—*Ḥeth*] (frequent in Gn.) represents the Hittites, the *Cheta* of Egyptian monuments and *Ḥatti* of the Assyrian, who from 1600 to 700 B.C. were an independent power north and north-east of Palestine with centres at Kedesh on the Orontes and Carchemish on the Euphrates. Offshoots of this northern nation seem to have settled at Hebron and elsewhere in Palestine. Any ethnic connection of the Hittites with the Canaanites is uncertain. Jastrow (*EBi.* II. col. 2094) regards *Ḥeth* in Gn. as a gloss.—**14.** This verse with vv.$^{15 f.}$, giving various Canaanitic peoples, is a supplementary addition to J in Gn. (*SBOT. Oxf. Hex.*, Gu., Dr., *et al.*). For similar enumerations *cf.* Gn. 15^{19-21} Ex. $3^{8.17}$ 13^{5} $23^{23.28}$ 33^{2} 34^{11} Dt. 7^{1} 20^{17} Jos. 3^{10} 9^{1} 11^{3} 12^{8} 24^{11}.—*The Jebusite*] the tribe anciently inhabiting Jerusalem (Jos. $15^{8.63}$ 2 S. 5^{6-9}, *et al.*, mentioned frequently).—*The Amorite*] (very frequent) with a double usage: (1) the people ruled by Sihon east of the Jordan, Nu. 21^{13}, *et al.*; (2) the pre-Israelitish people west of the Jordan, a usage especially in E and D (Dr. *Dt.* p. 11), very frequent also in the inscriptions—in Amarna letters, northern Palestine, in Assyrian inscriptions the land of the Hebrew kingdoms and in general "the West" (*EBi.* I. col. 641). (On an early Amoritic Semitic invasion both of Babylonia and Palestine, see Pa. *EHSP.* pp. 25 *ff.*) The Amorite is a racial name while Canaanite is a geographical name, and thus the two become general designations of the pre-Israelitish inhabitants of Palestine (Dr. *Gn.* p. 126).—*The Girgashite*] (Gn. 10^{16} 15^{21} Dt. 7^{1} Jos. 3^{10} 24^{11} Ne. 9^{8} †). Their location is uncertain.—**15.** *The Ḥivite*] mentioned frequently and

usually taken as a petty people of central Palestine connected with Gibeon, Jos. 9^{7} 11^{19}, also with Shechem, Gn. 34^{2}, with Hermon, Jos. 11^{3}, and Mt. Lebanon, Ju. 3^{3}. Perhaps in these last two passages *Ḥittites* should be read (*EBi.* II. col. 2101). The following five names do not occur in other lists and are geographical, representing the inhabitants of five cities of northern Palestine.—*The Arḳite*] of Arka, mentioned frequently in Assy. ins. and a city of importance in the Roman period, the birthplace of Alexander Severus (A.D. 222–235), the mod. *Tell Arḳa*, about twelve miles north of Tripolis (*EBi.* I. col. 310).—*The Sinite*] of a place not positively located but appearing in the Assy. ins. *Siannu* grouped with Arka (*EBi.* IV. col. 4644).—**16.** *The Arvadite*] of Arvad (Ez. $27^{8.11}$), mentioned in the Amarna letters and frequently in Assy. ins., the mod. *Ruad*, twenty-five miles north of Arka (Baed.[4] p. 354).—*The Zemarites*] (Gn. 10^{18} †) of a city or fortress *Ṣimirra*, mentioned frequently in Amarna letters as *Sumur* and Assy. ins., known to the Greeks, the mod. *Sumra* (Baed.[4] p. 351), six miles south of Arvad.—*The Ḥamathite*] of the well-known and frequently mentioned Ḥamath on the Orontes, fifty miles east-north-east of Arvad, mod. *Ḥama* (Baed.[4] pp. 368 *f.*).

9. וסבתא] Gn. 10^{7} וסבתה.—ורעמא] Gn. ורעמה.—**10.** גבור] 𝔊 + *κυνηγός* = צַיִר is probably a gloss from Gn. 10^{9}.—**11–23.** These vv. are wanting in $𝔊^{B}$ (*v. s.*).—**11.** לודיים] Qr. לוּדִים, Kt. לוּדִיִּים. Ki. prefers the latter on the basis of $𝔊^{AL}$, but ים·. is transliterated in the same manner elsewhere.—**12.** ואת כפתרים אשר יצאו משם פלשתים]. This transposition seems required by Am. 9^{7} Dt. 2^{23} Je. 47^{4} and, in spite of all the Vrss. giving the present order, is regarded as the original in Gn. 10^{14} by Dill. and Ball (*SBOT.*), not, however, by Holz. Ki. assumes it to have been the original order in our text, but it is more probable that the Chronicler had our present Gn. text before him.

17–23.—The Semites.—These verses, wanting in $𝔊^{B}$ and placed by Ki. as a subsequent addition (but *v.s.*), were taken originally without change from Gn. 10^{22-29}, vv.$^{22 f.}$ (Ch. v.^{17}) P, vv.$^{24-29}$ (Ch. vv.$^{18-23}$) J. The Semites geographically were, in the main, in a central zone between the Japhethites and the Hamites. Political considerations and a knowledge of racial affinities as well as the geographical situation may have influenced their grouping.

—**17.** *'Elam*] mentioned frequently in Assy. ins. *Elama*, *Elamma*, *Elamtu*, and in the OT. (Gn. 10^{22} $14^{1.9}$ Is. 11^{11} 21^{2} 22^{6} Je. 25^{25} $49^{34-39 \text{ (seven times)}}$ Ez. 32^{24} Dn. 8^{2}), a land and people east of Babylonia, lying directly at the head of the Persian Gulf to the north and east. Civilisation early flourished there, and about the twenty-third century B.C. an Elamitic suzerainty was exercised over Babylonia. Racially the Elamites were entirely distinct from the Semites. Their inclusion among the Semites was due either to their proximity to Assyria (Dr. *Gn.*) or because in very early times the land was peopled in part at least by Semites (Del. *Par.* p. 321).—*Asshur*] the kingdom and people of Assyria, frequent in inscriptions and OT., situated in the upper portion of the Mesopotamian valley about the middle course of the Tigris. The people were closely akin to the Phœnicians, Arameans, and Hebrews. As conquerors from the fourteenth to the eighth centuries B.C. they have well been called the Romans of the East.—*Arpachshad*] (vv. $^{18.24}$ Gn. $10^{22.24}$ 11^{10-13} †) obscure, formerly identified with Ἀρραπαχῖτις (Ptol. vi. 1. 2), the hill country of the upper Zab, in Assy. ins. *Arrapḥa* (Del. *Par.* pp. 124 *f.*), *Arbaḥa* (Sch. *COT.* I. p. 97), but this does not explain the final syllable; hence a compound of ארף = Arabic أُرْفَة "boundary" and *Keshed* = Chaldeans, hence boundary or land of the Chaldeans (Sch. *COT.* I. p. 98); or after the Assyrian *Arba-kiššâdi*, "land of the four sides or directions" (Del. *Par.* p. 256); or of four banks, *i.e.*, of Tigris and Euphrates (Jen. *ZA.* xv, p. 256); or a contraction of *Ar* = *Ur*, the ancient home of Abraham and *pa* the Egyptian article and *Keshed*, *i.e.*, Arpachshad, Ur of the Chaldeans (Hom. *AHT.* p. 292); or a contraction through copyist's error of ארפך representing *Arrapḥa*, etc. (see above) and *Keshed*, the passage having originally read *Elam and Asshur and Arpach and Keshed* (Cheyne, *EBi.* I. col. 318). This last would be the most plausible were it not for the appearance of Arpachshad in Gn. 11^{10-13}.—*Lud*] (Gn. 10^{22} Is. 66^{19} Ez. 27^{10} 30^{5} †) naturally Lydians of Asia Minor, Assy. *Luddu*, also obscure since it is difficult to see why in this connection they should be mentioned between Arpachshad and Aram, and they were not at all a Semitic people. Jensen would identify them with a land of

Luddu mentioned in Assy. ins. and apparently on the upper Tigris (*Deutsche Lit. Ztg.* 1899, No. 24, *v.* Gu. *Gn.*).—*Aram*] frequent in OT. and ins.; not a land, rather the name of a Semitic people dwelling north-east of Palestine widely spread. Their inscriptions of the eighth century B.C. have been found at Zenjirli in the extreme north of Syria, and inscriptions at Tema, north of Medina, show them to have been in north-western Arabia about 500 B.C. Other inscriptions show them to have been on the lower Tigris and Euphrates. Indeed, in Babylonia and Assyria a large portion of the population, if not the larger, was probably Aramean at a very early date. But their especial land was Mesopotamia, yet while the Assy. ins. never place them west of the Euphrates, that was their home *par excellence* in the OT. They are distinguished by special names as "Aram of the two rivers" (Gn. 24^{10} Dt. $23^{5(4)}$ Ju. 3^{8}) (rivers uncertain, naturally the Euphrates and Tigris, but according to some the Euphrates and Chabor), "Aram of Damascus" (2 S. 8^{5}), "Aram of Zobah" (2 S. $10^{6.8}$). From their position or other causes their language became widespread, both as a language of commerce and diplomacy (Is. 36^{11}), and after the exile it supplanted Hebrew as the language of the Jews (Noeldeke, *EBi.* I. col. 276 *ff.*).—The four following peoples or districts are in Gn. *the sons of Aram*, which statement was probably originally here (*v. i.*).—*'Uz*] (v. ^{42} Gn. 22^{21} 36^{28} Jb. 1^{1} Je. 25^{20} La. 4^{21} †). The connection here and in Gn. 22^{21}, where Uz is a son of Nahor, suggests a people or district to the north-east of Palestine, while its appearance in the list of the Horites (Gn. 36^{28}) and in connection with Edom (La. 4^{21}) suggests a tribe or locality south-east of Palestine. The name has not yet been clearly identified in the Assy. ins. (but see Del. *Par.* p. 259).—*Ḥul*] (Gn. 10^{23} †) unidentified although possibly to be seen in *Ḥalî'a* (Del. *Par.* p. 259), a district near Mt. Masius.—*Gether*] (Gn. 10^{23} †) unidentified.—*Meshech*] in Gn. 10^{23} *Mash* †, which is without doubt the true reading, representing the district of Mt. Masius. (On Meshech see v. ^{5}.)—**18.** *Shelaḥ*] (v. ^{24} Gn. 10^{24} $11^{12.13.14.15}$ †). *Cf.* v. ^{3}. Since *Shelaḥ* is the second element of *Methuselah* (*cf.* v. ^{3}), it is probably the name of a god. (*Cf.* Mez, *Gesch. d. Stadt Harran*, p. 23, *v.* Gu. on Gn. 11^{12}.)—

Eber] an eponym simply derived from Hebrews (עִבְרִי) or from the geographical term indicating the early home of the Hebrews "beyond the river," *i.e.*, the Euphrates (Jos. $24^{2\,f.}$) or Jordan, *cf.* "beyond the Jordan" (עֵבֶר הַיַּרְדֵּן) Gn. $50^{10.\,11}$ Jos. 17^{5} Dt. $1^{1.\,5}$ *et al.* (some thirty times), BDB.—**19.** *Peleg*] (v. ^{25} Gn. 10^{25} $11^{16.\,17.\,18.\,19}$ †) derivation and representation uncertain. Sayce connects with the Babylonian *palgu*, "a canal," and makes *the land* Babylonia divided by canals (*Expos. T.* viii. p. 258). Hommel compares the land of *el aflaǧ* in central Arabia (Gu. *Gn.*). Usually the division of the land is interpreted as referring to the dispersion of population, Gn. 9^{19} 10^{32} 11^{9}.—*Joḳṭan*]. This appears in the primitive tribe *Ḳaḥṭan* of Arabian genealogists, but this fact is usually assumed to be derived from the OT. and thus of no historical value. The name then in its Biblical origin is still entirely obscure, but the thirteen sons, vv. $^{20-23}$, are clearly Arabian tribes or localities, only a few of whom can now be definitely identified.—**20.** *Almodad*] unidentified, a compound possibly of אל "God" and מודד fr. ודד either active or passive *God loves* or *is loved* (BDB.), or the word means *the family Maudad* in ins., especially the Gebanites in their relation to the kings of Ma'in (Gl. *Skiz.* ii. p. 425). It is possibly to be connected with places in Ḥadramaut (see Holz. *Gn.*).—*Sheleph*] appears in tribal and local names *Salef*, *Salf*, near Yemen (Gl. *ib.*).—*Ḥazarmaveth*] mentioned in Sab. ins. and preserved in the mod. *Ḥadramaut*, the name of a district in southern Arabia a little east of Aden.—*Jeraḥ*] (Gn. 10^{26} †) not clearly identified (but see Gl. *ib.*).—**21.** *Hadoram*] (Gn. 10^{27}, in 1 Ch. 18^{10} 2 Ch. 10^{18} names of persons). Possibly *Dauram* in the neighbourhood of *Ṣanʿâ*.—*Uzal*] (Gn. 10^{27} Ez. 27^{19} †) generally identified with *Ṣanʿâ*, capital of Yemen. Glaser disputes this and seeks it near Medina (*EBi.* IV. col. 5239, Gl. *Skiz.* ii. pp. 427 *ff.*).—*Diḳlah*] (Gn. 10^{27} †) unidentified.—**22.** *ʿEbal*] (ʿObal Gn. 10^{28}) usually connected with the local name *ʿAbil* in Yemen.—*Abima'el*] (Gn. 10^{28} †) unidentified.—*Sheba*]. See v. ^{9}. Perhaps here a colony of the main people is meant.—**23.** *Ophir*] (Gn. 10^{29}). Whether this Ophir is the same as the land of gold and the terminus of the voyages of Solomon's fleet is uncertain. BDB. regards it as an entirely

distinct place. Others identify the two and place Ophir on the eastern coast of Arabia stretching up the Persian Gulf (*EBi.* III. col. 3513 *ff.*).—*Ḥavilah*]. See v. [9]. This must be a Havilah connected with the district in Arabia.—*Jobab*] (Gn. 10[29], elsewhere name of a person, *cf.* 1[44]) generally regarded as unidentified. Glaser discusses the sons of Joktan with the following conclusion: "Almodad, Shalaf, Ḥadramaut, and Jaraḥ represent the entire southern coast of Arabia from Bab-el-Mândeb to beyond Mahra; Hadoram, Uzal, and Diklah the Serat range from Ṣan'a to Medina; Obal, Abimael, and Sheba the Tihama from 'Asir and from Ḥidjaz (eventually from Yemen) and the *Sabäerland;* Ophir, Ḥawilah, and Jobab, eastern and central Arabia unto 'Asir-Ḥidjaz" (*Skiz.* ii. pp. 435 *f.*).

17. וארם] 𝔊[A] (= 𝔊) and Gn. 10[23] + ובני ארם, which should be supplied (and the following ו dropped), since these words have probably fallen from the text by a copyist's error (Ki., Bn.), although it is possible that the Chronicler assumed that the relation of Uz, etc., to Aram would be understood, and hence the omission, *cf.* v. [4] (Be., Ke., Zoe., Oe.). 𝔗 וארמצייאי for ועוץ is doubtless a corruption of וארם עוצאי before which בני must have fallen out.—וָמֶשֶׁךְ] six MSS., 𝔖, and Gn. וָמַשׁ. A district *Mash* appears well attested by the cuneiform inscriptions. משך appears in v. [5] Gn. 10[2] Ps. 120[5], and from greater familiarity was probably inadvertently substituted by a copyist (Bn.), yet perhaps already in the Chronicler's text of Gn., since 𝔊 there has Μοσοχ.—**18.** וילד] 𝔊[AL] + *του* Καιναν *και* Καιναν *εγεννησεν* as 𝔊 of Gn. 10[24]. This plus is certainly not original here. Note the addition of Καιναν in 𝔊[L] of v. [24].—**20.** חצרמָוֶת] 𝔊[A] *Αραμωθ*, [L] *Ασερμωθ*, 𝔙 *Asarmoth*. Ptolemy (vi. 7. 25) and Strabo (xvi. 4. 2) speak of Χατραμωτῖται and Χατραμῶται, and Sabean inscriptions write חצ̄רמת alongside of חצ̄רמות (*ZDMG.* xix. pp. 239 *ff.*, xxxi. 74 *ff.*), hence Ki. (*SBOT.*) points מ֫יֹת— or מ֫וּת— *cf.* צַלְמָוֶת and צלמות. Since חצרמות is a foreign word and as such might have been changed by the Hebrews in order to provide it with a meaning, and since מָוֶת might well have been transliterated *μωθ* by Greeks, Ki. now (*Kom.*) retains pointing of 𝔐.—**22.** עֵיבָל] Gn. 10[28] עוֹבָל.

The descendants of Japheth are fourteen, of Ham (omitting Nimrod), thirty, and of Shem, twenty-six, making seventy in all, representing the seventy nations of the globe which played an

important part in Jewish thought. *Cf.* also the occurrence of seventy in Nu. 11^{16} Lk. $10^{1 \text{ ff.}}$.

24–27. The descent of Abram from Shem.—Abridged from Gn. $11^{10\text{-}26}$ (P) by retention of the names of the patriarchs only, *cf.* vv. $^{1\text{-}4}$. This list in the priestly document was clearly designed to bridge over a period of considerable length of which there was nothing to record. The names appear to be derived from tribes or places, or possibly in some instances from deities (see *Shelaḥ*, *Reʿu*, and *Teraḥ*), and also some are found in the older list of J (Gn. $10^{24. \, 25}$ and see above, vv. $^{18 \text{ f.}}$).—*Shem*, *Arpachshad*, *Shelaḥ*, *ʿEber*, *Peleg*] (see vv. $^{4. \, 17. \, 18. \, 19}$).—*Reʿu*] (Gn. $11^{18. \, 19. \, 20. \, 21}$ †) probably the name of a god (*EBi.* IV. col. 4087, *cf.* Mez above, v. ^{18}).—*Serug*] (Gn. $11^{20. \, 21. \, 22. \, 23}$ †) a district and city, *Sarugi* in Assy. ins., near Haran, well known to Arabic and Syriac writers of the Middle Ages.—*Naḥor*] (Gn. 11^{22}, etc., fifteen times, Jos. 24^{2}). The name of a deity (Jen. *ZA*. xi. p. 300, Skipwith, *JQR*. xi. p. 254) and also without doubt a tribe whose city was Haran.—*Teraḥ*] (Gn. $11^{24. \, 25. \, 26. \, 27. \, 28. \, 31. \, 32}$ Jos. 24^{2} †) identified with an ancient deity (*Tarḥu*, *Turgu*) whose worship was widespread in northern Mesopotamia and adjoining districts and whose name has been preserved apparently in the element *ταρκ* of many Cilician Greek names (Jen. *ZA*. vi. p. 70, *Hittiter*, p. 153).—**27.** *Abram that is Abraham*]. In the narratives of Gn. the progenitor of Israel is first known as Abram (11^{26}–17^{4}) until (17^{5}) his name is changed to Abraham, and henceforward he is known by the latter name. The name *Abram* is equivalent to *Abiram*, "the (divine) father is lofty," and *Abraham* is only another way of spelling the name, although it is possible that two persons, of the two different names, may have been fused into one, "Abram a local hero of the region of Hebron" and "Abraham the collective name of a group of Aramean people, including not only the Hebraic clans but also the Ishmaelites and a number of other desert tribes" (Pa. *EHSP*. p. 41). The historical character of Abraham is maintained by Ewald (*Hist.* i. pp. 300 *ff.*), Kittel (*Gesch.* i. § 16), Cornill (*Hist. People of Is.* p. 34), Hommel (*AHT*. pp. 146 *ff.*), McCurdy (*HPM*. §§ 444–448), Ryle (in *DB*.), and others, but the basis for this belief seems somewhat sentimental.

Abraham's character is a creation of the prophetic period and he seems to have been created to connect together the peoples kindred to Israel in a genealogical system of relationship. It is possible that he came from an ancient deity worshipped in southern Judah, especially at Hebron. A suggestive name for this deity is seen in *Ram* (רם) lofty (*cf.* "Elyon" most high, Gn. 14^{22}). A southern Judean clan bore the name of Ram (2^{25}). Sarah (princess), the wife of Abraham, has been clearly identified as a goddess (Jen. *ZA*. xi. p. 299).

24. Ki. after his view of $\mathfrak{G}^B$ inserts בני before שם (*v. s.*).—**27.** אברם הוא] wanting in $\mathfrak{G}^B$ and so omitted by Bn., but original $\mathfrak{G}$ probably supported $\mathfrak{M}$ (*cf.* $\mathfrak{G}^{ALN}$).

28–33. Sons of Abraham, Ishmael, and Keturah.—28. *The sons of Abraham, Isaac and Ishmael*]. This statement has no exact parallel in form in Genesis. Isaac, although the younger, is mentioned first, since Israel came from him. Vv. $^{29-31}$ are condensed from Gn. 25^{12-16a} (P) and vv. $^{32-33}$ from Gn. 25^{2-4} (J). The change of order from that of Genesis introducing the sons of Ishmael before those of Keturah is noticeable.—*Isaac*] probably represents a tribe whose original name may have been Isaac-el (יצחקאל) corresponding to Ishmael, Israel, etc. This tribe seems to have dwelt in southern Judah, since the home of the patriarch is placed there. Why the tribe should form a link in the genealogy and become prominent in the story is not clearly known. The relationship between Israel and Edom clearly demanded for both a common father, and he might well be seen in an ancient tribe which had been absorbed into both. A deity has been found also in Isaac through the expression "Fear [of] Isaac" (Gn. $31^{42\ 53}$) (Luther, *ZAW*. xxi. p. 73).—*Ishma'el*] (Gn. $16^{11.\ 15.\ 16}$ *et al.*) the personification and without doubt the ancient historical name of a group of tribes regarded as near kinsmen of Israel dwelling in the northern part of the Sinaitic Peninsula and, according to the sons mentioned below, extending further into Arabia.—*Nebaioth*] (Gn. 25^{13} 28^{9} 36^{3} Is. 60^{7} †), and *Ḳedar*] (Gn. 25^{13} Is. 21^{16} 42^{11} 60^{7} Je. 2^{10} 49^{28} Ez. 27^{21} †). Both of these tribes are mentioned in

Assy. ins. among the conquests of Ashurbanipal (Del. *Par.* pp. 296 *f.*, 299). The latter appears the more widely spread and prominent; both dwelt at some distance east of Edom and Moab and the latter at the time of Ashurbanipal extended up to the Hauran. Whether the Nebaioth were the later Nabateans is uncertain. (See *EBi.* III. col. 3254.).—*Adhbe'el*] (Gn. 25^{13} †) also in Assy. ins. with home south-west of the Dead Sea toward the Egyptian frontier (Del. *Par.* p. 301).—*Mibsam*] (Gn. 25^{13}, also in the genealogy of Simeon 1 Ch. 4^{25} †) not mentioned elsewhere.—**30.** *Mishmaʿ*] (Gn. 25^{14}, likewise in the genealogy of Simeon 1 Ch. $4^{25.26}$ †) possibly the name is preserved in *Jebel Mismaʿ*, one hundred and sixty miles east of Teima, or in another *Jebel Mismaʿ* one hundred and twenty miles north-west of it (Dill., see Dr. *Gn.* p. 242).—*Dumah*] (Gn. 25^{14} Is. 21^{11}, perhaps there Edom, Jos. 15^{52} in Judah, where we should probably read Rumah †) the oasis *Duma* now usually called *âl-Jôf*, on the southern border of the Syrian desert, mentioned by Ptolemy and Arabic geographers (Dr. *ib.*).—*Massa*] (Gn. 25^{14} †) in Assy. ins. and located near the Nebaioth (Del. *Par.* pp. 302 *f.*).—*Ḥadad*] (Gn. 25^{15}) not identified.—*Tema*] (Gn. 25^{15} Jb. 6^{19} Is. 21^{14} Je. 25^{23} †) mod. *Teima*, south-east from the northern end of the Elamitic Gulf.—**31.** *Jetur and Naphish*] (Gn. 25^{15} 1 Ch. 5^{19} *q. v.* †).—*Ḳedmah*] (Gn. 25^{15} †) not identified.—**32.** *Ḳeturah*] (Gn. $25^{1.4}$ †). The name means "frankincense" and might appropriately be chosen as the name of the mother of tribes trading in or producing that commodity. The sons of Keturah were tribes dwelling east and south-east of Israel which the Hebrew historian recognised as kin to Israel but held them less closely related than those called Ishmaelites (*v. s.*), and hence the Chronicler called their mother a concubine, a term not used of her in Gn., or else from the feeling that Sarah properly was Abraham's only wife.—*Zimran*] (Gn. 25^{2} †) usually connected with the city *Zabram* (Ptol. vi. 7. 5) west of Mecca on the Red Sea. As a tribal name it may have been derived from Zemer (זמר), mountain goat. Very likely the same people appear in the "Zimri" (Je. 25^{25}).—*Joḳshan*] (Gn. $25^{2.3}$ †) unknown.—*Medan*] (Gn. 25^{2} †). Comparisons of doubtful worth have been made with a *Wady*

Medan near Dedan and with a Yemenite god *Madan* (*EBi.* III. col. 3002). This probably is not a real name but has arisen by a copyist's error from the following word.—*Midian*] (Gn. 25^{2} and frequently) a well-known people early disappearing from history, dwelling east of the Gulf of Akaba, whose nomad branches made forays into Edom (Gn. 36^{35} Nu. $22^{4.\ 7}$) and across Gilead into Palestine (Ju. 6-8). The name Midian appears in **Μοδίανα** on or near the Gulf of ʿAḳaba (Ptol. vi. 7. 2), mod. *Madyan* (*EBi.* III. col. 3081).—*Jisbaḳ*] (Gn. 25^{2} †) unidentified unless with *Yasbak*, a district in northern Syria mentioned in Assy. ins. (*KB.* I. p. 159).—*Shuaḥ*] (Gn. 25^{2} †) the tribe of Job's friend Bildad (Jb. 2^{11}). This has been identified with *Suḥu* of the Assy. ins., a district on the Euphrates near Haran, but this is doubtful.—*Sheba and Dedan*]. *Cf.* v. ^{9}. Different sources give different genealogical relationships. The Chronicler has here omitted from his source the sons of Dedan, given in Gn. 25^{3b}.—**33.** *ʿEphah*] (Gn. 25^{4} Is. 60^{6}, *cf.* in Judah and Caleb 1 Ch. $2^{46\ f.}$) probably the *Ḥayapa*, a north Arabian tribe mentioned in Assy. ins. (Del. *Par.* p. 304). It dwelt in the district of Midian (Noeldeke, *EBi.* III. col. 3081).—*ʿEpher*] (Gn. 25^{4}, name in genealogy of Judah 1 Ch. 4^{17}, Manasseh 5^{24} †) possibly a dittography of the previous *ʿEphah*. This tribe and the three following, *Ḥanoch*, *Abidaʿ*, and *Eldaʿah* (Gn. 25^{4} † except Hanoch *cf.* v. ^{3}, a Reubenite 5^{3}), have not yet been clearly identified. (*Cf.* Gl. *Skiz.* p. 449.)

28-31. This condensation has retained of Gn. $25^{12.\ 13a}$ only the first two words אלה הולדות, the suffix ־ָם also being added, תולדותָם. Vv. $^{29b-31}$ follow the text of Gn. $25^{13b-16a}$ to ואלה almost exactly.—**29.** ואדבאל] so too Gn. 25^{13}, but 𝔊 Ναβε(αι)ηλ in both places.—**30.** משמע] Gn. 25^{14} וּמ׳.—משא] Gn. וּמ׳.—חדד] some MSS. חדר. Gn. 25^{15} the same as Ch., but there many MSS. הדר.—ויֵּימא] 𝔊 Θαιμαν.—**31.** קדמה] 5^{19} נודב.—**32-33.** פילגש אברהם ילדה] have no direct verbal parallel in Gn. The remainder of vv. $^{32-33}$ follow the text of Gn. 25^{2-4}, beginning with את זמרן, except that ובני יקשן is substituted for ויקשן ילד and after ודדן are omitted ובני דדן היו אשורם ולטשים ולאמים. 𝔏 adds these words, so also 𝔊^{A} plus Ραγουηλ και Ναβδαιηλ after και υιοι Δαιδαν, following 𝔊 of Gn. 25^{3}. The Chronicler probably omitted the clause since אשור is a son of שם according to v. ^{17}.

34–42. The sons of Isaac and Esau, including the sons of Seir.—V.^{34} has no exact verbal parallel in Genesis; v.^{35} is condensed from Gn. $36^{4.5a}$; v.^{36} from Gn. $36^{11.12a}$, where Timnaʿ is described as the concubine of Eliphaz and mother of Amalek; v.^{37} is taken verbatim from Gn. 36^{13a}; vv. $^{38-42}$ are taken verbatim, with slight omissions, from Gn. 36^{20-28} (P).—**34.** ʿ*Esau*] (Gn. $25^{25\,f.\,et\,al.}$, frequent in Gn.) identified with Edom (Gn. $36^{1.8.19}$); ancestor of the Edomites, Gn. $36^{9.43}$ (*cf.* v.^{35}); "probably originally a god whom the Edomites regarded as their ancestor" (Noeldeke, *EBi*. II. col. 1182).—*Israel*]. In Gn. the second son of Isaac was primarily called Jacob (Gn. 25^{26}). Israel is the name given later in connection with a special revelation (Gn. 32^{28} 35^{10}). The Chronicler prefers Israel to Jacob in speaking of the people (9^{1}) and so the OT. writers generally. Jacob is more poetic. The truth lying back of the two names is probably that an older tribe, Jacob or Jacob-el, was fused into Israel.—**35.** *Cf.* Gn. $36^{4.5a}$, where the mothers of the sons are given: Adah of *Eliphaz* and Basemath of *Reʿuʾel* and Oholibamah of *Jeʿush, Jaʿlam*, and *Ḳoraḥ*.—*Eliphaz*] (Gn. $36^{4\,ff.}$, one of Job's friends Jb. 2^{11} *et al.*) from Teman v.^{36}.—*Reʿuʾel*] (Gn. $36^{4\,ff.}$, Moses' father-in-law Ex. 2^{18} Nu. 10^{29}, a Gadite Nu. 2^{14}, a Benjaminite 1 Ch. 9^{8}). For the first half of the name *cf.* v.^{25}.—*Jeʿush*] (Gn. $36^{5\,ff.}$, a personal name 1 Ch. 7^{10} 8^{39} $23^{10.11}$ 2 Ch. 11^{19}).—*Jaʿlam*] (Gn. $36^{5.14.18}$ †).—*Ḳoraḥ*] both personal and clan or guild name in Israel doubtless historically showing a connection with Edom (*cf.* 2^{43} 9^{19}).—**36.** (*Cf.* Gn. 36^{11}.)—*Teman*] is elsewhere in OT. the name of a district in northern Edom (Am. 1^{12} Je. $49^{7.20}$ Ez. 25^{13} Hb. 3^{3}, the home of Job's friend Jb. 2^{11} *cf.* 1 Ch. 1^{35}).—*Omar*] (Gn. $36^{11.15}$ †).—*Zephi*] (Zapho Gn. $36^{11.15}$ †).—*Gaʿtam*] (Gn. $36^{11.16}$ †).—*Ḳenaz*]. *Cf.* v.^{53}, elsewhere connected with Caleb (Jos. 15^{17} Ju. 1^{13} $3^{9.11}$) showing that the Calebites were closely allied with the Edomites.—*Timnaʿ*] in Gn. 36^{12} the concubine of Eliphaz and the mother of Amalek. In Gn. 36^{22} 1 Ch. 1^{39} Timna is the sister of Lotan, and in Gn. 36^{40} 1 Ch. 1^{51} chief or clan of Edom. These variations are not surprising considering the origin of genealogies. Gunkel regards Gn. 36^{12a} as an insertion in P.—ʿ*Amelek*] an ancient people south of Canaan, and marauders

(Nu. 24^{20} Ju. 3^{13} *et al.*). Their place in Gn. 36^{12} as a subordinate clan of Esau points to their later position of inferiority or extinction (*cf.* 1 Ch. 4^{43}).—**37.** These clans from Gn. 36^{13} are otherwise unknown. But as the names of other clans or individuals *cf.* *Naḥath* $6^{11 (26)}$ 2 Ch. 31^{13}, *Zeraḥ* 2^{4} 4^{24} 6^{6} 9^{6} 2 Ch. $14^{8 (9)}$, *Shammah* 1 S. 16^{9} 2 S. $23^{11. 25}$, probably 1 Ch. 27^{8} (BDB.). All of these *sons of Eliphaz* and *Reʿu'el* are given in Gn. $36^{15 ff.}$ as chiefs of Edom; and also in Gn. 36^{18} *Jeʿush*, *Jaʿlam*, and *Ḳoraḥ*.—**38.** *Seʿir*] in Gn. 36^{20} called the Horite, showing that the writer there had in mind the earlier inhabitants of the land of Edom. Hence they properly are sons of the country *Seir* rather than of the race *Edom*. Seir, the territorial name meaning "hairy," is probably equivalent to "wooded," "covered with brushwood." The name appears in the *Saʿaira* of the Egyptian inscriptions (*EBi.* II. coll. 1182 *f.*).—*Lotan*] (Gn. $36^{20. 22}$ †) possibly to be connected with Lot (Gn. 11^{31} 12^{4} *et al.*), derived from the ancient name of the country east of the Jordan; in Egyptian inscriptions *Ruten*, *Luten* (Pa. *EHSP*. pp. 38, 59, 123).—*Shobal*] (v. ^{40} Gn. $36^{20. 23. 29}$, in Caleb $2^{50. 52}$, in Judah $4^{1. 2}$ †). On meaning of name as young lion *cf.* Gray, *HPN*. p. 109.—*Zibeʿon*] (v. ^{40} Gn. $36^{2. 14. 20. 24. 29}$ †). The name means *hyena* (Gray, *HPN*. p. 95).—*ʿAnah*] (v. ^{40} Gn. $36^{2. 14. 18. 20. 24. 25. 29}$ †). The present text of Gn. gives Anah (36^{2}) a daughter of Zibeon and (36^{24}) a son of Zibeon.—*Dishon*] (Gn. 36^{21}, son of Anah $36^{25. 26}$ 1 Ch. $1^{41. 42}$, chief Gn. 36^{30} †). The name means pygarg, a kind of antelope or gazelle (*cf.* Dt. 14^{5}).—*Ezer*] (v. ^{42} Gn. $36^{21. 27. 30}$ †).—*Dishan*] (v. $^{42?}$ Gn. $36^{21. 28. 30}$ †) clearly a mere variant of Dishon.—**39.** *Lotan*]. *Cf.* v. ^{38}.—*Ḥori*] (Gn. 36^{22}, a Simeonite Nu. 13^{5} †). As a clan name this is striking. Perhaps originally in Gn. it was the Gentilic adjective. (On meaning *cf.* Dr. *Dt.* 2^{12}.).—*Homam*] (Hemam Gn. 36^{22} †). This name possibly has connection with Heman 2^{6} since Zeraḥ was Edomitic as well as Judaic, *cf.* v. ^{37}.—*Timnaʿ*]. *Cf.* v. ^{36}.—**40.** *Shobal*]. *Cf.* v. ^{38}.—*ʿAljan*] (ʿAlwan Gn. 36^{23} †) possibly to be compared with *ʿEljon*, the Most High, the name of a deity.—*Manaḥath*] (Gn. 36^{23} †). *Cf.* 1 Ch. 2^{54} 8^{6} but probably with no connection with the foregoing.—*ʿEbal*] (Gn. 36^{23} †). *Cf.* with possible identification in name (not

locality) with ʿEbal of 1^{22}.—*Shephi*] (Shepho Gn. 36^{23} †). *Cf.* for meaning שְׁפִי *bareness, bare height.*—*Onam*] (Gn. 36^{23}, a chief of Judah 1 Ch. $2^{26.\ 28}$ †). Probably the name is identical with Onan, Gn. 38^{4} 1 Ch. 2^{3}.—*Zibeʿon*]. *Cf.* v. ^{38}.—*Aijah*] (Gn. 36^{24}, father of Rizpah 2 S. 3^{7} $21^{8.\ 10.\ 11}$ †) meaning hawk, *cf.* Lv. 11^{14} Dt. 14^{13}.—*ʿAnah*]. *Cf.* v. ^{38}. Gn. 36^{24} adds: "This is Anah who found the hot springs (?) in the wilderness, as he fed the asses of Zibeon his father."—**41.** *ʿAnah*]. *Cf.* v. ^{38}.—*Dishon*]. *Cf.* v. ^{38}.—*Ḥamran*] (Hemdan Gn. 36^{26} †). The form in Chronicles suggestive of חמור *he-ass*, Hamor the father of Shechem, considering the other animal names in this section, is not improbably the true one.—*Eshban*] (Gn. 36^{26} †).—*Jithran*] (Gn. 36^{26}, also man or clan of Asher 1 Ch. 7^{37} †). *Cf.* Jether, a common name.—*Cheran*] (Gn. 36^{26} †).—**42.** *Ezer*]. *Cf.* v. ^{38}.—*Bilhan*] (Gn. 36^{27}, a Zebulunite 1 Ch. 7^{10} †). Some connect with Bilhah the concubine of Jacob (Stade, *Gesch.* i. p. 146, A. 1).—*Zaʿwan*] (Gn. 36^{27} †).—*Jaʿaḳan*] (ʿAkan Gn. 36^{27} †) perhaps arisen from *and Akan* (ועקן) or possibly to be connected with "the sons of Jaakan" Nu. $33^{31\,f.}$ Dt. 10^{6}.—*Dishan*]. *Cf.* v. ^{38}.—*ʿUz*]. *Cf.* v. ^{17}.—*Aran*] (Gn. 36^{28} †).

34. עשו וישראל] 𝔊^B Ἰακὼβ κ. Ἡσαύ, ^A και Ησαυ κ. Ιακωβ. The introductory και of the latter points to ^B as original 𝔊. This is adopted by Ki. and Bn. since the son of the promise, though the younger, precedes in v. ^{28}.—**36.** צפי] about thirty MSS. and Gn. 36^{11} צפו. 𝔊 here and in Gn. Σωφαρ = צְפָר. This may represent an ancient scribal error (ר for ו), wherefore the reading of Gn. is probably original.—קנז] 𝔊, 𝔖, 𝔗, Gn. 36^{11} 'וק.—ותמנע ועמלק] Gn. 36^{12} ותמנע היתה פילגש לאליפז בן עשו ותלד לאליפז את עמלק. 𝔊^B καὶ τῆς Θαμνὰ Ἀμαλήκ and ^A Θαμνα δε η παλλακη Ελιφαζ· ετεκεν αυτη (other MSS. αὐτῷ) τον Αμαληκ are doubtless harmonising glosses, probably originating in 𝔊. The text of Ch. is not likely a persistent variant as Bn. maintains. The Chronicler may have misread Gn., taking ותמנע with the preceding as a masc. name (*cf.* v. ^{52} = Gn. 36^{40}) and reading the following, *there was a concubine to Eliphaz the son of Esau, and she bare to Eliphaz Amalek.*—**37.** זרח] Gn. 36^{13} 'וז.—**38.** רישן] 𝔊 and Gn. 36^{21} ר instead of ר, so Ki. *SBOT.*, Ball, *SBOT.*, on Gn. 36^{21}. Ki. *Kom.* retains 'רי.—**39.** והומם] Gn. 36^{22} Kt. והומם, Qr. וְהֵימָם. 𝔊 in both places Αἱμὰν, hence Bn., Ki. *BH.* וְהֵימָם.—**40.** עַלְיָן] many MSS., 𝔊^L, and Gn. 36^{23} עַלְוָן, adopted by Ki. and Bn.—שְׁפִי] Gn. שפו. 𝔊^A Σωφαρ, of which ^B Σὼβ is probably a mu-

tilation, = שׁפר = שׁפ, *v. s.* v. [38].—**41.** [ודישׁון] 𝔊[AL] + και Ελιβαμα Θυγατηρ Ανα, *cf.* Gn. 36[25].—[חַמְרָן] 𝔊[B] Ἐμερὼν, [A(L)] Αμαδα(μ). Many MSS. and Gn. 36[26] חֶמְדָּן, favoured by Ki. holding the root חמר better suited for a proper name.—**42.** [יעקן] twenty-two MSS. and Gn. 36[27] ועקן but read with 𝔊[(AL)], 𝔙, 𝔖, ויעקן, *cf.* Nu. 33[31 f.] Dt. 10[6].

A correspondence between the three lines of descent from Noah through Shem, Ham, and Japheth, and the three lines from Abraham through Isaac, Ishmael, and the sons of Keturah, has been found. As the descendants of Noah appear in seventy peoples, so likewise the descendants of Abraham may be reckoned as seventy tribes, Ishmael furnishing twelve; Keturah, thirteen; Isaac, two; Esau, sixteen (five sons and eleven grandsons); Seir, twenty-seven (including Timna v. [39]) (Be.). Another reckoning omits Timna (v. [39]) but includes Ishmael (Oe.). Others reject the idea of seventy tribes having been designed by the Chronicler (Ke., Zoe.). This latter appears quite probable.

43-51a. The kings of Edom.—Taken from Gn. 36[31-39] (J generally but Dr. P). Since no king is the son of his predecessor and their residences change, it is probable that these kings were rulers and comparable to the judges in Israel or represented different dynasties frequently changed as in northern Israel. The phrase *before there reigned a king of the children of Israel* (v. [43]) may either mean before a king reigned in Israel, *i.e.*, before Saul, or before a king of Israel reigned over Edom, *i.e.*, before the conquest of Edom by David (2 S. 8[14]). This latter interpretation is to be preferred (Buhl, *Edomiter*, p. 47, Dill., Holz., Gu.).—**43.** *Belaʿ the son of Beʿor*]. The name is so similar to "Balaam the son of Beor" (Nu. 22-24) that some have regarded the two persons as identical (*EBi.* I. col. 524, Gray, *Nu.* p. 324). *Bela* also son of Benjamin, 8[1], Reubenite 5[8].—*Dinhabah*] (Gn. 36[32] †) location unknown.—**44.** *Jobab*] (Gn. 36[33], *cf.* v. [23]) otherwise unknown.—*Zeraḥ*] *Cf.* v. [37].—*Bozrah*] (Gn. 36[33] Is. 34[6] 63[1] Je. 49[13. 22] Am. 1[12] †) mod. *Buṣaireh*, twenty miles south-east of the Dead Sea and thirty-five miles north of Petra (Dr. *Gn.*).—**45.** *Ḥusham*] (Gn. 36[34 f.] † *cf.* Ḥashum Ezr. 2[19] Ne. 7[22]).—*Teman*]. *Cf.* v. [36].—**46.** *Hadad*] (Gn. 36[35 f.], *cf.* also vv. [50 f.], an Edomite who troubled Solomon 1 K. 11[14 ff.] †) the name

of an Aramean deity found in the names Ben-hadad, Hadad-ezer.—*Bedad*] (Gn. 36^{35} †) possibly to be connected with a range of hills called *el-Ghoweithe*, on the eastern side of the upper Arnon (Dr. *Gn.*, Gu. *Gn.*).—**47.** *Samlah*] (Gn. $36^{36\,f.}$ †). —*Masrekah*] (Gn. 36^{36} †). The name may mean "place of choice vines," *cf.* *Naḥal Sorek* "wady of choice vines" (Ju. 16^{4}).—**48.** *Sha'ul*] (Gn. $36^{37\,f.}$) the same name as that of Saul, King of Israel, and also of clans of Simeon (4^{24}) and of Levi ($6^{9\,(24)}$).—*Reḥoboth*] (Gn. 36^{37}, name of a well Gn. 26^{22}, and Assyrian city Gn. 10^{11} †).—*The River*] is certainly not the Euphrates and the place *Raḥaba* a little south of the mouth of the Ḥabor (Dr. *Gn.*), but the river of Egypt, *i.e.*, the *Wady el-Arîsh* (Gn. 15^{18}) (Winck. *Gesch. Isr.* I. p. 192).—**49.** *Ba'al-ḥanan*] (Gn. $36^{38\,f.}$, an official of David 1 Ch. 27^{28} †). The name "Baal is gracious," a synonym of Hannibal (*cf.* also Elḥanan, Joḥanan), points to the worship of Baal in Edom (Dr. *Gn.*). (Still "Baal" is more a generic title than that of a specific deity.).—*'Achbor*] (Gn. $36^{38\,f.}$, also a courtier of Josiah 2 K. $22^{12.\,14}$ and perhaps Je. 26^{22} 36^{12} †, BDB.). The name means "mouse."—**50.** *Hadad*] (Hadar Gn. 36^{39}, but some forty MSS. and Samaritan MSS. read Hadad). *Cf.* v. ^{46}.—*Pa'i*] (Pa'u Gn. 36^{39} †). Perhaps we should follow 𝔊 of Gn. and read Pe'or (פְּעוֹר), a mountain and city north-east of the Dead Sea not definitely located (*cf.* Nu. 23^{28} Dt. 3^{29}). The mention of his wife and her maternal ancestry is striking; possibly through this connection he laid claim to the kingship. The names occur only here and in Gn. 36^{39}, except *Mehetabel*, "God confers benefits," which is the name of an ancestor of the false prophet Shemaiah (Ne. 6^{10}).—*Me-zahab*] means "waters of gold."—**51ª.** *And Hadad died*] not in Gn., probably a copyist's or the Chronicler's blunder, thinking that the list of kings continued.

51ᵇ–54. Tribal chiefs of Edom.—Taken from Gn. 36^{40-43} with briefer introductory formula and omission of the concluding summary. Why the Chronicler should have given these as *chiliarchs*, tribal chiefs, when he omitted in the previous lists this title given in Gn. $36^{15-19.\,20-30}$, is not clear unless he felt that they were the followers of the kings. This list has been differentiated from the

previous ones because the chiefs were heads of territorial subdivisions and not purely tribal and possibly ruled after the conquest by Israel (Dr.).—**51^{b}**. *The chief of Timnaʿ*] and similarly in the names following.—*Timnaʿ*]. *Cf.* v. ^{36}.—*ʿAljah*] (ʿAlwah Gn. 36^{40} †) perhaps identical with ʿAlwan v. 40.—*Jetheth*] (Gn. 36^{40} †).—**52.** *Oholibamah*] (in Gn. $36^{2.5.14.18.25}$ the wife of Esau, 36^{41} as here †).—*Elah*] probably the seaport usually called *Elath*.—*Pinon*] (Gn. 36^{41}) probably *Punon* of Nu. $33^{42 f.}$, between Petra and Zoʿar (*Onom.* 299, 123).—**53.** *Ḳenaz*]. *Cf.* v. ^{37}.—*Teman*]. *Cf.* v. ^{36}.—*Mibṣar*] and *Magdi'el*] (Gn. 36^{42} †) both in the *Onom.* (277, 137) located in the district of Gebal (south of the Dead Sea), and the former, under the name of *Mabsara*, as a considerable village belonging to Petra.—*ʿIram*] (Gn. 36^{43}). A king of Edom *ʿArammu* is said to be mentioned in Assy. ins. (Ball, *Gn.* p. 94).

43. ישראל . . . המלכים] 𝔊^{B} *οἱ βασιλεῖς αὐτῶν* = המלכיהם adopted by Bn., Ki. *SBOT*. The latter inserts המלכים with the succeeding relative clause as a footnote. Ki. *Kom.* follows 𝔐, which is better, since 𝔊^{AL} make the originality of the Vatican text doubtful.—Before בלע Gn. 36^{32} has וימלך באדם.—בלע] 𝔊 Βάλακ, 𝔗 בלעם were influenced by the similarity to the names in Nu. 22 (*cf.* Sayce, art. Edom in *DB*.).—**46.** בדד] 𝔊 here and in Gn. 36^{35} Βαραδ = ברד.—עיות] Qr., some MSS., 𝔙 and Gn. 36^{35} עֲוִית. 𝔊 Γεθθα(ι)μ here and in Gn. = a name like עת(י)ם, hence Ki. has a lacuna in the text.—**47.** Vv. $^{47b-49a}$ in 𝔊^{B} follow v. ^{51a}.—**50.** בעל חנן] many MSS., 𝔊, Gn. 36^{39} + בן עכבור.—הדד] Gn. הדר, but there some MSS. of 𝔐 and of the Samaritan Pentateuch הדד which, as the dynastic name of Edom, Ball, *SBOT*. adopts. Ki. influenced by *υιος Βαραδ* of 𝔊^{B} corrects to הדר.—פעי] many MSS., 𝔙, Gn. פעו. 𝔊 in both places Φογωρ = פער and so Bn. More likely פער - פעו.—V. ^{50b} is wanting in 𝔊^{B}, and so considered a later addition from Gn. by Bn., but the confusion of the Vatican text at this point discredits its value.—**51.** וימת הדד] wanting in Gn.—The text of Gn. 36^{40a} ואלה שמות אלופי עשו למשפחתם למקמתם בשמתם allows the phylarchs to have been contemporaneous with the kings previously recorded, while its substitute ויהיו אלופי אדום suggests that they followed the kings (Be.). This is given directly in 𝔙, *Adad autem mortuo duces pro regibus in Edom esse coeperunt*; so also in 𝔗. Probably, however, the Chronicler's change was simply that of condensation without introducing an exact order of succession.—עליה] Qr., many MSS., 𝔙, 𝔗, Gn. 36^{40} עלוה. 𝔊 Γωλα = עולה probably from עַלְוָה.

II-IX. The descendants of Jacob.—The pedigrees of the sons of Jacob are arranged according to the geographical position of the territory occupied by the several tribes. With Judah (2^{3}–4^{23}) as the proper starting-point, the Chronicler passes through Simeon ($4^{24\text{-}43}$) on the south, sweeps around the Dead Sea through the east-Jordanic tribes, Reuben ($5^{1\text{-}10}$), Gad ($5^{11\text{-}17}$), and the eastern half-tribe of Manasseh ($5^{23\text{ f.}}$) from the south to the north, and, after inserting Levi (5^{27}–6^{66} ($6^{1\text{-}81}$)), with his cities in both eastern and western Palestine (Jos. 21), at this convenient point, crosses into the northern part of western Palestine to Issachar ($7^{1\text{-}5}$), Zebulun ($7^{6\text{-}11}$ corrected text, see on c. 7), Dan (7^{12} corrected text), Naphtali (7^{13}), Manasseh ($7^{14\text{-}19}$), Ephraim ($7^{20\text{-}29}$), and Asher ($7^{30\text{-}40}$), completing the circle with Benjamin (cc. 8, $9^{35\text{-}44}$) and the list of the inhabitants of Jerusalem ($9^{1\text{-}34}$) unless this list came from another and later hand. Asher should appear earlier in the list, but see comment on 1 Ch. $7^{30\text{-}31}$. (In $27^{16\text{ ff.}}$ Asher is wanting.) More space is given to the descendants of Judah than to those of any other tribe, one hundred verses in all, while the tables of the house of Levi occupy eighty-one, Benjamin fifty, and a scant eighty-six suffice for the other ten tribes combined. Before inquiring further into the question of authorship—or, more properly, editorship—it may be observed that this is exactly what should be expected from the Chronicler. Chronicles–Ezra–Nehemiah is primarily a Levitical history of the Judean people. In the body of the work events of the N. kingdom are ignored, except as they touch Judean affairs. Hence it is not strange that the Chronicler should have collected the most genealogical notices for Judah and Levi. Benjamin also would receive special attention, since according to the post-exilic conception that tribe remained loyal to the house of David and was part of the S. kingdom (*v. EBi.* art. Benjamin, § 7).

The analysis of these chapters depends upon the idea of the Chronicler's character and purpose. With the premise that he intended these chapters only to serve as an introduction to his history of the Davidic kings, the task of striking out those parts of the genealogies carried down beyond the time of David becomes merely mechanical. But this premise cannot be sustained only on the ground that these tables precede the

Davidic history. Nor can an analysis be based on the presupposition that the Chronicler would be careful to avoid conflicting details either in his own composition or in the matter he incorporated, since all that Ch.-Ezr.-Ne. reveals about his character as a writer stamps him as anything but consistent. The first chapters do not appear to be only an historical introduction cast in a genealogical mould, but also a genealogical and geographical preface to the succeeding chapters. As such they served a useful purpose, especially for a period of Hebrew history without a chronological era. As a reader consulting a modern history of Israel for information concerning one of the kings can turn to the chronological appendix first to learn the dates of his reign which suggest the general setting, so the reader of Chronicles could learn the chronological position by consulting the table of the kings ($3^{10\ ff.}$), or, if it were a high priest, the table of the high priests ($6^{1\ ff.}$ ($5^{27\ ff.}$)). Furthermore the Chronicler may have introduced some genealogies without any particular reason aside from his own interest in them. C. 1 clearly shows that he used practically all the genealogies he had for the early history, hence it is reasonable to suppose that the following chapters contain pretty much everything he was able to find. He seems to have considered it more important that a genealogy should be preserved than that it should be consistent with others already incorporated. An account of the geography of many of the tribes was also of interest to the reader of the Chronicler's history. This was probably suggested by the account of the distribution of territory in Jos. 12–24, which precedes the history of the Hebrews in Palestine recorded in Ju.-S.-K. These geographical notices are omitted strangely enough from the records of those tribes which occupied what was known as Galilee in the later times, *viz.*, Issachar, Zebulun, Dan, and Asher. A possible explanation may be found in the fact that this territory is not involved in the Chronicler's history. Instead of giving the dwelling-places of Judah and Benjamin he inserts the inhabitants of Jerusalem ($9^{1\ ff.}$), their common great city.

II. 1–2. The sons of Israel.—These are introduced as a basis for the subsequent enumeration of the families of Israel. They are given as follows, *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, and *Zebulun*, the six sons of Leah, *Dan*, son of Bilhah Rachel's maid, *Joseph* and *Benjamin*, sons of Rachel, *Naphtali*, also a son of Bilhah, and *Gad* and *Asher*, sons of Zilpah Leah's maid. The position of *Dan* before the sons of Rachel, instead of after, is striking. Otherwise the order is the same as in Gn. 35^{23b-26} and Ex. 1^{1-4} (omitting Joseph), late priestly narratives (P), where Dan follows Benjamin. The tribes, however, are not enumerated uniformly in

the Old Testament, *cf.* Gn. 46^{8-25} 49^{2-27} Nu. $1^{5-15.\ 20-42}$ 13^{4-15} 26^{5-48} Dt. 33^{6-24} *et al.* (For a full exhibition of the orders of arrangement, of which there are some seventeen different ones in the Bible, and for a discussion of the subject, see *EBi.* art. Tribes by G. B. Gray, also art. in *Exp.* Mar. 1902.)

II. 3–IV. 23. The genealogies of Judah.—This passage contains: (1) the descendants of Judah to Hezron's sons Jerahmeel, Ram, and Caleb (2^{3-9}); (2) the descendants of Ram down to David and his nephews (2^{10-17}); (3) descendants of Caleb, including the family of a son born to Hezron in his old age (2^{18-24}); (4) the descendants of Jerahmeel (2^{25-33}); (5) a supplementary table of Jerahmeelites (2^{34-41}); (6) supplementary tables of Calebites (2^{42-55}); (7) supplementary tables of the descendants of Ram (c. 3); (8) a second genealogy of Judah (4^{1-23}).

At first sight we seem to have here a confused mass of genealogical matter accumulated through various insertions (the view of Bn., Ki.). Both $2^{18\,ff.}$ and $2^{42\,ff.}$ contain tables of Calebites, but if either were a later addition we should expect the interpolator to have placed his supplement in direct connection with the other, but now they are separated by vv. $^{25-41}$. Similarly we should expect c. 3, if secondary, to be placed after 2^{10-17}. On the other hand, as the work of the Chronicler, the order is natural. First he gives his primary genealogical material in the order Ram, Caleb, and Jerahmeel, and then appends supplementary matter (*v. i.*) concerning each in reverse order. This reversal of order is the Chronicler's habit (*cf.* $1^{4\,ff.\ 28\,ff.}$ *et al.*). (2^{9} gives the sons of Hezron as *Jerahmeel, Ram, and Chelubai* (כלובי). Since Ram is considered first ($2^{10\,ff.}$), we should expect his name to appear after that of Chelubai, according to the Chronicler's habit of considering the last first (*v. s.*). The name *Ram* may have fallen from the text of v. ^{9} by haplography, since the first word of v. ^{10} is also *Ram*, being reinserted later in its present place. In that case final י of כלובי represents the initial ו of ואת רם. One is tempted to find support for this suggestion in 𝔊^{BA} where *καὶ 'Αράμ* actually follows ὁ Χαλέβ, but since ὁ 'Ρὰμ also precedes it, the former could be due simply to dittography. However, it is not necessary to suppose that the Chronicler would be consistent with his usual scheme.)

The first table of Caleb's descendants ($2^{18\,ff.}$) is regarded as secondary, by Benzinger, who finds the original list of Calebites in vv. $^{42-50a}$. This is possible, especially if only one table of Calebites is ascribed to the Chronicler, but against it may be urged that as Jerahmeel of the sons of Hezron comes first in v. ^{9}, the Chronicler would be likely to place the

list of his descendants last. Since the position of Ram's descendants seems to be firmly fixed ($2^{10 ff.}$), the proper place for the table of the Calebites is between these two, that is, just where it is found. Benzinger has also unnecessarily considered the passage concerning the family of Segub (2^{21-23}) to be out of place, but this passage forms a necessary introduction to v. ^{24} (corrected text *v. i.*). Although the latter is a doublet to v. ^{19b}, since Ashur is probably the same name as Hur, and Ephrathah is to be identified with Ephrath, the Chronicler who differentiated Hur and Ashur elsewhere ($4^{4f.}$) may have done so here also. Then 2^{21-23} was introduced by the Chronicler in this place because the birth of Segub, Hezron's death, Caleb's marriage to his father's wife, and the birth of Ashur are successive events in Caleb's life. This is further attested by the chronological order shown in v. ^{19}, *and Azubah died, and Caleb took, etc.* On this principle vv. $^{18-24}$ constitute a perfect unity.

2^{34-41} is doubtless an appendix to the descendants of Jerahmeel, since v. ^{33b}, *these were the sons of Jerahmeel*, is certainly a closing formula. Hence we have an appendix for each of the three sons of Hezron, Jerahmeel (2^{34-41}), Caleb (2^{42-55}), and Ram (c. 3). The first of these was probably put in the form of an appendix either because the compiler recognised the variant tradition regarding the genealogy of Sheshan (cp. v. ^{34} and v. ^{31}) or because he differentiated the two Sheshans, hence vv. $^{34 ff.}$ had no direct connection with Jerahmeel. The second appendix with its geographical names and the third with its list of kings constitute proper material for postscripts. The reverse order of these additions is so suggestive of the Chronicler that it is safe to ascribe them to his original compilation in the absence of any strong evidence to the contrary.

The first verse of 4^{1-23} is regarded by Benzinger as a superscription in which five descendants of Judah, Perez, Hezron, Caleb (so read for Carmi, *v. i.*), Hur, and Shobal, are co-ordinated as sons, while according to $2^{5 ff.}$ they are members of a descending line. He further supposes that the Chronicler then took these up in reverse order. He strikes out as secondary the verses which interrupt this scheme, *viz.* vv. $^{5-10. 15. 21-23}$. It is doubtful, however, if v. ^{1} ever was intended as a superscription to vv. $^{2-23}$. This verse is directly connected with v. ^{2}, with which it shows the Judean descent of the Zorathites, *cf.* 2^{53}. The Chronicler apparently used the device of putting the first five descendants in juxtaposition as a convenient abridgment (*cf.* $1^{1 ff. 24 ff.}$), since their relationship was well known or could be learned from c. 2. Where he passes beyond well-known names (v. ^{2}) the relationship is indicated. The following genealogies seem to be nothing more than short tables of Judean families which the compiler considered worth preserving. There is no good reason why they could not have come from the Chronicler, nor is there much ground upon which to argue for their authenticity. On the age of the material, see c. 4.

The source from which the Chronicler derived those genealogies not found in the OT. is uncertain. There is little likelihood that he had a book of Judean genealogies. More probably he used all the material which came to hand, connecting the names when possible with one of the older branches of the family. Identity of names was sufficient for this purpose (see below on 2^{20}).

II. 3–8. Sons of Judah.—These verses, except v. ^{8}, contain gleanings from the historical books. The writer seems hard put to find descendants for certain branches of Judah.—**3.** *The sons of Judah ʿEr, Onan, etc.*], derived from Gn. 38, *cf.* Gn. $46^{11f.}$.—*And ʿEr the first born of Judah, etc.*]. This remark is taken verbatim from Gn. 38^{7}, hence Bn. without reason infers the passage secondary to Ch. The omission to record the similar fate of Onan, Gn. 38^{10}, is noticeable. Here, however, as elsewhere the Chronicler assumes that his readers are familiar with the narratives of the Hexateuch. The story of the untimely death of *Er* and *Onan* implies that two of the ancient clans of Judah early disappeared.—The Canaanite mothers *Shuʿa* and *Tamar* indicate a union of Israelite Judean stock with Canaanites. Reminiscences of early tribal history were thus preserved in folk-tales. For descendants of *Shelah cf.* 4^{21} 9^{5} Ne. 11^{5}.—**4.** *And Tamar his daughter-in-law bore to him Perez and Zeraḥ*] derived from Gn. 38^{18-30}. *Perez* and *Zeraḥ* were the youngest clans of Judah. *Zeraḥ*, perhaps the autochthonous, was according to Stade of pure Canaanitish stock originally and at first surpassed *Perez*, but later declined (*Gesch.* I. p. 158).—**5.** *The sons of Perez: Ḥezron and Ḥamul*], also a direct quotation from Gn. 46^{12}, *cf.* Nu. 26^{21}. On *Ḥezron* see vv. $^{9ff.}$. Beyond the family of the Ḥamulites, Nu. 26^{21}, no descendants of *Ḥamul* are given elsewhere in the Old Testament. (On the name see textual notes.)—**6.** *The sons of Zeraḥ: Zimri and Ethan and Heman and Calcol and Dardaʿ**]. *Zimri* is Zabdi of Jos. $7^{1.18}$ (for change of spelling see text. note). Ethan the Ezrahite, Heman, Calcol, and Darda sons of Mahol, are mentioned in 1 K. 5^{11} (4^{31}) as distinguished wise men whom Solomon surpassed. Hence since Ezrahite (אֶזְרָחִי) might be explained as a descendant of *Zeraḥ* (BDB.) and may be regarded as an attributive of Heman, Calcol, and Darda, the Chronicler evidently

placed these wise men as descendants of *Zeraḥ* (Meyer, *Entst. Jud.* p. 161). This identification has generally been accepted (Be., Ke., Mov., but not by Zoe.). *Ethan* and *Heman* occur also in 1 Ch. as the names of two Levitical singers of the time of David, Ethan=Juduthun, $6^{29\ (44)}$ $15^{17.\ 19}$, and an *Ethan* is also given among the ancestors of Asaph, 1 Ch. $6^{27\ (42)}$, and *Heman* 1 Ch. $6^{18\ (33)}$ $16^{41.\ 42}$ $25^{1.\ 4-6}$. From the point of view of the Chronicler, since this *Ethan* and this *Heman* are Levites they cannot have been identical with those of our passage. Pss. 88 and 89, however, according to their titles are *maschils* of Heman the Ezrahite and Ethan the Ezrahite. Since Ps. 88 is also Korahite it is probable that Ezrahite Ethan and Heman in the titles of these Psalms represent both the Levitical singers and the wise men of 1 K. 5^{11} (4^{31}). In short, the one Ethan and the one Heman of Israel's early traditions, synonyms of wisdom, seem each in the genealogical system or notes of the Chronicler to have been evolved into two persons. Ewald (*Hist.* III. p. 278) thought that the two great singers of the tribe of Judah were taken by the Levitical music schools into their company and family and were afterward in the titles of Pss. 88, 89, reckoned to the tribe of Levi. When these wise men lived, whether they were cotemporaries of Solomon or traditional wise men of a more ancient past, we have no means of knowing. According to *Seder Olam Rabba* (ed. Meyer, p. 52), they prophesied in Egypt. (For a fanciful interpretation of their names connecting them with Job and his three friends see Klo. on 1 K. 5^{11}.)—**7.** *And the sons of Carmi*]. The plural (בני) *sons of* is sometimes used in genealogical lists when only one son or descendant follows, *cf.* vv. $^{8.\ 30.\ 31.\ 42}$ Gn. 36^{25} 46^{23} Nu. 26^{8}.—*'Achar the troubler of Israel, etc.*] 'Achan Jos. $7^{1.\ 18.\ 19.\ 20.\ 24}$ 22^{20} (see text. note). The brevity of this notice of *Achar* and the omission of Zabdi the connecting link between Achar and Carmi is another assumption of familiarity with the narratives of the Hexateuch.—**8.** *'Azariah*]. Nothing further is known of this *Azariah*. Whether the Chronicler meant an immediate or remote descendant of Ethan cannot be determined. The name is very common. No other Zerahites are given elsewhere in the Old Testament except Sibbecai the Hushathite, and Maharai the Netophathite, two of David's captains, $27^{11.\ 13}$.

3. שׁוּעַ] 𝔊 *Σαυας* = שֻׁוַע.—**5.** וחמול] the root חמל with the meaning *spared* BDB. is favoured by the name יחמליה on a seal (*EBi.*, art. Hamul). 𝔊 *Ἑμουηλ* (^{B} *Ἰεμουηλ* by dittography of the preceding I) = וחמֻיל = וחמוּאֵל from חמו + אֵל *brother-in-law of God*. This seems a more likely derivation, *cf.* 4^{26}, but the meaning is dub., see Ki. *SBOT.*, *Kom.*, SS., We. *DGJ.*, p. 22.—**6.** זמרי] Jos. 7^1 זבדי, 𝔊 *Ζαμβρ(ε)ι* in both passages. The confusion of ב and מ is phonetic, of ד and ר graphic.—ודרע] many MSS., 𝔊^L + MSS., 𝔖, 𝔗, 1 K. 5^{11} ודרדע, adopted by Ki.—**7.** According to Jos. 7^1 *Carmi* was the son of *Zabdi* = *Zimri* (*v. s.*), hence ובני זמרי כרמי may have fallen from the text or the Chronicler assumed this relationship was known.—עָכָר] Jos. 7^1 עָכָן. In the former we have an assimilation of the name of the man to that of the valley of Achor (Dill.) or the latter arose from a scribal error, *cf.* 𝔊^B in Jos. *Αχαρ*.

9–55. The Hezronites.—Whatever may have been the relative position of this clan of Judah in the early history of the tribe, to the Chronicler Hezron was the all-important clan. Of it he reckoned by descent not only the royal family of David but also the great clans of Jerahmeel and Caleb. The accounts given of them are evidently from various sources. V. ^{9} (excepting the word Ram, see below) is derived from some old source other than the Old Testament. Vv. $^{10-12}$ appear to be taken directly from Ruth. Vv. $^{13-17}$ in contents are drawn from 1 and 2 S. Vv. $^{18-24}$, regarded by Ki. as an insertion (but see above), are derived partially from the Hexateuch, although considerable matter is new. Vv. $^{25-55}$ are entirely independent of anything elsewhere in the Old Testament. Of these, vv. $^{25-33}$, according to Ki., who follows We., represent early material, vv. $^{34-41}$ late, vv. $^{42-45}$ early, v. ^{46} late, v. ^{47} early, v. ^{48} late, vv. $^{49\,f.}$ early, vv. $^{51-55}$ late.

9. The sons of Hezron.—*Hezron*] vv. $^{5.\,18.\,21.\,24.\,25}$ 4^1, appears also as a son of Reuben Gn. 46^9 Ex. 6^{14} Nu. 26^{21} 1 Ch. 5^3, and as the name of a place indicating the southern boundary of Judah Jos. 15^3 (*cf.* also Kerioth-ḥezron Jos. 15^{25}). חצרון is to be connected with חָצֵר *enclosure* (*HWB.*^{13}, BDB.). A Hezronite then is a villager or dweller in a permanent settlement, a kraal, in contrast to movable encampments. חצר appears in the names of several localities of southern Judah and Simeon besides the two mentioned; Hazar-addar Nu. 34^4, Hazar-gaddah Jos. 15^{27}, Hazar-susah in Simeon Jos. 19^5, *cf.* 1 Ch. 4^{31}, Hazar-shuʿal in southern

Judah Jos. 15^{28} = 1 Ch. 4^{28} Ne. 11^{27}, in Simeon Jos. 19^{3}. Names from this root are also common elsewhere (*v.* BDB.). Under Hezron then we may have indicated only semi-nomads inhabiting a fixed abode and the name may have come from no political clan but only from a social class from which the Hezronites of Nu. $26^{6.\ 21}$ were evolved, and which occasioned this son of Perez and likewise the son of Reuben.—*Jeraḥmeel*], vv. $^{24\ f.\ 33.\ 42}$, represents a clan dwelling in the days of David in southern Judah, 1 S. 27^{10} 30^{29}.—*Ram*] as a second son of Hezron is suspicious because (1) the Old Testament elsewhere knows of no Judean clan *Ram* coordinate with Caleb and Jerahmeel, (2) the descendants of *Ram*, which follow vv. $^{10-17}$ are given not in families and cities as in the case of those of Jerahmeel and Caleb, vv. $^{25-33.\ 42-44.\ 46-48}$, but simply in the pedigree of David. *Ram* is plainly introduced as a son of Hezron by the Chronicler from Ru. 4^{19}. The original statement from another source was evidently, *and the sons of Hezron Jerahmeel and Chelubai*, and this was the introduction to vv. $^{25-33.\ 42-44.\ 46.\ 48}$, where the descendants of Jerahmeel and Caleb are given.—*Chelubai*], equivalent to Caleb vv. $^{18-24}$ *q. v.*

10–12. The ancestry of David.—*Ram begat ʽAminadab, etc.*]. Omitting the words *prince of Judah*, derived from Nu. 1^{7}, this pedigree of Jesse is taken verbatim from Ru. $4^{18b-22a}$. It is apparently artificial, for 1 and 2 S. know only of Jesse the father of David the Bethlehemite. *Salma* or *Salmon* was the reputed founder of Bethlehem, *cf.* vv. $^{51.\ 54}$. *Nashon* the son of Aminadab, according to P, was the prince of Judah during the Exodus, Nu. 1^{7} 2^{3} *et al.* Out of these materials the author of Ruth, or some other genealogist, with the added names of Boaz and Obed, possibly ancestors of Jesse, constructed this genealogy, placing Ram as the son of Hezron at its head. Two facts probably led to the selection of Ram: (1) in genealogical lore, the ancient Ram was the son of Jeraḥmeel 1 Ch. 2^{25}, but David plainly was not a Jeraḥmeelite, hence the father's name could not be used in his pedigree, and we have not Hezron, Jeraḥmeel, Ram, but simply Hezron, Ram; and (2) the appropriate meaning of the word "lofty," *cf.* We. *DGJ.* pp. 17 *f.*, Bertholet, *Com. on Ru.*, p. 69.

13–17. The family of Jesse.—13. *And Jesse begat his first born Eli'ab, etc.*]. According to 1 S. $16^{10\,f.}$ 17^{12} Jesse had eight sons, Eliab, Abinadab, and Shammah, and four others whose names are not mentioned, and David the youngest. 𝔖 gives eight here, adding Elihu from 27^{18}, which 𝔐 there has probably by corruption (אליאב becoming אליהו, 𝔊 Ελιαβ). Was the number eight or seven? According to Budde (*SBOT.*) the sections containing 1 S. $16^{10\,f.}$ 17^{12} are among the latest additions to the book from a Midrash after 400 B. C. Another Midrash, equally current then, may have been followed by the Chronicler or invented by him, giving the number seven and also the names of the three sons, *Nethan'el*, *Raddai*, and *Ozem*, which are not given elsewhere. The genuineness of the name *Nethan'el* is doubtful, since (according to Gray, *HPN.* p. 233) it is of post-Davidic formation. *Raddai* and *Ozem* (see v. ^{25}) could well be genuine as far as their forms go.—**16.** *And their sisters Zeruiah and Abigail*]. These are recorded for the sake of their distinguished sons. According to 2 S. 17^{25} 𝔐 *Abigail* was the daughter of Nahash and hence she has been regarded as a step- or half-sister of David (Be., Ke., Zoe., Oe., *et al.*). Probably, however, the 𝔐 of 2 S. 17^{25} is corrupt and Jesse should be substituted for Naḥash (𝔊, 𝔙, We. *TS.*, Klo., Bu. *SBOT.*).—*And the sons of Zeruiah Abishai,* Jo'ab and 'Asah'el*]. These heroes are repeatedly named as sons of their mother 1 S. 26^{6} 2 S. 2^{18}, etc. The name of their father is nowhere mentioned. Of the three brothers, *Asahel* according to the narrative of 2 S. 2^{18-23} was clearly the youngest, but which of the other two was the older is uncertain. The order here suggests *Abishai;* that of 2 S. 2^{18}, *Joab.*—**17.** *And Abigail bore 'Amasa and the father, etc.*] derived from 2 S. 17^{25}.—*The Ishmaelite*] the true reading (*v. i.*).

9. כלובי] 𝔊^{A} Χαλεβ = כלב, ^{B} Χαβελ.—**10.** בני] 𝔊 τοῦ οἴκου = בית.—**11.** שלמא *bis*] 𝔊 and Ru. 4^{21} שלמון but Ru. 4^{20} שַׂלְמָה, *cf.* We. *DGJ.* p. 37. —**13.** אִישַׁי] many MSS. (Kennic.) יִשַׁי which may be simply a correction from the preceding יִשַׁי, v. ^{12}. Since the author would be likely to use the same spelling, אישי has been taken for an original וישי, SS., Ki. *SBOT.* —ואבינדב]. 𝔊 Αμ. is a phonetic error common in 𝔊.—**16.** אבשי] 11^{20} 18^{12} $19^{11.\,15}$ 2 S. 10^{10}, but elsewhere in 1 and 2 S. אבישי, and so Ki. in Ch.;

𝔊 'Αβεισὰ, 'Αβισσὰ.—17. הישמעאלי] 2 S. 17^{25} הישראלי. The latter is an error of transcription or a Massoretic revision, Dr. *TS.*, Bu. *SBOT.*, and authorities generally.

18-24. The family of Caleb.—Caleb appears in the history of David as a clan inhabiting southern Judah and apparently distinct from Judah (1 S. 25^{3} 30^{14}). According to the narrative of the Hexateuch, Caleb the cotemporary of Joshua, the reputed founder of the clan, was a Kenizzite (Nu. 32^{12} Jos. $14^{6. 14}$), and since Kenaz appears among the grandsons and dukes of Edom (Gn. $36^{11. 15. 42}$ 1 Ch. $1^{36. 53}$), the clan Caleb was originally of Edomitic origin, kindred with the Amalekites. They claimed the conquest of Hebron and Debir (Jos. 15^{13-17} Ju. 1^{11-15}). Carmel was also one of their towns. Through the influence of David during his reign at Hebron they were probably incorporated into the tribe of Judah. They are not mentioned subsequently in OT. history until Caleb appears in our genealogical lists, vv. $^{18-24. 42-49}$ 4^{11-15a}. His prominence here shows at once that Calebites must have been conspicuous in post-exilic Judah, forming possibly the bulk of the tribe, since the Chronicler knows so few other families. In these lists are assigned to Caleb or his descendants towns of southern Judah,—Ziph, Mareshah, Hebron, Korah, etc., vv. $^{42-45}$, clearly the pre-exilic dwelling-places of the clan, and also towns further north, Kirjath-jearim, Bethlehem, Eshtaol, Zorah, etc., vv. $^{50-55}$. These latter towns, without doubt, were the post-exilic homes of the Calebites. During the exile they were dispossessed from their southern Judean homes apparently by the Edomites, who after the fall of Jerusalem took possession of southern Judah, compelling the earlier inhabitants to move northward. The Edomites themselves were driven northward by the Nabateans (see Mal. 1^{3}), *cf.* Ez. $35^{10. 12}$ 36^{5} (We. *DGJ.* pp. 28 *ff.*, Meyer, *Entst. Jud.* p. 115, Torrey, *JBL.* XVII. 1. 1898 pp. 16 *ff.*). Singularly enough in view of the prominence given to Caleb in 1 Ch., there is no direct mention of Calebites in Ezra and Nehemiah; only an indirect reference in Ne. 3^{9}, where among the repairers of the wall is Rephaiah the son of Hur, ruler of half the district of Jerusalem. Now Hur represents clearly, from the appearance of the name among Caleb's descendants in vv. $^{19. 50}$ $4^{1. 4}$, a Calebite family.

In the notices of the Calebites and Jerahmeelites (vv. $^{25 ff.}$) in this chapter have been seen reminiscences of an original migration of a portion of Israel from the south into Canaan (S. A. Cook, *Notes on OT.* p. 40, *et al.*). Such an immigration of Calebites, at least, most likely took place (Moore, *Ju.* p. 31), but a simpler explanation of these notices is that the descendants of these clans desired an honourable place among the post-exilic Jews and the Chronicler, favouring this desire, gave them a prominent place in his work. The theory that the Jerahmeelites played any such conspicuous part in the history of Israel as is alleged by the editor of *EBi.* is utterly without foundation.

18. *And Caleb begat sons from ʿAzubah his wife daughter of Jerioth**]. Under Azubah (עֲזוּבָה, forsaken) is probably a reference to the abandoned home of the Calebites in southern Judah (*v. s.*), and the daughter of Jerioth (יְרִיעוֹת, tents) probably looks back to the early nomadic life of the Calebites (We. *DGJ.* p. 26).—*And these were her sons Jesher* †, *Shobab, and ʿArdon* †]. These sons of Azubah represent pre-exilic Calebite families which dwelt in southern Judah. *Shobab* is also the name of a son of David 3^{5} 14^{4} 2 S. 5^{14}.—**19.** *When ʿAzubah died then Caleb took to himself Ephrath*]. Since Ephrath is equivalent to Ephratha v. ^{50} 4^{4}, a name of Bethlehem Mi. 5^{2} Ru. 4^{11}, and possibly the name of a district in northern Judah (*cf.* Ps. 132^{6}, Del.), this new marriage clearly expresses the movement of the Calebites northward and their settlement in northern Judah (*v. s.*, *cf.* v. ^{50}).—*Ḥur*] the leading family or stock of post-exilic Calebites (*cf.* Ne. 3^{9}, *v. s.*). Identifying him with Ashhur v. ^{24} 4^{5}, he appears as the father, *i.e.*, founder or coloniser, of Tekoa and his sons of Bethlehem, Beth-gader, Kirjath-jearim vv. $^{50-52}$. (Such a shortening as of Ashhur into Hur is not uncommon, *cf.* Ahaz = Jehoahaz *COT.* I. p. 255.).—**20.** *And Hur begat Uri, etc.*]. This genealogy of *Bezalel*, the reputed skilled workman of the Tabernacle, is taken verbatim from P, Ex. 31^{2} 35^{30}, *cf.* 2 Ch. 1^{5}. It illustrates how material has been brought together in these lists. The identity of a name seemed a sufficient cause to give a genealogical connection. Probably, however, the prominence of the family of Hur and its possession of artisans led to the origination of this descent of Bezalel. Vv. $^{21-23}$ are singular in this connection, interrupting the story of Caleb's matrimonial alliances (but *v.s.*).—**21.** *And afterwards*]. The refer-

ence is plainly to v. ^{9}.—*Machir father of Gilead*] a son of Manasseh mentioned as the father or conqueror of Gilead in Nu. 26^{29} 32^{39} Jos. 17^{1} Dt. 3^{15}. In Ju. 5 Machir stands for the tribe of Manasseh. He was clearly the most important clan of the tribe.—*Segub*] not mentioned elsewhere, possibly an error of transcription for Argob, the district inhabited by Jair (Dt. 3^{14} Jos. 13^{13}), who in v. ^{22} appears as his son.—**22.** *Jair*] given as a son of Manasseh (Nu. 32^{41} Dt. 3^{14} Jos. 13^{13}), also one of the minor Judges (Ju. 10^{3}).—*And he had twenty three cities in the land of Gilead*]. With Jair are repeatedly connected the tent villages *Ḥavvoth Jair* v. ^{23} Dt. 3^{14} Nu. 32^{41} Jos. 13^{30}; thirty cities Ju. $10^{3\,f.}$; sixty cities, wrongly placed in Bashan, Jos. 13^{30} 1 K. 4^{13}. The number given for these towns evidently fluctuated. They represent the northern portion of Gilead.—**23.** *Geshur and Aram*] Geshur, an Aramean tribe dwelling in the region of Argob and at the time of David an independent kingdom 3^{2} 2 S. 3^{3} $13^{37\,f.}$ 15^{8}; Aram, a generic geographical term for the country including northern Mesopotamia, Syria, and as far south as the borders of Palestine (*cf.* 1^{17}). Here the Arameans adjoining Geshur are evidently meant.—*Ḳenath and her daughters sixty cities*] a district perhaps the modern *Kanawat* east of Argob in Bashan (*cf.* Nu. 32^{42}). When these were lost to Israel is unknown, probably before the reign of Omri, since from then on the border fortress between Israel and Syria was Ramah (St. *Gesch.* I. p. 150).—*All these were the sons of Machir*] the summary of a section originally larger probably than vv. $^{21-23}$. The introduction in the midst of a list of Hezronites from the three sons, Jerahmeel, Ram, and Caleb, of those through another son by a later marriage renders the contents of vv. $^{21-23}$ surprising, and especially are they strange in connecting in any way the Hezron of Judah with members of the tribe of Manasseh. Whether the historical fact of the incorporation of Judaites with Manassites lies back of this or whether the whole notice arises from a misunderstanding of genealogical material is uncertain. In the latter case Hezron may represent a Reubenite clan of that name (*cf.* 5^{3}) which coalesced with Gileadites (Meyer, *Entst. Jud.* p. 160, Steuernagel, *Einw. Isr. Stämme*, p. 19). In the former case it is possible that in post-exilic times a colony of Jews had settled east of Jordan in

Gilead, and that through this fact arose this genealogical connection between Hezron of Judah and Machir (Bn.). In Jos. 19^{34} mention is made of *Judah* [on] *the Jordan*, which has been thought to point to such a colony (yet the phrase may be a corruption). Judas Maccabeus undertook a campaign in that district in order to rescue Jews from the hand of the heathen. Ki., on the other hand, holds vv. $^{21f.}$ to contain ancient material referring to a union of families of Manasseh, refugees from northern Israel, with those of Judah about 600 B. C.; *cf.* the emphasis placed upon the cities of Jair in Dt.—**24.** *And after Ḥezron died Caleb went in unto Ephrath the wife of his father* *] another genealogical notice of the settlement of the district of Bethlehem by the Calebites, *cf.* vv. $^{19.\ 50}$. The taking of a father's wife was asserting claim to the father's possessions (*cf.* 2 S. 16^{22} 1 K. 2^{13-25}), and well expressed the legitimacy of Caleb's residence in northern Judah.—*And she bore Ashḥur*] clearly a repetition of v. ^{19b}. *Ashḥur* and *Ḥur* must be identical.—*The father of Teko'a*]. Hur was probably the exilic or post-exilic founder of *Teko'a*, or the family settled there. *Tekoa*, mod. *Teku'a*, is about five miles south of Bethlehem. The place is frequently mentioned (4^5 2 Ch. 11^6 20^{20} 2 S. 14^2 Am. 1^1 Je. 6^1 †).

18. וכלב בן חצרון הוליד את עזובה אשה ואת יריעות] 𝔊^B reproduces 𝔐. ^{A} has for הוליד ἔλαβεν; 𝔖 for ואת^1 ,מן; ואת^2, את. 𝔙 combines 𝔊^A, 𝔐, and 𝔖 *accepit uxorem nomine Azubah de qua genuit Jerioth.* This Ki. (*SBOT.*) follows, לקח את עזובה אשה ויוליד את יריעות, but in *Kom.*, *BH.* he follows 𝔖 מן ע׳ אשתו את. We. (*DGJ.* p. 33) reads בת יריעות instead of ואת י׳. 𝔐 yields *And Caleb son of Hezron begat of Azubah his wife and of Jerioth* (AV., RV., Kau., Be., Oe.). Caleb then has children of two wives, but the context suggests those of only one wife, Azubah, $^{18b.\ 19a}$. J. H. Mich. met this difficulty by regarding Jerioth as another name for Azubah, the waw in ואת being explicative. Ke. and Zoe. follow 𝔖 regarding Jerioth the daughter of Caleb and mother of the sons of v. ^{18b}. On the whole, we prefer the reading of We., preferred by Bn. It still leaves the harsh construction of את עזובה after הוליד denoting the mother and not the child (אשה is probably a gloss to render this obvious). A parallel construction, however, may be found in Is. 66^9, where ילד Hiph. has the force to cause to bear, or את may be taken as equivalent to מאת, *cf.* ויולד מן 8^9.—**24.** בכלב אפרתה ואשת חצרון אביה] 𝔐 adhered to by Ke., AV., RV. is clearly corrupt. 𝔊 has ἦλθεν Χαλὲβ

εἰς Ἐφράθα καὶ ἡ γυνὴ Ἐσερὼν Ἀβιά, so 𝔊. The true text, rendered above, undoubtedly was בא כלב אפרתה אשת חצרון אָבִיָה, We. *DGJ*., pp. 14*f*., Ki.—אַשְׁחוּר] = אֵשׁ־חוּר, We. *DGJ*. p. 15, SS., *cf*. אשבעל = אישבעל 8^{33} 9^{39}, אישהוד 7^{18}. In vv.$^{19. 50}$ 4^{4} he is called חור, *cf*. אשבעל - בעל 8^{36}.

25–33. The families of the Jerahmeelites.—*Jeraḥmeel* in the time of David was an independent clan like that of Caleb, inhabiting the Negeb of Judah (1 S. 27^{10} 30^{29}). It is not mentioned in subsequent history. Whether it played any part in the post-exilic Jewish community, or whether this genealogy having been preserved with that of Caleb was therefore recorded by the Chronicler, we do not know (*v. s.* on vv.$^{18-24}$). All the names given are comparatively early ones and favour the antiquity and historicity of the list.—**25.** *Ram*] v.^{27}, *cf*. vv.$^{9. 10}$ Jb. 32^{2}. A possible connection has been seen between this family and Abram. The name by some is supposed to represent an ancient deity (*v. s.* 1^{27}).—*Bunah and Oren* †].—*Oẓem*] v.^{15} †.—*His brother* *]. So we must probably read in place of the proper name Ahijah.—**26.** *'Atarah*]. This name of the mother of the most widely extended family of the Jerahmeelites is to be compared for its original meaning and derivation with Hezron, v.^{9}, and probably arose from the Jerahmeelites inhabiting *Ataroth* (עטרות), protected places (We. *DGJ*. p. 15). Ataroth alone appears as a local name, Nu. $32^{3. 34}$ Jos. 16^{7}, and also in combination Jos. 16^{5} 18^{13} Nu. 32^{35} 1 Ch. 2^{54}. That *Atarah* was a second wife probably shows that the earlier sons of Jerahmeel represented nomad families, while her descendants those of a more settled life.—*Onam*] v.^{28}, also the name of a family of Edom 1^{40} Gn. 36^{23} †, perhaps connected with Onan the son of Judah, v.^{3}.—**27.** *Ma'az and Jamin and 'Eker*]. *Maaz* and *Eker* are mentioned only here. *Jamin* is among the sons of Simeon, Gn. 46^{10}.—**28.** *Shammai*]. *Cf*. $2^{28. 32. 44. 45}$ 4^{17}.—*Jada'*] v.^{32}, for compounds of root from which it comes (ידע), see 1^{32}.—*Nadab*] v.^{30} a frequent name.—*Abishur*] v.^{29} †.—**29.** *Abiḥail* *] name of the wife also of Rehoboam 2 Ch. 11^{18} and a man's name, a Levite Nu. 3^{35}, a Gadite 1 Ch. 5^{14}, and the father of Esther Est. 2^{15} 9^{29} †.—*Aḥban and Molid* †].—**30.** *Seled* †].—*Appaim*] v.^{31} †.—**31.** *Jish'i*] 2^{31} $4^{20. 42}$ 5^{24} †, a name thus of frequent occurrence.—*Sheshan*] vv.$^{31. 34. 35}$ †.—*Aḥlai*] 11^{41} †.—**32.** *Jether*] a frequent

name.—**33.** *Peleth*] Nu. 16^{1} a Reubenite. Possibly there is connection with Beth-pelet a city of southern Judah, Jos. 15^{27} Ne. 11^{26}.—*Zaza*]†.—*These were the sons of Jeraḥme'el*] the conclusion of this list of Jerahmeelites. None of these families or persons are mentioned elsewhere in the Old Testament (except Sheshan below), and hence nothing more can be said concerning them. The fact that Onam is also the name of a family of Edom and Jamin of one of Simeon suggests a close relationship with those tribes.

25. אחיה] the name of a fifth son, Ahijah, AV., RV., Kau., 𝔙, 𝔗; the name of the mother of the preceding four sons, a מ following אצם having fallen out, the text having stood אצם מא׳ *Oẓem of Aḥijah*, Be., Ke., Zoe., Oe. 𝔊 *ἀδελφὸς αὐτοῦ* = אֲחִיָה has been followed, so Ki. 𝔖 ܐܚܘܗܝ = אֶחָיו, We. *DGJ*., p. 15.—**29.** אביהיל] read with many MSS., $𝔊^{B}$, אביחיל.—**30.** אפים] also v. ^{31}. Ki. emends to אפרים after $𝔊^{B}$ 'Εφράιμ, 𝔖 ܐܦܪܝܡ, since a name אַפַּיִם is suspicious, We. *DGJ*., but $𝔊^{B}$ may be a corruption of Αφφαιμ $𝔊^{A}$.—לא בנים] also v. ^{32}, see Ges. § 152*u*.—**31.** ישעי] $𝔊^{B}$ 'Ισεμιήλ, 𝔖 ܐܫܡܥܝܠ, both of which Ki. (*SBOT*.) thinks point to a divine appellative at the end, hence following the indication of $𝔊^{L}$ Ιεσσουει he reads אֶשְׁבַּעַל - יִשְׁוִי - אִשְׁיו *cf*. We. *TS*., on 1 S. 14^{49}.

34–41. The pedigree of Elishama a descendant of the Jerahmeelite Sheshan.—34. *And Sheshan had no sons but daughters*]. To reconcile this statement with v. ^{31b} it has been assumed that *Aḥlai* was a daughter of Sheshan, "sons" there indicating only descendants (Be., Ke., Zoe., Oe.) This is possible, but for vv. $^{25-33}$ the Chronicler probably had an entirely different source from that of vv. $^{34-41}$. (Ki. regards them as a late section added to the work of the Chronicler, giving another and fuller story of the lines of descent from Sheshan and placed here as an appendix to the families of the Jerahmeelites.)—*Jarḥi*]. Of this Egyptian nothing further is known, and also nothing further of the fourteen descendants recorded in vv. $^{35-41}$. Although many of the names occur elsewhere, in no case can they be probably identified with those persons. We do not know also when *Elishama'* (v. ^{41}), whose pedigree is so carefully recorded, flourished. Since Sheshan is the tenth in descent from Judah, older

commentators thought of him as residing in Egypt not far from the period of the Exodus and placed the period of Elishama fourteen generations later or near the close of the period of the Judges (Ke.). More likely Elishama represents some one near the time of the Chronicler. If, however, Jarha lived as early even as 1000 B. C., and Elishama about 600 B. C., there is nothing in the character of the names given against the genealogy being genuine. They stand in sharp contrast with others which appear to be made up from names current in the Chronicler's own time (Gray, *HPN*. p. 235).

42–55. Families of Caleb.—*Cf.* vv. $^{18-24}$. Vv. $^{42-45.\ 47.\ 49.\ 50a}$ belong together and come apparently from the same source as vv. $^{25-33}$. Vv. $^{46.\ 48.\ 50a\beta-55}$ appear also of common origin, and belong to the late material of 1 Ch. (We., Ki.).—**42.** *The brother of Jeraḥmeel*] v. ^{9}.—*Mesha'**] an early family of Caleb (if text is not altered) of which nothing further is known; in 2 K. 3^{4} the name of a king of Moab. 𝔊 has Maresha, see below.—*Ziph*] two places of this name are given among the towns of Judah: one Jos. 15^{24}, still unidentified, the other Jos. 15^{55}, *cf.* 1 S. $23^{14\,ff.}$ 26^{2}, the modern *Tell Ziph* one and three-quarters hours south-east of Hebron (Baed.^{4} p. 170). This latter is here referred to.—*Maresha**] the name of a well-known town of the Shephelah, Jos. 15^{44} 2 Ch. 11^{8} $14^{9\,f.}$ 20^{37} Mi. 1^{15} †, the modern *Merash* (Baed.^{4} p. 116). It is difficult, however, to bring this place in connection with Hebron, although Hebron may in some way have been colonised therefrom. Wellhausen regards the name, from the preceding words "sons of," as purely gentilic, and not to be connected with the town. Probably both *Mesha* and *Maresha* are due to dittographies from v. ^{41} and the verse originally read *Sons of Caleb the brother of Jeraḥmeel, . . . his first-born the father of Ziph and the father of Ḥebron.* The name of this first-born may lie hidden in *Mesha'* or *Maresha.*—**43.** *And the sons of Ḥebron*]. The descendants now given are mostly, if not all, geographical names.—*Ḳoraḥ*]. The connection suggests a town of southern Judah, although mentioned elsewhere in the OT. only as a family or descendant of Levi.—*Tappuaḥ*] equivalent to Beth-tappuaḥ Jos. 15^{53}, the mod. *Taffuh* west of Hebron (*SWP*. III. pp. 310, 379; Baed.^{3} p. 152).—*Reḳem*]

otherwise unmentioned, probably a town of southern Judah. A town of this name is given as belonging to Benjamin Jos. 18^{27}, also the name of a king of Midian Nu. 31^{8} Jos. 13^{21}.—*Shama'*] perhaps the same as Eshtemoa' (Hithp. of same stem) Jos. 15^{50} 21^{14}, *cf.* the mod. *Semu'a* identified with Eshtemoa (Rob. *Res.* II. p. 194). The location of Eshtemoa in the immediate neighbourhood of Hebron favours this identification.—**44.** *Raḥam*]. The root (רחם) appears in Jeraḥmeel.—*Jorḳeam*] probably Jokdean Jos. 15^{56}, mentioned before Juttah, mod. *Yaṭa*, east of Hebron (Baed.^{4} p. 169).—*Shammai*] (in v. ^{28} a Jerahmeelite tribe, in 1^{37} Edomite), not identified as a geographical name, perhaps gentilic; a name of common occurrence, *cf.* v. ^{28}.—**45.** *Ma'on*] Jos. 15^{55} 1 S. 25^{2}, mod. *Main* south of Hebron (*SWP.* III. pp. 404, 415; Baed.^{3} p. 144).—*Beth-ẓur*] Jos. 15^{58} 2 Ch. 11^{7} Ne. 3^{16}, mod. *Beit Sur*, four miles north of Hebron (*SWP.* III. p. 311; Baed.^{4} p. 112).—**46.** *And 'Ephah the concubine of Caleb,* etc.*]. This verse is entirely obscure. Neither *'Ephah*, *Ḥaran*, *Moẓa*, nor *Gazaz* can be identified with any places, families, or persons mentioned elsewhere. Ki. joins with v. ^{48} and marks as a later addition to 1 Ch.—**47.** *Jahdai*]. The connection with the foregoing is not given and the name has been taken as that of another wife or concubine of Caleb; more probably *Jahdai* is a descendant of Caleb whose name in the original connection has fallen from the text. Of the following sons none are otherwise known unless *Peleṭ* is identical with Beth-peleṭ a town of southern Judah Jos. 15^{27}. The verse according to We. and Ki. is to be connected with v. ^{46}.—**48.** *Ma'acah*] entirely unknown, since this cannot be connected with the Aramean Maacah or with various persons mentioned elsewhere in the Old Testament of the same name (3^{2} 7^{16} 8^{29} 11^{43}, etc.). —*Sheber* †] and *Tirḥanah* †] are equally unknown.—**49.** *And Sha'aph begat**], a continuation of v. ^{47}.—*Madmannah*] from Jos. 15^{31} a well-known town of southern Judah, possibly *Umm Deinneh*, twelve miles north-east of Beersheba (*SWP.* III. pp. 392, 399).—*Sheva* †] except Qr. 2 S. 20^{25}, entirely unknown.—*Machbena*] perhaps the same as Cabbon, a city of southern Judah Jos. 15^{40} (BDB.).—*Gibe'a*] possibly the same as Gibeah Jos. 15^{57}, mod. *Jeba*, eight miles west of Bethlehem (*SWP.* III. p. 25), although a

locality further south would be more natural. The name "hill" can readily be thought of as belonging elsewhere.—*And 'Achsa was the daughter of Caleb*]. Thinking that the Chronicler distinguished more than one Caleb and that the son of Hezron differed from the son of Jephunneh Mov. regarded this clause as an interpolation from Jos. 15^{16}, *cf.* Ju. 1^{13}. It is wanting in 𝔖. Ke., recognising two Calebs, ben Hezron and ben Jephunneh, held the latter, the father of Achsa, to have been a descendant of the former, and *bath*, daughter, here to signify in a wide sense female descendant. The original framers of these genealogies probably sought no explanation of a Caleb ben Hezron and a Caleb ben Jephunneh, but identified the two and gave Achsah as a daughter in each case.—**50.** *These were the sons of Caleb*]. This summary looks backward, not forward, *cf.* v. ^{33b}, and closes the list of pre-exilic Calebites in their ancient homes in the vicinity of Hebron.

The sons of Ḥur the first-born of Ephratha]. These words introduce a new paragraph giving the Calebites of the post-exilic period (see above vv. $^{19\,f.}$).—*Shobal the father of Kirjath-jearim,* **51,** *Salma the father of Bethleḥem, Ḥareph the father of Beth-gader*]. These three, sons of Hur, are either the post-exilic founders of the three towns mentioned, or an adoption of the reputed founders of those places by the later Calebite settlers. According to Ru. $4^{20\,f.}$ *Salma* was the great-great-grandfather of David.—*Beth-gader*] (גֶּדֶר Jos. 12^{13}), Gedor, see 4^{4}.—**52.** *And the sons of Shobal . . . were Re'ajah*, half of the Manaḥtites**]. This passage is utterly obscure. The emendations are derived from v. ^{54} 4^{2}.—**53.** *The Ithrites and the Puthites and the Shumathites and the Mishra'ites*]. Nothing further is known of these families of Kirjath-jearim. Two of David's heroes were Ithrites 2 S. 23^{38} 1 Ch. 11^{40}; their connection, however, may have been with Yattir 1 S. 30^{27} (Klo., Sm.).—*And from these went forth the Ẓor'athites and the Eshta'olites*]. From these families or the Mishraites alone came the inhabitants of Zor'ah (mod. *Surah*, *SWP*. III. p. 158) Jos. 19^{41} Ju. $13^{2.\,25}$, etc., and of Eshta'ol (mod. *Eshua* near *Ṣurah*, *SWP*. II. p. 25) Jos. 15^{33} 19^{41} Ju. 13^{25}, etc.—**54f.** *The sons of Salma*] the heading of the following places and families. On Salma *cf.* vv. $^{11.\,51}$.—*Netophathites*] Ne. 12^{28}, *cf.* 2 S. 23^{28} 2 K. 25^{23}, the inhabitants of Netophah,

Ezr. 2^{22} Ne. 7^{26}, probably a village near Bethlehem, identified with the ruin *Um Toba* north of Bethlehem (*SWP*. III. p. 52), or possibly *Beit Nettif* (Rob. *Res*. II. pp. 16 *f*., but see Baed.[4] p. 124).—*Ataroth-beth-jo'ab*] an unknown place.—*Half the Manaḥtites the Zor ites*]. *Cf*. v.[52]. One half of this otherwise unknown family seems to have dwelt at Kirjath-jearim and the other at Zorah.—*And families of the scribes inhabiting. Jaʿbez, Tirʿathites, Shimʿathites, Sucathites*]. The mention of the scribes shows clearly that we have a post-exilic notice, since it is doubtful whether families of them existed earlier. The location of Jabez is unknown, *cf*. $4^{9 f.}$. In the three families Jerome recognised three different classes of religious functionaries, 𝔙 *canentes atque resonantes et in tabernaculis commorantes*. 𝔗 explains somewhat similarly, except that the *Sucathites* are those "covered" with a spirit of prophecy. Be. follows 𝔙, except that he regards the first class as gate-keepers (Aram. תְּרַע = Heb. שַׁעַר). We. (*DGJ*. pp. 30 *f*.) finds underlying the three names תְּרוּעָה a technical term for sacred music, שְׁמָעָה the Halacha or sacred tradition, and שׂוּכָה which he connects, following Be. and 𝔙, with סוּכָּה booth (so also Ki.). Buhl (*HWB*.[13]) derives the last two names from unknown places. Ke. interprets as descendants from the unknown Tira, Shemei and Sucah. Bn. finds too obscure to explain.—*These are the Ḳenites who came from Ḥammath* † *the father of the house of Rechab*] an obscure statement. The Rechabites, Je. $35^{2 ff.}$, probably became an integral part of the post-exilic Jews, and families of scribes, perhaps from their ancient loyalty to Yahweh (2 K. $10^{15 f.}$), seem to have been reckoned as belonging to them along with their other connection with Salma. That the Rechabites were also Kenites (Ju. 1^{16} 4^{11} 1 S. 15^{6}) is not improbable. An indication of their position in post-exilic Judaism may be seen in the fact that one of their number, Malchijah ben Rechab, was the overseer of one of the Judean districts, Ne. 3^{14}.

42. ובני כלב אחי ירחמאל מישע בכרו הוא אבי זיף ובני מרשה אבי חברון]. This text is probably corrupt. 𝔊 has מרשה instead of מישע which Ki. follows and strikes out אבי before חברון as a gloss (*Kom*., *BH*.). מֵישָׁע following ירחמאל may have arisen from the preceding אלישמע v. [41] (a similar confusion from the present text appears in 𝔖, where in place of

מישע, the text has אלישמע), and מרשה may be a transmuted dittography of מישע with ובני added. Under this conjecture the original text as far as can be restored was בני כלב אחי ירחמאל . . . בכרו הוא אבי זיף ואבי חברון. A first-born who occupied perhaps first the district of Ziph, or small town Ziph, and later Hebron, is a not unnatural supposition from the story of Caleb's relation to Hebron given in Jos. $14^{6\,ff.}$ 15^{13}. It is also possible that מישע has fallen out before מרשה through the similarity of names.—**44.** ירקעם] *cf.* יקדעם Jos. 15^{56}. The two names are without doubt identical.—**47.** גישן] 𝔊^A Γηρσώμ, *cf.* ^B Σωγαρ, which, even if corrupt, supports ρ in the ^A text, hence Ki. גֵּרְשָׁן.—**48.** ילד]. The subject מעכה requires יָלְדָה, Ges. § 145*u*.—**49.** ותלד שעף] to be read וַיֹּלֶד שעף, since שעף has already been mentioned in v. ^{47}, and v. ^{49} most probably is its continuation, We. *DGJ*. p. 19, Ki.—**50.** בן] some MSS., 𝔊, 𝔙 בני, required since several sons of *Ḥur* are enumerated.—**51.** שלמא] 𝔊^{BA} Σαλωμών.—**52.** הראה] read ראיה. This correction is made according to 4^{2}, since the former is meaningless, so Ki.—המנחתי] המנחות according to v. ^{54}.—**55.** יָשְׁבוּ] Qr. יוֹשְׁבֵי.

III. 1–24. The descendants of David.

1–9. David's children.—The sources of this list are 2 S. 3^{2-5} 5^{14-16} 13^{1}. With the exception of *Amnon*, *Adonijah*, *Absalom*, *Solomon*, and the daughter *Tamar*, these children are known only by name. Some names have suffered in our passage through transcription. Instead of *Daniel* v. ^{1} we should read after 2 S. 3^{3} *Chileab* (*v. i.*). Otherwise the names of the sons born in Hebron present no variations. Of those born in Jerusalem the Chronicler gives *Shim'a* (שמעא) v. ^{5}, for *Shammu'a* (שמוע) 2 S. 5^{14}, *Elishama'* (אלישמע) v. ^{6} for *Elishua'* (אלישוע) 14^{5} 2 S. 5^{15} which should be read here (Bn., Ki.). The textual corruption in this latter case is very evident, since *Elishama'* appears as the name of a son in v. ^{8} 2 S. 5^{16}. The two names *Eliphelet* (אליפלט) v. ^{6}, and *Nogah* (נגה) v. ^{7}, which are wanting in 2 S., have clearly been developed in transcription and should be struck from the text (Ki.). Instead of *Eljada'* (אלידע) (v. ^{8} 2 S. 5^{16}), the original true name probably was *Ba'aljada'* (בעלידע), given in 14^{7}, the change having been made to avoid the use of Baal (Ki., Dr. *TS*.). *Bath-shu'a* (בת־שוע) v. ^{5}, instead of Bath-sheba' (בת שבע) 2 S., 1 K., is a phonetic variation arising from the similar sound of ב *bh* and ו *w*. The length of David's reign in Hebron and of that in Jerusalem are taken from 2 S. 5^{5}.

1. ואלה בחברון] 2 S. 3^{2} ויִוָּלְדוּ לדוד בנים בחברון.— נולד] on construction, see Dav. *Syn.* § 81 R. 3.—הבכור] 2 S. ויהי בכורו.—שני] read with 𝔊 הַשֵּׁנִי, *cf.* other ordinals with art. 2 S. 3^{3} has ומשנהו.—דניאל] a corruption of כלאב of 2 S. where 𝔊 has Δαλουιὰ = דלאה, so also 𝔊^{AL} here, but ^{B} Δαμνιηλ. These variations point to a corruption of כלאב into דלאה into דניאל, so Ki. In favour of this are the errors of transmission in vv. $^{6f.}$ (*v. s.*). The name of the second son of David still remains doubtful, however, since the name כלאב occurs nowhere except in 2 S. 3^{3} and לאב looks like a dittography, see Stenning, *DB.*, art. Chileab.—לאביגיל] 2 S. + אשת נבל, but 𝔊 there agrees with Ch.—**2.** לאבשלום] twenty MSS. and 2 S. omit ל.—**3.** לאביטל] 2 S. 3^{4} בן אביטל, but 𝔊 there read לאי׳. 𝔖 has been corrected from 𝔗 of 2 S.—אשתו] 2 S. 3^{5} אשת דוד. 𝔖 corrected from 2 S.—**4.** ששה נולד לו] 2 S. אלה ילדו לדוד. 𝔖 conflates.—**5.** ואלה נולו׳] *cf.* 14^{4} = 2 S. 5^{14}.—נולדו] point with many MSS. נוּלְּדוּ, Ges. § 69*t*.—שמעא] 14^{4} 2 S. 5^{14} שַׁמּוּעַ, *cf.* 1 S. 16^{9}.—לבת שוע] one MS., 𝔙, 2 S. 11 and 1 K. 1 בת שֶׁבַע, 𝔊 Βηρσάβεε (*v. s.*).—**6.** ואלישמע] two MSS., 14^{5}, 2 S. 5^{15} שוּעַ— (*v. s.*).—**6. 7.** ואליפלט ונגה] wanting in 2 S. (*v. s.*).—**8.** אלירע] 14^{7} ובעלירע (*v. s.*).—תשעה] must be read שבעה after striking out ואליפלט ונגה (*v. s.*).

10–14. The line of descent from Solomon to Josiah.—These are the kings of Judah who reigned during this period.

15–16. From Josiah to Jehoiachin.—**15.** *The sons of Josiah*]. The four sons are mentioned because with Josiah the regular succession from father to son of the kings of Judah ceased. Their names and order of enumeration present difficulties. Three sons of Josiah are mentioned in 2 K. whose births were in the following order: Jehoiakim, 2 K. 23^{36}; Jehoahaz, 2 K. 23^{31}; Zedekiah, 2 K. 24^{18}. According to Je. 22^{11} Shallum was another name of Jehoahaz. The Chronicler then has either given *Joḥanan* an otherwise unknown eldest son of Josiah, and has misplaced in respect to birth *Shallum*, who should be recorded as older than *Zedekiah* (Shallum and Zedekiah were sons of the same mother Hamutal, 2 K. 23^{31} 24^{18}), or *Joḥanan* stands for *Jehoahaz* (as a copyist error, Ki.) and *Shallum* was regarded as still a different son.—**16.** *The sons of Jehoiaḳim*]. On the plural *sons cf.* 2^{7}.—*Jeconiah*] Je. 24^{1} 29^{2}, called also Coniah, Je. $22^{24.28}$ 37^{1}, the king Jehoiachin 2 K. 24^{8-15}.—*Ẓedekiah his son*] is otherwise unknown; probably an error, having arisen because Zedekiah succeeded upon the

throne his nephew Jehoiachin (*cf.* v. [15], 2 K. 24[17]). The statement may be from a glossator.

17–24. The house of David from the captivity in the line of Jehoiachin.—17 f. *And the sons of Jeconiah the captive She'alti'el his son and Malchiram and Pedaiah and Shen'aẓẓar, Jeḳamiah, Hoshamaʿ and Nedabiah*]. The adjective *captive* (*assir* אסר) having lost the art. was taken in 𝔊, 𝔙, 𝔗, also AV., RVm., as a proper name. In 𝔖 it makes a part of the following name. Kimchi, followed by some of the older commentators, regarded the last six as sons of Shealtiel, since Zerubbabel v. [19] appears in Hg. 1[1. 12. 14] *et al.* Ezr. 3[2] *et al.* as his son, *i.e.*, grandson. But the copula before Malchiram suggests the usual interpretation, *i. e.*, that all of them were sons of Jeconiah. 𝔖 introduces *his son* (בנו) after each name, giving a continuous line of descent from Jeconiah, and in v. [19] Pedaiah is omitted and Zerubbabel and Shimei are made the sons of the preceding Nedabiah. This last is clearly wrong. Of these sons nothing further is known unless *Shenazzar* is identical with Sheshbazzar "the prince of Judah" (Ezr. 1[8. 11]). This is probable (*cf.* Meyer, *Entst. Jud.* pp. 75 *ff.*, Rothstein, *die Genealogie des K. Jojachin*, p. 29) (*v. i.*). Koster regards *Shenazzar* as a fiction of the Chronicler in order to make of the Persian officer an Israelite (*Wiederstellung Israels*, pp. 28 *f.* 40). Meyer regards the Davidic descent as real. Rothstein identifies *Shenazzar* with Pedaiah (*op. cit.* pp. 27 *ff.*).—**19.** *The sons of Pedaiah Zerubbabel and Shimeʿi*]. In Ezr. 3[2. 8] 5[2] Ne. 12[1] Hg. 1[1. 12. 14] 2[2. 23], *cf.* Mt. 1[12] Lk. 3[27], *Zerubbabel* who was the prince of Judah under whom the Jews returned from Babylon is called the son of Shealtiel. This also is the reading of 𝔊[BA], Salathiel taking the place of Pedaiah. 𝔊[B] also omits Shimei. The usual explanation, however, has been that Pedaiah was Zerubbabel's real father, but succeeding Shealtiel, of whom no sons are mentioned, as the head of the family of David or Judah, Zerubbabel was called his son. Of Shimei nothing further is known.—*And the sons* of Zerubbabel: Meshullam* (*cf.* 5[13]) *and Ḥananiah and Shelomith their sister*] otherwise unknown; the unusual mention of the daughter Shelomith shows either a marked personality or the founder of a family.—**20.** *And*

Ḥashubah † *and Ohel* † *and Berechiah and Ḥasadiah* †, *Jushab-ḥesed* † *five*] are also otherwise entirely unknown. It is not evident why these sons should have been enumerated as five; possibly they were children of one mother or born in Palestine after the return (Be.) (see text. n.). The names of Zerubbabel's children have been thought to express the hopes of Israel at that time, *Meshullam* meaning "Recompensed," *cf.* Is. 42[19]; *Ḥananiah*, "Yahweh is gracious"; *Shelomith*, "Peace"; *Ḥashubah*, "Consideration"; *Ohel*, "Tent," *i. e.*, "Dwelling place of Yahweh"; *Berechiah*, "Yahweh blesses"; *Ḥasadiah*, "Yahweh is kind"; *Jushab-ḥesed*, "Kindness returns" (Be.).—**21.** *And the son of Ḥananiah Pelaṭiah and Jeshaʿiah*], on *son* for *sons*, *cf.* 2[7],—*the sons of Rephaiah, the sons of Arnan, the sons of ʿObadiah, the sons of Shecaniah*]. This list has been interpreted in two ways. (1) *Hananiah* was the father of six sons before four of whom *sons* was written because they were founders of distinguished families of the time of the writer (Be.). (2) From *sons of Rephaiah* to the end of the chapter is a genealogical fragment representing branches of the family of David, whose connection with Zerubbabel was unascertainable (Ke., Mov. p. 30). Instead of בני 𝕲, 𝕳, 𝕾 have בנו "his son" and the verse reads *And the son of Hananiah was Pelatiah and Jeshiah his son, and Arnan his son, and Obadiah his son, and Shecaniah his son.* This is preferred by Bn., Ki., Kuenen, *Einl.* pp. 114 *f. et al.* and brings the descendants of David, including those of vv.[22-24], to eleven generations after Zerubbabel, and thus, it may well be assumed, to the time of the Chronicler (*v.* Intro. pp. 5 *f.*).—**22–24.** Of the persons here named nothing further is known. In v.[22] the sons of Shemaiah are enumerated as six. Since only five are given, a name has either fallen from the text, or we should omit *and the sons of Shemaiah* and read *and Ḥaṭṭush* (*v. i.*). None of the names here given as descendants of Zerubbabel appear in the genealogies of Christ recorded in Mt. 1[1 ff.] Lk. 3[23 ff.]. Some have thought to identify or connect *Ḥaṭṭush* with the one recorded in Ezr. 8[2]. Ki. holds that if this is the case he is the son of Shecaniah and, as mentioned, *and the sons of Shemaiah* should be struck out. Then *and the sons* at the begin-

ning of the verse is correct and the number six is accounted for. The name *Ḥattush*, however, is not infrequent (Ne. 3^{10} 10^{5} 12^{2}).

17–24. Rothstein in his somewhat fanciful monograph on these verses (*op. cit. s.*) presents the following: In vv. [17 f.] read האסיר and omit בני at end of v. [17]. *Shealtiel* and *Malchiram* were born before Jehoiachin was released by Evil-Merodach and were probably put to death by Nebuchadrezzar, in view of the rebellious character of the Jews, that the line of David might be childless. The name *Shealtiel*, "I have asked of God," was given because the father had prayed for a son, and the name *Malchiram*, ' My king is exalted," because it was of double meaning, a possible expression of allegiance to the Babylonian king or of trust in Yahweh the King. *Pedaiah* and the other sons were born after their father's deliverance. This is revealed in the meaning of *Pedaiah*, "Yahweh hath redeemed," and of the other compounds of Yahweh, which are similar expressions of hope and trust. *Shenazzar* on the other hand is not the name of another son, but the Babylonian name of Pedaiah which reappears in the Sheshbazzar of Ezr. 1^{8}. *Sheshbazzar* and *Pedaiah* are the same person. The correctness of Pedaiah's fatherhood of *Zerubbabel* (v. [19]) is maintained. Zerubbabel's name implies his birth in Babylon, while his brother *Shimei*=*Shemaiah* "Yahweh hath heard" was born in Palestine. At the beginning of v. [20] read בני משלם (*v.* also *s.*) and revise the names reading חֲשַׁבְיָה "Yahweh considers," instead of חשבה (*v. s.*), and יְחִיאֵל (יחואל) "Yahweh causes to live," instead of אהל (*v. s.*) and יוֹשַׁבְח "Yahweh brings quietness," instead of יושב חסד (*v. s.*). V. [21] should read ובני חנניה פלטיה וישעיה ורפיה . . . ושכניה, the verse mentioning only the sons of Hananiah, בני being repeated through copyist error. Instead of ארנן read אֲרנִיָה. In v. [22] eliminate ובני שמעיה as copyist error and read וחטוש. יגאל is an equivalent for יוֹגָאֵל and in place of the unexampled בריח read עזריה and instead of נעריה read נְעַרְיָה. In v. [23] read ובני instead of ובן. The remaining names of the section, in vv. [23 f.], are correctly transmitted and full of meaning. In אֶלְיוֹעֵינַי "Unto Yahweh are mine eyes" is a confession and prayer of trust in Yahweh for the fulfilment of promised deliverance from present humiliation.

17. אסר] read האסר, the preceding word ending in ה has caused the loss of the art.—**18.** ושנאצר] has been identified with ששבצר of Ezr. 1^{8} (*v. s.*). A comparison of the Greek MSS. of 1 Esd. 2^{11} and 2 Esd. 1^{8} shows that Σαναβασσαρος was the original form in 𝔊 of Ezr., hence ששבצר probably read שנבצר originally.—הושמע] is either abbreviated from יהוי׳, or a textual error (BDB.).—**19.** פדיה] 𝔊[BA] + [10 MSS.] שאלתיאל may be a correction from Hg. or Ezr. (*v. s.*), either by the original translator or by a later scribe. Possibly something has fallen from the

text after ובן־.פריה] read with some MSS., 𝔊, 𝔖, ובני, so Kau., Ki., Bn. —**20**. Since seven sons and one daughter are inconsistent with the closing word חמש, Bn. regards this verse as a later interpolation. Ki. suggests the insertion of וּבני קְשָׁלָם at the beginning (*BH*., so also Rothstein, *op. cit.*).—**21**. ובן] some MSS., 𝔊, 𝔖, 𝔗, ובני.—בני] 𝔊, 𝔙, (𝔖) four times בני + בני at the end (*v. s.*).—**22**. ובני שכניה] may be an error for ובן שי׳, so 𝔊, 𝔙, 𝔖 (but *v. s.*).—**23**. ובן] read with some MSS., 𝔊, 𝔗, ובני.—**24**. הודיוהו] Qr. הוֹדַוְיָהוּ, 𝔊^{A} Ωδουια (so 𝔊 in 5^{24} 9^{7}), 𝔙 *Oduia*= הורויהו.

IV. 1–23. Fragmentary genealogies of families of Judah.

The meaning, date, and connection of these genealogical notices are very if not entirely obscure. They look almost like a gathering of genealogical pebbles rolled together from various quarters, consisting of older and younger parts that are kept together only by the common connection with the tribe of Judah (Zoe.). Several of the leading "fathers" are Calebites, *i.e.*, Shobal, Hur, Ashhur, Chelub, Kenaz, Othniel, and Caleb. Hence the lists represent members of that clan, and Caleb should be substituted for Carmi in v.^{1} (We., Ki., Zoe.). Whether the names and relationships reflect pre-ex. conditions or post-ex. is difficult to determine. Ki. in *SBOT*. regarded the passage, with the exception of v. ^{1} and a few phrases, as from the older sources of Ch. along with $2^{25-33.\ 42-45.\ 47.\ 49}$. We.'s view is similar, that in the main pre-ex. conditions are reflected. Be. held, on the other hand, from the mention of a number of the names in the history given in Ezr. and Ne., that we have a classification of the tribe of Judah actually made in the time between Zerubbabel and Ezra, so that these apparently broken and incoherent genealogies were plain to the readers of the time of the Chronicler. Meyer also finds in the passage a reflection of the same conditions when the Calebites had settled westward in Judah (*Entstehung*, p. 164). Bn. finds also post-exilic conditions (*Kom.* p. 13). Ki. in *Kom.* adopts this view.

1. Introduction.—*The sons of Judah; Perez, Ḥezron, Caleb*, Ḥur, Shobal*]. 𝔐 and all Vrss. have *Carmi* (כרמי), but clearly from $2^{4.\ 5.\ 9.\ 50}$ we should read Caleb (We., Ki., Zoe., Bn.) (perhaps originally כלבי easily transmuted into כרמי, *cf.* 2^{9} כלובי). According to $2^{5.\ 9.\ 18\,f.\ 50}$ these sons of Judah are not co-ordinate, but after the analogy of 1^{1}, a line of descent. The treatment, however, in the following vv. suggests co-ordinate sons of whom the youngest, *Shobal*, is considered first, v.^{2}, then the next older, *Ḥur*, vv.$^{3-10}$, and then the next, *Caleb*, vv.$^{11-15}$. Next should follow sons

of Hezron and of Perez. *The sons of Shelah* vv.[21-23] may then be regarded as an appendix.

Bn. finds in v. [16] either a fragment of the line of Hezron and in vv. [17-20] the line of Perez; or following 2^{24} (as the text stands!) where Ashhur is a son of Hezron, the line of Hur having been restricted to vv. [2-4] and that of Hezron through Ashhur appearing in 2^{24} + 4^{5-10}, he regards these verses (2^{24} + 4^{5-10}) as the original Hezron list of c. 4, which originally stood after the Caleb list, vv. [11-14], and he holds also *The sons of Perez were Jehallelel and Ezrah* to have fallen out before vv.[16-20], and thus he would bring everything into order. Ki. adopts essentially this second alternative. Both Bn. and Ki. regard the sons of Shelah, vv.[21-23], as a later addition.

2-10. Sons of Shobal and Hur.—2. *And Reaiah the son of Shobal*]. *Cf.* 2^{52}. *Reaiah* is a family name among those who returned with Zerubbabel, Ezr. 2^{47} Ne. 7^{50}.—*Jahath*] is a frequent Levite name ($6^{5.\ 28\ (20.\ 43)}$ $23^{10\ f.}$ 24^{22} 2 Ch. 34^{12} †).—*Ahumai* † *and Lahad* †] entirely obscure. Instead of *Ahumai* we should probably read after 𝕲 *Ahimai* (Gray, *HPN*. p. 279), especially if a compound of אח, since all other proper names which are compounds are spelled thus (see list under אח, BDB.).—*These are families of the Zor'athites*]. *Cf.* 2^{53}, where *Zorathites* are connected with families of Kiriath-jearim whose father was Shobal. Zorah, mentioned in Ne. 11^{29}, was a residence of post-exilic Jews, and hence of interest to the Chronicler. Ki. (*SBOT*.) regards v.[2b] as from a later hand than v.[2a].—**3.** *And these are the sons of Hur * father of 'Etam*]. 𝕳 is meaningless. This restoration is the most plausible (*v. i.*). *'Etam* is obscure. Since Hur appears in v.[4] as the founder of Bethlehem, we might conclude (adopting the reading above) that v.[3] refers to the post-exilic localities of the Calebites and identify Etam with the one near Bethlehem (2 Ch. 11^{6}) mod. *Ain Aitam* (Bn.) (Etam, *DB*.). But *Jezre'el* and *Gedor*, the names of towns of southern Judah (Jos. $15^{56.58}$), suggest that our record is of pre-exilic conditions and *Etam* may be the one in Simeon near Rimmon, *cf.* v. [32]. No decision can be reached.—*Ishma* †] and *Idbash* †] are entirely obscure, also *their sister Hazzelelponi* or *the Zelelponite* † or *Zelel* shade (*cf.* Zillah Gn. 4^{19}) (*v. i.*).—**4.** *Penu'el* and *'Ezer*] persons,

families, or localities otherwise unknown. The former cannot be connected with Penuel east of the Jordan (Bn. mentions *Penuel* a clan of Benjamin 8[25]); *'Ezer* may be identified with 'Ezrah v. [17].—The location of *Ḥushah* is unknown. Two heroes of David's guard were Hushites, 2 S. 21[18] 23[27] 1 Ch. 11[29] 20[4] 27[11].—*Gedor*]. *Cf.* v. [18] 12[7], mentioned with Halhul and Beth-zur, Jos. 15[58], and generally identified with mod. *Jedur* (Rob., Res.[2] ii. p. 13), six and one-half miles north from Hebron. Beth-gader (2[51]) is the same place.—*These are the sons of Ḥur the first born of Ephrathah the father of Bethlehem*]. *Cf.* 2[50 f.]. The words after *Ḥur* are acc. to Ki. (*SBOT.*) a gloss.—**5.** *Ashḥur*]. *Cf.* 2[24].—*Father of Tekoa'*] a gloss acc. to Ki. (*SBOT.*) *cf.* 2[24].—The reference under the wives *Ḥel'ah* and *Na'arah* is obscure. No such places or districts have been identified in Judah. (A town Na'arah was on the borders of Ephraim, Jos. 16[7].) Possibly *Na'arah* (נערה), "maiden," is enigmatic, denoting earlier settlements or conditions, and *Ḥelah* (הלאה), "weak," later and less favourable ones. The names of several children of both wives, however, may be connected with southern Judah, the pre-exilic home of the Calebites.—**6.** *Aḥuzzam* †]. *Cf.* Aḥuzzath the friend of Abimelech, Gn. 26[26].—*Hepher*] the name of a town mentioned with Tappuah (Jos. 12[17]) and Socoh 1 K. 4[10], and hence evidently of southern Judah.—*Temeni* †] the word (תימני) means a Southerner, *i. e.*, of southern Judah, *cf.* Teman (patronymic תימני) the name of Edom, Gn. 36[11], etc.—*And the Aḥashtarites* †] (האחשתרי) entirely obscure. The word has been given a Persian origin (BDB.). Be. thought there was no occasion for this. A textual corruption, however, may underlie it and the reference still be to early abodes or families of the Calebites. Or it may have originally stood without the connective in apposition with the preceding names, being, at the time of the Chronicler, a family name of those who traced their origin to the places of southern Judah previously mentioned. Possibly also it simply summarises the previous families as *the Ashhurites* (*EBi.* II. col. 1921) (*v. i.*).—**7.** *Ẓereth* † *and Ẓoḥar* *]. The latter is the family name of Ephron of Hebron, Gn. 23[8] 25[9], and of a son of Simeon, Gn. 46[10].—*Ethnan*] (אתנן) probably identical with Ithnan (יתנן) a city of southern Judah Jos. 15[23].—**8.** *And Ḳoẓ*]. The

abrupt introduction of *Ḳoẓ* is striking. Perhaps he has fallen from the list of the sons of *Ḥelah* and should be supplied, so 𝕿. He is thus restored at the end of v.^{7} by Ki. (*v. i.*). Possibly his name was struck out from these lists intentionally, since Hakkoz appears as a post-exilic priestly family (24^{10} Ezr. 2^{61} Ne. 7^{63}) and the writer desired that the Judean Calebite or non-Levitical origin of this family might not appear. The identity of names, however, may be purely accidental (*cf.* 24^{10}).—*ʿAnub* †] probably to be connected with ʿAnab (ענב), Jos. 15^{50}, a town near Debir, mod. *ʿAnab* (*SWP.* III. pp. 392 *f.*). The names *Ḳoẓ* (קוץ) thorn, and *ʿAnub* (ענוב) grape, suggest an allegory, a thorn here bringing forth a grape, *cf.* Mt. 7^{16} (Zoe.).—Of *Ẓobebah* † and *the families of Aḥarḥel* † *son of Harum* † nothing further is known. Instead of *Zobebah* probably *Jaʿbeẓ* should be read (*v. i.*).—**9.** *And Jaʿbez was more honorable than his brethren*]. The abrupt introduction of *Jaʿbeẓ* if not corrupted into *Ẓobebah* (v.^{8}) is striking. He probably belonged to the family of Koz and was the reputed founder of Jabez (2^{55}), and hence represents Calebite scribes of the family of Hur who had enjoyed some special prosperity. The cause of this prosperity is given in vv.$^{9b. 10}$. His mother had given him a name of ill omen, but he had prayed that its significance might not be fulfilled and God granted his request.—*Now his mother called his name Jaʿbeẓ* (יעבץ) *saying I have borne him with pain* (עצב)] a popular etymology and explanation of the name Jabez. *Cf.* similar explanations of the names Moab and Ammon (Gn. 19$^{37 f.}$), and of the sons of Jacob (Gn. 29$^{32. 33. 35}$ 30$^{6. 8}$, etc.). The transposition of the letters עצב to עבץ is noticeable. The name is equivalent to יעצב, meaning *He causeth pain.*—**10.** *And Jaʿbez called on the God of Israel saying, Oh that thou wouldest surely bless me and enlarge my border and that thy hand would be with me and thou wouldest keep back evil so that no sorrow shouldest befall me!*]. A prayer that the evil signified by his name might be averted.—*And God granted that which he asked*]. This explains v.^{9a}.

3. ואלה אבי עיטם] some MSS. בני instead of אבי and others בני־אבי; 𝔊 *καὶ οὗτοι υἱοὶ Αἰτάν*; 𝔖 ܘܗܠܝܢ ܒܢܘܗܝ ܕܥܡܝܢܕܒ, *And these are the sons of Aminadab;* 𝔙 *Ista quoque stirps Etam.* Something

seems to have fallen from 𝔐. Kau. follows 𝔊. Ki. ואלה בני חור אבי עיטם (*And these are the sons of Hur the father of 'Elam*) (also Bn.).—הצללפוני] may be read *the Zelelponite* or taken as a personal name *Zelelponi*, meaning, *Give shade* thou *that turnest to me* (BDB.). It is better to see in פוני a dittography from the following פנואל. The name then is הצלל or perhaps צלל. One is tempted to write צלאל *shade of God*.—**6.** אחזם] some MSS., 𝔗 אחזם, 𝔙 *Oozam*.—האחשתרי] perhaps a corruption of האשחורי *the Ashḥurites* (*v. s.*).—**7.** וצחר] read with Qr. וְצֹחַר, 𝔊 *καὶ Σάαρ*.—ואתנן] 𝔗 + וקוץ, adopted by Klo. *PRE.*^{3} iv. 94, followed by Ki., Bn.—**8.** Ki. following Klo. inserts יעבץ among the sons of קוץ, also suggesting as possible that הצבבה = יעבץ—**9.** יעבץ] in popular etymology derived from עצב (*v. s.*). It is not necessary to suppose with Klo. that the name read יעצב, *cf.* 7^{23}.—**10.** אם] a particle of wishing, BDB. אם 1b (3), Ges. § 151*e*, or of condition with conclusion suppressed, Oe., Kau., Ges. § 167*a*.—ועשית מֵרָעָה] is difficult to translate. 𝔊 *γνῶσιν* = מֵרָעָה. The readings מֵרָעָה and מַרְפֵּה have been suggested. Ki. thinks an error lies in the verb and reads וּפְרִיתָ מ׳. Better retain 𝔐.—לבלתי עָצְבִּי] noun-suffix as object of inf., Ges. § 115*c*; penult syllable closed, Ges. § 61*a*.

11–15. The sons of Caleb.—11. *And Calub*] *i.e.*, *Caleb* (*cf.* 2^{9} and above on v. ^{1}).—Of *Shuḥah* † nothing is known. 𝔊 has in place of *the brother of Shuḥah*, "the father of Achsah" Jos. 15^{16}, clearly a makeshift in an obscure passage. Buhl (*HWB.*^{13}) suggests the reading Ḥushah, *cf.* v. ^{4}.—*Meḥir* †] and *Eshton* †] are also entirely obscure.—**12.** *Beth-rapha*] a place or family otherwise unknown. A Benjaminite Rapha is mentioned 8^{2}, and *Rapha* collective sing., or plural *Raphaim* (MSS. vary), 20^{4} refer to the giant aboriginal race of Palestine. A vale (עמק) of Rephaim near Jerusalem is also mentioned, Jos. 15^{8} 18^{16} 2 S. $5^{18.\ 22}$.—*Paseaḥ*] a post-exilic family name of Nethinim, Ezr. 2^{49} Ne. 7^{51}, *cf.* Ne. 3^{6}.—*Teḥinnah* † *father of the city Naḥash*]. This looks like a reference to some post-exilic Jewish settlement, but is utterly obscure.—*Recah* †]. 𝔊^{BL} (probably original 𝔊, see text. n.) have *Recab*, and this probably furnishes the true reading and explanation of the families given in vv. $^{11\ f.}$. They were Recabites, *cf.* 2^{55}.—**13.** *And the sons of Kenaz 'Othni'el and Seraiah*]. *Cf.* Ju. 1^{13} where *Othniel* is called the son of Kenaz, and is either the nephew or brother of Caleb (Moore *in loco* favours the latter). *Othniel* probably represents a clan. *Seraiah* (not an infrequent name

from the time of David onward) as the brother of Othniel is mentioned only here. It smacks so strongly of an individual and the later period of Israel's history that it probably represents a post-exilic connection, *cf.* v. 14 (*cf.* Gray, *HPN.* p. 236).—*And the sons of 'Othni'el Ḥathath* †] entirely obscure.—**14.** *And Me'onothai* †] (ומעונתי) probably represents inhabitants of Ma'on, *cf.* 2[45]. One would expect a connection with Othniel to have been indicated. Possibly Ḥathath represents a mutilation by copyist of Me'onothai or its original, or perhaps *and Me'onothai* has fallen from the text after Ḥathath (*v. i.*).—*'Ophrah*] entirely unknown. The word occurs as the name of the city of Benjamin, Jos. 18[23] 1 S. 13[17], and also as that of one of Manasseh Ju. 6[11].—*And Seraiah begat Joab the father of the Ge-harashim*] *i.e.*, Valley of Craftsmen, *for they were craftsmen*]. *Ge-harashim* is mentioned with Lod and Ono Ne. 11[35], and it may be identified with the ruin *Hirsha* east of Lydda (*DB.*). Of this *Joab* nothing further is known. Probably a Kenizzite Othnielite Seraiah was the reputed father of a Joab who established a post-exilic colony or settlement of craftsmen near Ono and Lod. Indeed in post-exilic times if not earlier the Kenites, whom some have regarded as the smiths or craftsmen of ancient Israel (Sayce, Art. Kenite, *DB.*), may have been reckoned as Calebites.—**15.** *And the sons of Caleb the son of Jephunneh*] Nu. 32[12] Jos. 14[6. 14]. The link connecting *Caleb* with Kenaz is apparently omitted as well known. The enumeration of descendants of Othniel before those of Caleb son of Jephunneh is in accordance with the method in this chapter of mentioning the younger members of a family first, *cf.* Shobal v. [2] before Hur, and Hur before Caleb or Kenaz.—*Caleb the son of Jephunneh*] a Kenizzite, Jos. 14[6. 14], one of the twelve spies whom Moses sent into Canaan, Nu. 13[6] 14[6], who was rewarded for this service with the ancient city of Hebron, Jos. 14[13].—*'Ir* † * *and Elah* † *and Na'am* †] entirely obscure. One is tempted to join *Ir* (עיר) city, with *Elah* and find a reference to the city Elath (אלה = אילת), Dill., Gn. 36[41]. At all events *Elah* is an Edomitic name which may be seen in El-paran (איל פרן) the wilderness south of Judah. Possibly post-exilic Calebites looked upon the ancient Edomitic city of Elath as having belonged once to their clan.—

*And the sons of Elah, Ḳenaz**]. This statement is surprising unless Elah as suggested is the name of the district of Elath or El-paran, which might have been the early home of the Kenizzites, or the name of the tribe of which Kenaz was an offshoot. Ki. thinks a name has fallen from the text and that another son was enumerated with *Kenaz*. Both Bn. and Ki. regard v.^{15} as an insertion. This is probable; some one missed an allusion to Caleb the hero of Judah and inserted a bit of genealogical lore concerning him.

11. וכלוב אחי שוחה] 𝕲 *καὶ Χαλὲβ πατὴρ Ασχα(ς)* is a correction from 2^{49}.—**12.** נחש] 𝕲^{BA} + *ἀδελφοῦ* **Ἐσελὼμ(ν)** *τοῦ* **Χενεζ(ε)ί**, ^{L} *α.* **Αθθομ** *τ.* **Κενεζαίου**, adopted by Bn., Ki., since it supplies a connecting link with v.^{13}. Ki. recognises the difficulty raised by this unknown **Εσελωμ** being represented as a son of *Teḥinnah* and of *Kenaz* at the same time, which he explains as a mixture of families. But **Εσελωμ** is merely a corruption of **Εσεθων** (*cf.* 𝕲^{L} **Αθθομ**) = אשתון, hence 𝕲 read אחי אשתון הקנזי which in turn originally was א׳ א׳ קנז, *the brother of Eshton was Kenaz*, an early gloss to connect with v.^{13}.—רכה] 𝕲^{BL} **Ῥηχάβ** of which ^{A} **Ρηθα** is a corruption, hence 𝕲 = רכב, *cf.* 2^{55}.—**13.** חתת] 𝕲^{L} + *καὶ* **Μαωναθει**, 𝔙 *et Maonathi* = ומְעֹונֹתַי, adopted by Bn. and Ki.—**15aβ.** 𝕳 עירו אלה 𝕲^{B} **Ἤρ Ἀδαί**, ^{A} **Ἤρα Ἀλὰ**, 𝔙 *Hir et Ela* = עִיר ואלה, so Ki. This we have adopted. We. (*DGJ*. p. 39) retaining 𝕳 sees in עירו an equivalent of עירם, a duke of Edom 1^{54}.—**15b.** ואלה וקנז ובני] some MSS., 𝕲, 𝔙, 𝕿 ובני אלה קנז. Possibly a transposition should be made and we should read אלה בני קנז, *these are the sons of Kenaz* referring to the contents of vv.$^{13-14}$. The clause then would be a gloss, since vv.$^{16-20}$ without doubt continue the list of Calebites. Ki. *Kom.* supposes something to have fallen from the text before וקנז.

16–20. Sons of Perez?—16. *Jehallel'el*] only here and as a personal or family name of the sons of Merari (2 Ch. 19^{12}). Since the connection of *Jehallelel* and *Ezrah* (v.^{17}) is not given, Ki. following Bn. (*v. s.*) supplies: "And the sons of Perez, Jehallelel and Ezrah." In view of the sonship of *Ziph* one is tempted in the place of *Jehallelel* to read Jerahmeel, since in 2^{42} *Ziph* is the son of Mesha, son of Caleb, brother of Jerahmeel (*EBi.* II. col. 2346).—*Ziph*]. *Cf.* 2^{42}.—*Zipha* †] fem. of Ziph, possibly a dittography.—*Tiria* †] and *Asar'el* †] entirely obscure. The latter may be a form of Israel (see text. note).—**17a.** *And the sons* of 'Ezrah*] *Ezrah* possibly same as Ezer v.^{4}.—*Jether*]

common name, *cf.* 2^{32}.—*Mered* †].—*ʿEpher*] name of son of Midian 1^{33} Gn. 25^{4}, and of member of tribe of Manasseh 5^{24}.—*Jalon* †].—**17^{b} f.** 𝔐, repeated in 𝔙, AV., RV., gives incomplete meaning. Usually the clauses are rearranged as follows: (^{18b}) *And these are the sons of Bithiah* † *the daughter of Pharaʿoh, whom Mered took, i.e.*, to wife, (^{17b}) *and she conceived* [*and bore*] *Miriam and Shammai and Jishbaḥ* † *the father of Eshtemoaʿ* (^{18a}) *and his Jewess wife bore Jered the father of Gedor and Ḥeber the father of Soco and Jeḳuthi'el* † *the father of Zanoaḥ* (Be., Ke., Zoe., Oe., Kau.). 𝔊 adopted by Ki., requiring only a slight change in the text, gives the following: *And Jether begot Miriam and Shammai and Jishbaḥ the father of Eshtemoaʿ and his Jewish wife bore Jered the father of Gedor and Ḥeber the father of Soco and Jekuthiel father of Zenoaḥ; and these are the sons of Bithiah the daughter of Pharaʿoh whom Mered took* . . . The names of the sons of Mered by Bithiah must then have fallen from the text. This rendering presents three lines of maternal descent among the grandsons of Ezrah (v. ^{17a}), since a Calebite wife must be assumed where none is particularly mentioned.—*Miriam*] elsewhere in the OT. only of Moses' sister, is here evidently a man's name.—*Shammai*]. *Cf.* 2^{28}.—*Eshtemoaʿ*] $6^{42\ (57)}$ Jos. 15^{50} 21^{14} 1 S. 30^{28} the present village *es Semu'a* south of Hebron (*SWP*. III. p. 412).—*Jered* †] except antediluvian patriarch, Gn. $5^{15\ ff.}$.—*Ḥeber*] a name also of the son of Asher $7^{31\ f.}$ Gn. 46^{17} Nu. 26^{45}, of a Benjaminite 8^{17}, and of the Kenite husband of Jael Ju. $4^{11.\ 17.\ 21}$ 5^{24}. In this last is an association with southern Judah. *Cf.* also *Hebron* containing the same root.—*Gedor*]. *Cf.* v. ^{4}.—*Soco*]. Two places bore this name, one near the valley of Elah Jos. 15^{35} 1 S. 17^{1} 1 K. 4^{10} 2 Ch. 11^{7} 28^{18} modern *Kh. Shuweikeh* (*SWP*. III. p. 53; Rob. *BR.*^{2} II. pp. 20 *f.*), and the other south-west of Hebron near Eshtemoaʿ, Jos. 15^{48}, also identified, modern name same as the other (*SWP*. III. pp. 404, 410; Rob. *BR.*^{2} I. p. 494). This latter is probably the one here mentioned.—*Zanoaḥ*]. Two places also bore this name, one near Beth-shemesh, Jos. 15^{34} Ne. 3^{13} 11^{30}, mod. *Zanu'a* (*SWP*. III. p. 128; Rob. *BR.*^{2} II. p. 16), the other south-west of Hebron, Jos. 15^{56}, mod. *Kh. Zanuta* (*SWP*. III. pp. 404, 410 *f.*; Rob. *BR.*^{2} II. p. 204 note). Here again the latter is

probably the one referred to in the text. This passage as a whole points to some interesting traditions respecting the origin of the families of southern Judah. In the "daughter of Pharaoh" we may see some intermixture of an Egyptian element in the families. —**19.** Another entirely obscure genealogical fragment.—*Hodiah*] the name of several post-exilic Levites, Ne. 8^{7} 9^{5} $10^{11\,(10)}$ 14^{19}.—*Naḥam* †].—*Ḳe'ilah*] place of Judah frequently mentioned, Jos. 15^{44}, Ne. $3^{17\,f.}$ (especially in connection with David 1 S. $23^{1\,ff.}$), identified in mod. *Kîla* east of Eleutheropolis and north-west of Hebron.—*Garmite* †].—Before *Eshtemoa'* the word *father* has probably fallen out.—*Ma'acathite* †]. There may be some connection between this person or family and Maacah, the concubine of Caleb mentioned in 2^{48}.—**20.** *And the sons of Shimon* † *Amnon and Rinnah* † *Ben-ḥanan and Tilon* † *and the sons of Jish'i Zoḥeth* † *and the son of Zoḥeth . . .*]. This verse is entirely obscure. The name of the son of Zoheth has fallen from the text and the relationship between *Rinnah* and *Benḥanan* (Rinnah son of Ḥanan) is not clear. Probably a connective should be placed between them.—*Amnon*] elsewhere name of David's eldest son slain by Absalom, 3^{1} 2 S. 3^{2} $13^{1\,ff.}$—*Jish'i*]. *Cf.* 2^{31}.

16. וַאֲשַׂרְאֵל] 𝔊 Ισεραηλ = אִשְׂרָאֵל. This Ki. adopts with the remark that possibly even before the time of the Massorites the name *Israel* was altered where employed for individuals in order to preserve it in the original form for the chosen people only. 𝔊^L *Ασερη καὶ Ιωαχειμ*.—**17.** וּבֵן] Heb. MSS. (see Gin.), 𝔊, 𝔙 ובני, so Kau., Ki., adopted.—**17b.** The transposition given above requires ותלד after ותהר. see BDB. under הרה. 𝔊 *καὶ ἐγέννησεν* Ἰέθερ, hence Ki. ויתר הוליד את מרים.—**19.** נחם] 𝔊 + *καὶ Δαια* (or *Δαλειλα*) *πατὴρ* Κεειλά, *καὶ Σωμειων* (*Σεμεγων*) *πατὴρ* Ἰωμάν, *καὶ υιοι* Ναημ. Σε(ω)*μειων* probably represents שִׁמְעוֹן or שִׁימוֹן, thus establishing a connection with v. [20]. *Ναημ* is doubtless a corruption from Ναχεμ = נחם, hence the phrase, if original, fell out by homœoteleuton. Ki. *BH*. restores as follows: ו(ד)ליל(ה)ה אבי קעילה ושמעו(ן)ן אבי יו(ו)מן ובני נחם. The double relationship of *the father of Keilah*, however, introduces a new difficulty. —**20.** ותולון] Qr. and 𝔊^A וְתִילוֹן.

21–23. Sons of Shelah.—A brief notice of families of reputed descent from Shelah, whose stock seems to have almost entirely disappeared. *Cf.* for the only other descendants

recorded 9^{5} Ne. 11^{5}.—*The sons of Shelah son of Judah were ʿEr father of Lecah † and Laʿdah † father of Maresha and families of the linen workers of Beth-ashbeaʿ † and Joḳim † and men of Chozeba † and Jo'ash and Saraph † who ruled in Mo'ab and returned to Bethleḥem* *]. ʿ*Er* elsewhere is the brother of Shelah, who died untimely (*cf.* 2^{3}). Since *Maresha* is the well-known town of the Shephelah and *Lecah* not unlikely is the same as Lachish (Meyer, *Entst.* p. 164) and *Chozeba* is probably identical with Chezib (Gn. 38) = Achzib Jos. 15^{44} Mi. 1^{14} apparently also in the Shephelah, *Beth-ashbeaʿ*, otherwise unknown, is to be sought in the same region. In the place of *returned to Bethlehem*, AV., RV. have following 𝔐 *Jashubilehem*, a proper name parallel with *Saraph*, but the rendering given (Ki.) having the support of 𝔊, 𝔙, is undoubtedly correct.—*Now the records are old*] *i.e.*, those of these families of Shelah.—*These are the potters and the inhabitants of Neṭaʿim † and Gederah*]. *Netaim* is otherwise unknown. *Gederah* is mentioned in Jos. 15^{36}. RVm. translates them rendering, *those that dwelt among plantations and hedges*.—The clause, *They dwelt there in the king's service*] is an evident look backward.—These obscure vv. $^{21-23}$ probably preserve the family traditions and relationships of certain weavers and potters of the post-exilic times. The reference to Moab and a return points to some story similar to that of Ruth. A connection between *Joash* and *Saraph*, especially from their ruling in Moab, and the post-exilic clan Paḥath-moab "Governor of Moab," Ezr. 2^{6} 8^{4} 10^{30} Ne. 3^{11} 7^{11} $10^{15\,(14)}$, has been seen (*cf.* however, Pahath-moab, *DB.*). Bn. holds v. ^{22} entirely unintelligible.

A very readable exposition of these obscure verses in the light of the discovery of jar handles in S. Pal. inscribed with names similar or identical to those here given is presented in the *Pal. Exploration Fund Quarterly Statement* 1905, by R. A. Stewart Macalister, under the title, *The Craftsmen's Guild of the Tribe of Judah*, pp. 243 *ff.*, 328 *ff.*

21. In אשבע a corruption of אשבעל has been found, see *EBi.* Names § 42.—**22.** [וְיָשֻׁבִי לָחֶם] Be., adopted by Ki., וַיָּשֻׁבוּ בֵּית לחם. 𝔊ᴮ *καὶ ἀπέστρεψεν αὐτοῦ ἀβεδηρεὶν ἀθουκιείν*. 𝔙 renders the entire verse after the style of an old midrash: *Et qui stare fecit Solem virique Mendacii, et Securus et Incendens qui principes fuerunt in Moab, et qui reversi sunt in Lahem.*

24–43. Genealogy, geography, and history of Simeon.

The notices of Simeon naturally follow those of Judah owing to the close connection between the tribes, *cf.* Ju. 1^{3}. The lot of Simeon was south of Judah, and his cities, Jos. 19^{1-9}, were within Judah's limits and in Jos. $15^{26-32. 42}$ included in the lists of that tribe. The account falls into four parts: vv. $^{24-27}$ his sons and the genealogy of Shimei; vv. $^{28-33}$ their dwelling-places; vv. $^{34-38}$ their princes; vv. $^{39-43}$ historical notices. Of these, vv. $^{24. 28-33}$ are derived from canonical sources (*v. i.*). The genealogy of Shimei, the list of princes, and the historical incidents at the close are of unknown origin. The last were introduced by the Chronicler simply to show additional dwelling-places.

24–27. The sons of Simeon and the genealogy of Shimei.—**24.** These names appear in Gn. 46^{10} Ex. 6^{15} Nu. 26^{12-14}. For variations see textual note. Nothing is known of the clans which they represent.—**25 f.** A line of descent from *Sha'ul*, whose mother was a Canaanitess, Gn. 46^{10} Ex. 6^{15}, *i.e.*, the clan contained Canaanitish elements.—*Mibsam*] and *Mishma'*] are names also of descendants of Ishmael 1^{29} Gn. 25^{14}, suggesting thus a commingling of the Simeonites with Arabians.—*Ḥamu'el* *] interesting as one of the few OT. names compounded with חם "father-in-law," *i.e.*, kinsman. Hamuel = "a kinsman is God" or "kinsman of God." 𝔊 wrongly *Hammuel* = "heat, wrath, of" or "is God."—*Zaccur*] is a frequent post-exilic name.—**27.** Nothing further is known of this Shimei who surpassed his brethren in the number of his household or clan.

28–33. The dwelling places of Simeon.—This passage is a transcription with slight changes (*v. i.*) of Jos. 19^{2-8}.—**28.** *Be'ersheba'*] the well-known outpost of southern Judah present ruin *Bîr es Seba'* (*SWP.* III. p. 394).—*Môladah*] Ne. 11^{26}, perhaps the Malath of Jos. (*Ant.* XVIII. 6. 2) identified by Robinson (*BR.*[3] II. p. 201) with *Tell el Milh*, east of Be'ersheba'. This is questioned by Buhl (*GAP.* p. 183) and Conder (*SWP.* III. pp. 403, 415).—*Ḥazar-shu'al*] **29** *Bilhah*] or *Bilah* (see text. note), *'Ezem*] and *Tolad*] have not been identified, likewise **30** *Bethu'el*] equivalent to Beth'el 1 S. 30^{27} unless *Beit Aula* west of Hulul (*SWP.* III. p. 302).—*Ḥormah*] according to JE in Nu. 21^{3} received its name "de-

struction" from defeat of the Canaanites before the entrance of Israel into the land of Canaan. According to Ju. 1^{17} its original name was Zephath and the change took place through its destruction by Judah and Simeon. Arguing from the name Zephath it has been located at *Sebaita* (Buhl, *GAP*. p. 184). This is doubtful (see Moore on Ju. 1^{17}). The city belonged to Judah, 1 S. 30^{30}, and is frequently mentioned Nu. 14^{45} Dt. 1^{44} Jos. 12^{14} 15^{30} 19^{4}.—*Ẓiḳlag*] the city given to David for a residence by Achish King of Gath, 1 S. 27^{6}, perhaps *Asluj* a heap of ruins south of Beersheba (Rob. *BR*.[2] II. p. 201), but more generally identified after Conder (*SWP*. III. p. 288) with *Zuḥeliḳe* south-east of Gaza (so Buhl, *GAP*. p. 185). It was a post-exilic residence, Ne. 11^{28}.—**31.** *Beth-markaboth*] house of chariots, not identified.—*Ḥazar-susim*] enclosure of horses, identified in the ruin *Susim* ten miles south of Gaza (*DB*.). —*Beth-biri*] probably corruption of *Beth-lebaoth* Jos. 19^{6}. A possible reminiscence of the Lebaiyoth mentioned in the Tell el Amarna tablets; not identified.—*Sha'araim*] *Sharuhen* Jos. 19^{6}. This latter preserves the true and ancient name of the place, since it appears in the list of the towns conquered by Thotmes III. (Müller, *Asien und Europa*, pp. 158, 161). The town seems to have early lost its importance or disappeared, and the name may have been corrupted into Sha'araim. It has been identified in the ruin *Tell esh Sheriah*, twelve miles north-west of Beersheba (*SWP*. III. p. 262).—*These were their cities until David reigned*] a parenthetical clause introduced by the Chronicler, either a reference to David's census (Ba.) or more probably implying that from the time of David onward these cities no longer belonged to Simeon (Be., Oe.). This was clearly the case with Ẓiḳlag, assigned by Achish King of Gath to David and afterward transferred to Judah. Some of them are given also in the list of the towns of Judah in Jos. 15^{26-32}, *cf*. also 1 S. 30^{30}. Moladah, Hazar-shual, Beersheba, and Ẓiḳlag appear in Ne. 11^{26-28} as residences of post-exilic Judaites.—**32.** *And their villages*] belongs with the cities enumerated in vv. $^{28-31}$, and is not a designation of those following.—*'Etam*] is a textual corruption or substitution for *'Ether*, *cf*. Jos. 15^{42} 19^{7} 1 S. 30^{30} (where 𝔊 *'Ethak*), not yet clearly located, although placed at the ruin *'Aitun* near Eleutheropolis (*SWP*. III. p. 261).—*'Ain-*

rimmon] Jos. 15^{32} 19^{7} Ne. 11^{29} Zc. 14^{10}, a proposed identification is *Kh. Umm er Rumanim* north-east of Beersheba (*SWP.* III. p. 261, Buhl, *GAP.* p. 183).—*Token* †] not yet identified.—*'Ashan*] $6^{44\ (59)}$ Jos. 15^{42} 19^{7} 21^{16} (*SBOT.*) 1 S. 30^{30}, a priestly city not yet identified.—*Four* *]. *'Ain-rimmon* was wrongly read as two places, hence 𝔊 through corruption has *five.*—**33.** *Ba'al*] a curtailment of *Ba'alath-be'er ra'math-negeb*. "Mistress of the well, the high place of the South" Jos. 19^{8}, clearly some old place of worship whose locality is unknown.—*And they had a genealogical enrollment*] *i.e.*, the members of the tribe of Simeon inhabiting these places had records showing their proper tribal descent and hence held a true place in Israel. This observation is the Chronicler's substitute or paraphrase of the phrase *according to their families* Jos. 19^{8}.

34–43. Princes and conquests of Simeon.—A paragraph slightly annotated taken from some old source (Ki.). It contains a list of names vv. $^{34-37}$, an explanation of the persons mentioned v. ^{38}, their conquest or raid in the direction of Philistia vv. $^{39-41}$ and in the direction of Edom vv. $^{42-43}$.—**34–37.** The descent of three of these Simeonites is given: *Joshah* one generation, *Jehu* three, and *Ziza* five, but their connection with families of Simeon is not given, unless, in the case of *Ziza* (v. ^{37}), instead of *Shemaiah* (שמעיה) we read *Shimei* (שמעי) *cf.* vv. $^{26\ f.}$. Judging these names as a whole, they are of a late formation (Gray, *HPN.* p. 236).—**38.** *These enumerated by name, etc.*]. This explanatory statement probably came from the Chronicler (Ki. *SBOT.*).—**39.** *And they came to the entrance of Gerar,* etc.*]. 𝔐 has *Gedor* *cf.* v. ^{4}, but a slight emendation gives *Gerar* (𝔊, Ki., Graf, Buhl, *die Ed.* p. 41), which, considering the locality of Simeon, is probably the true reading. The expedition then was toward Philistia.—**40.** *For the inhabitants there formerly were of the children * of Ham*] a clause, perhaps editorial (Ki. *SBOT.*), explaining the security felt by the inhabitants or the liberty felt by the Simeonites in seizing their territory. The Hamites represent either Egyptians, Ethiopians, or more probably Canaanites. *Cf.* the similar quiet and peace of the inhabitants of Laish Ju. 18^{27}.—**41.** *And came these who were written by name in the days of Hezekiah king of Judah*]. Whether

the record (Be.) or the raid (Ke., Zoe., RV.) of these Simeonites was made in the days of Hezekiah is uncertain from the Hebrew text; probably the latter and the written record may only refer to their mention above vv. $^{34-37}$.—*And they smote their tents and the Me'unim who were found there*]. The *Me'unim* are usually connected with the Edomitic city Ma'an south of the Dead Sea, twenty-five miles west of Petra (Be., Ke., Oe., Zoe., Bn.) (this is doubtful, Buhl, *die Ed.* p. 41), or with the Arabian Mineans (Gl. *Skiz.* p. 450, Yemen, *Ency. Brit.*^{9}, Winckler, *KAT.*^{3} p. 143). The 𝔊 *μιναιους* favours this, *cf.* also 2 Ch. 26^{7}.—*And they exterminated them*]. There is no reference here to a religious motive in the use of the word חרם *to destroy* (BDB. *cf.* 2 Ch. 20^{23} 32^{14} 2 K. 19^{11} Is. 37^{11}).—*Unto this day*]. *Cf.* v. ^{43}, *i.e.*, unto the time of the composition of the Chronicler's source.—**42.** *And of them of the sons of Simeon five hundred men went to Mt. Seir*]. The relation of these Simeonites to those previously mentioned is entirely uncertain. The words *from the sons of Simeon* have been held to draw a distinction between these five hundred and the Simeonites previously mentioned (Graf, *Der Stamm Simeon*, p. 30), and contrariwise to identify them (Be.).—**43.** *The remnant of the Amalekites*] *i.e.*, those who had survived the attacks of Saul and David (1 S. 14^{48} 15^{3} 2 S. 8^{12}) and other foes. These conquests of Simeon whereby the tribe gained new possessions remind one of the similar expedition of Dan (Ju. 17, 18), and we are inclined to receive the record as genuinely historical (*cf.* Graf, *Der Stamm Simeon*, p. 30 *ff.*). This historicity is doubted by Stade (*Gesch.* I. p. 155) and Wellhausen (*Prol.* pp. 212 *f.*). The late origin of the names in vv. $^{34-43}$ (*v. s.*) may be said also to point in the same direction. The motive, however, for the fabrication of such a story is not readily apparent. Some of the older writers saw in this conquest of Mt. Seir the establishment of an Israelitish kingdom there which served to explain the oracle concerning Dumah Is. $21^{11 f.}$ (Mov. p. 136) and (by Hitzig) the kingdom of Massa (?) Prov. 30^{1} 31^{1} (*cf.* Nowack, *Prov.* p. xix.). For a full discussion of the movements of the tribe of Simeon and also further views on this passage, which is accepted as recording history, *cf.* art. by H. W. Hogg, *EBi.* IV. coll. 4527 *ff.*

24. This list of sons of Simeon appears also in Gn. 46^{10} Ex. 6^{15} Nu. 26^{12-13}. The variations are as follows: נמואל, Gn. and Ex. ימואל. 𝔖 has in all cases initial י, otherwise the Vrss. support 𝔐 in the several passages. Epigraphically י is a more probable corruption from נ than the converse. Either form is etymologically obscure (Gray, *HPN*. p. 307). Following ימין Gn. and Ex. have אֹהַד, and 𝔖 has here ܐܘܗܕ. יריב 𝔊^B *'Ιαρείν* is in the parallels יכין, preferred by Ki. and Bn. (but 𝔊^B *'Ιαρείν* is probably influenced by the preceding Ιαμειν, original 𝔊 being that of ^{A}*'Ιαρειβ*; 𝔖 ܝܟܝܢ is doubtless corrected from the parallels as in many other places, hence is worthless as evidence). זרח, Gn. and Nu. צחר.—**27.** שש] 𝔊^{BA} *τρεῖς*.—**28–31.** Jos. 19^{2-6} ויהי להם בנחלתם באר שבע ושבע ומולדה וחצר שועל ובלה ועצם ואלתולד ובתול וחרמה וצקלג ובית המרכבת וחצר סוסה ובית לבאות ושרוחן ערים שלש עשרה וחצריהם. The changes are the omission of שבע and the insertion of ב before the names except מולדה וחצר שועל, as the use of וישבו required, and בלהה for בלה, בתואל for בתול, תולד for אלתולד, סוסים for סוסה, בית בראי for בית לבאות, and שערים for שרוחן. The insertion of the clause אלה עריהם עד מלך דויד has separated חצריהם from the previously enumerated cities so that it is in apposition with the cities of v. ^{32}, thus all the Vrss. and Kau.—**32.** עין רמון is one place and we should read ארבע instead of חמש after Jos. 19^7, where חכן has fallen from the text (Bennett, *SBOT*.). In Jos. עיטם does not appear. Probably it is a corruption of עתר, Jos. 19^7 15^{42} 1 S. 30^{30} (where 𝔐 has עתך).—**35.** ויהוא] 𝔊^B + $^{8 \text{ MSS.}}$ *καὶ οὗτος* reading וְהוּא.—**37.** שמעיה] Ki. *SBOT*. corrects to שמעי, to agree with v. ^{33}, so also Stade, *ZAW*. V. p. 167. 𝔊^B *Συμεών* = שמעון, *cf.* v. ^{24}.—**40.** הארץ רחבת ידים] *the land is wide of* (*on*) *both hands*, *cf.* Ju. 18^{10} Is. 22^{18} (BDB. יד *3d*).—מן] 𝔊 + *τῶν υἱῶν* = בני. 𝔏 + *stirpe*.—**41.** המעינים] Qr. הַמְּעוּנִים.

V. 1–26. The east-Jordanic Tribes.

The records of Reuben, Gad, and the eastern half-tribe of Manasseh are arranged in general on the same plan as that of Simeon. There is (1) a genealogical introduction giving the sons of the progenitor of the tribe and any immediate descendants (omitted for Gad and eastern Manasseh), (2) an account of the territory occupied by each tribe, (3) a list of princes or chiefs, and (4) historical incidents connected with new dwelling-places. (2) and (3) are transposed for Reuben and Gad. It is difficult to see how this order could have been the result of various interpolations. We have rather a piece of work which has come down to us in essentially the same form in which it left the Chronicler's hand.

1–10. Reuben.—The tribe of Reuben early became insignificant, losing its territory through the encroachments of Moab and being probably absorbed in Gad. Like the account of Simeon,

that of Reuben also falls into four paragraphs: vv.$^{1-3}$ a list of Reuben's sons with remarks on the birthright; vv.$^{4-6}$ the genealogy of Beerah, a Reubenite prince carried away captive by Tiglath-pileser; vv. $^{7-9}$ the genealogy and dwelling-place of Beerah's brethren; v.^{10} a notice of a war with the Hagrites. The Chronicler gives the sons of Reuben as they are found in Gn. 46^{9} Nu. $26^{5\,f.}$. The source of the genealogy of Beerah is unknown. Vv.$^{8b.\,9}$ may have been composed by the Chronicler from Jos. 13^{16} and Nu. $32^{3.\,38}$. The incident in v.^{10} is introduced to show how the Reubenites came to possess new dwelling-places east of Gilead.

1–3. *And the sons of Reuben the first born of Israel*]. These words are separated from their predicate by the following parenthetical statements vv.$^{1a\,\beta-2}$, and hence are repeated again in v.^{3}.—*For he was the first born but since he defiled the couch of his father the birthright was given to Joseph son of Israel*]. Reuben's defilement of his father's couch and his subsequent loss of his birthright are derived from Gn. 35^{22} 49^{4}, and the passing of the birthright to Joseph from Gn. 48^{5}. The adoption by Jacob of Ephraim and Manasseh was equivalent to giving Joseph a double portion or the inheritance of a first-born Dt. 21^{15-17}.—*But he is not enrolled in the genealogy according to the birthright*]. This refers to Joseph—in the tribal registers Reuben held the first place. *Cf.* Gn. $46^{8\,ff.}$ Ex. $6^{14\,ff.}$ Nu. $26^{5\,ff.}$.—*For Judah was mighty among his brethren and a prince was from him*]. In reality, however, the pre-eminence of the first-born seemed to belong to Judah, of whom was the house of David.—**4–6.** *The sons of Jo'el*]. The connection of Joel with Reuben strangely enough is not given. Ki. after 𝕾, 𝔄, substitutes *Carmi* (v. ^{3}), but the occurrence of *Joel* in v.^{8} is against this. The sons of Joel are the persons following. Their names are not inconsistent with the implied date: *Baʿal* as a proper name could only be early (see Gray, *HPN*. p. 237). That a remnant of the tribe of Reuben should have suffered the captivity of their Sheikh during the Assyrian invasion (2 K. 15^{29}) is historically not improbable. No record of this is mentioned elsewhere.—**7–9.** *And his brethren*] *i.e.*, the brethren of *Be'erah*, and hence apparently his contemporaries

of the Assyrian period (Be., Bn.) and not of the time of Saul (v. ^{10}) (Ke., Zoe., Gray, *HPN*. pp. 237 *f*.). This latter assumption, however, is justified from the territory assigned to the Reubenites. They in all probability had been dispossessed entirely from the land of Moab by the time of Tiglath-pileser (B. C. 745–728).—*Bela'*] represents a wide-spread clan whose descent, like that of *Be'erah*, is also from *Jo'el*, but by a different and shorter line.—*Shema'*] is not unlikely *Shime'i* or *Shema'iah* (v. ^{4}).—*'Aro'er*] well-known city on the north bank of the Arnon Dt. 2^{36} 3^{12} 4^{48} Jos. 12^{2} 13^{9}, mentioned as southern boundary of Reuben Jos. 13^{16}.—*Nebo*] east of Jericho, Nu. $32^{3.38}$ 33^{47} Is. 15^{2} Je. $48^{1.22}$, the name also of a mountain Dt. 32^{49} 34^{1}.—*Ba'al-meon*] probably a gloss, since it is a town lying between Nebo and 'Aro'er, mentioned in Nu. $32^{3.38}$ Jos. 13^{17} Je. 48^{23} Ez. 25^{9}, or else we have an example of the Chronicler's lack of geographical knowledge. Both Nebo and Baalmeon are mentioned on the Moabite Stone.—*Entrance of the wilderness*] *i.e.*, the eastern boundary of their territory was the wilderness which extends east of Moab and Gilead to the Euphrates.—*In Gile'ad*]. Gilead while usually designating territory north of Moab extending from Heshbon to the Yarmuk, is also applied to the country as far south as the Arnon (Dr. *Dt*. 3^{8-13}). —**10.** An independent notice of the activity of the Reubenites.—*Hagrites*]. In the Assyrian inscriptions the *Hagrites* [*Hagaranu*] are mentioned along with the Nabateans [*Nabatu*] among the conquests of Sennacherib and located in north-eastern Arabia (*COT*. II. pp. 31 *f*.). In the same locality they are placed by Strabo and Pliny. Later in the Syriac, the name was used as a general designation of the Arabians, and at the time of the Chronicler either this had taken place or a portion of them had migrated westward and were pressing on the eastern frontier of Palestine (Gl. *Skiz*. 11 *f*. 407 *f*.). Their proximity to Palestine is clearly indicated in Ps. $83^{7\,(6)}$. A connection between Hagar the mother of Ishmael and the Hagrites is most probable, although it has been questioned (Dill. *Gn*. 25^{15}). That fighting was carried on with Arabian tribes in the days of Saul is most likely and a reminiscence of this may be here found. The lack of orderly connection between the sons of Reuben and the notices following, and the lack of such

connection between the notices also, suggest to some that we have here not an original composition of the Chronicler but a grouping of fragmentary traditions respecting the tribe of Reuben.

1. יְצוּעֵי] pl. of extension Ges. § 124*a*, Koe. iii. § 260h; so used elsewhere Ps. 63^{7} 132^{3} Jb. 17^{13} except Gn. 49^{4} 𝔖, but 𝔐 allows pl. and parallelism suggests it; Ball, *SBOT*. so emends.—בכרתו] 𝔊 *εὐλογίαν* *i.e.* ברכתו, also v.[2] *ἡ εὐλογία τοῦ* Ἰωσήφ, but the context indicates that the birthright and not the blessing is concerned (Bn.).—ולא להתיחש] ו adversative Koe. iii. § 375f. On inf. *cf.* Ges. § 114. 2. R. 2, Dr. *TH*. **202** (2), Dav. *Syn.* § 95 (*b*).—**2.** ולנגיד] rare use of ל to introduce a new emphatic subject, *cf.* BDB. **5 e** (*e*).—**4.** בני יואל] 𝔊[L] Ιωηλ *υἱὸς αὐτοῦ* is evidently an effort to establish a connection with the preceding verse. —שמעיה] 𝔊 + *καὶ Βαναιὰ* seems to have grown out of a dittography of בנו.—**5.** בעל] 𝔊[B] Ιωηλ, so also 𝔊[L] + Βαλα (= Βααλ).—**6.** תִּלְּגַת פִּלְנְאֶסֶר] an incorrect way of spelling תִּגְלַת פִּלְאֶסֶר 2 K. 15^{29} 16^{10}, תִּגְלַת פִּלֶסֶר 2 K. 17^{17}, arising probably from a natural mispronunciation repeated in v.[26] and 2 Ch. 28^{20}.—**9.** עד לבוא מדברה]. This inf. phrase is found elsewhere with the proper name Hamath, *cf.* Am 6^{14} Ju. 3^{3} Jos. 13^{5}, etc., except Ez. 47^{15}, where Cornill reads Hamath.—הַנָּהָר פְּרָת] instead of the more usual נְהַר פְּרָת Dr. *TH*. **190**.—**10.** וישבו באהליהם] 𝔊 *κατοικοῦντες ἐν σκηναῖς* = יֹשְׁבִים באהלים adopted by Bn. (who reads ישבי א׳), because it gives better sense than 𝔐.—עַל] 𝔊 *ἕως* = עַד.

11–17. Gad.—The sons of Gad are introduced by the statement that they lived "over against" the Reubenites (v.[11]). This departure from the usual introductory formula, *the sons of*, is likely responsible for the omission of Gad's sons as given in Gn. 46^{16} Nu. 26^{15-17}. The enumeration of the chiefs of Gad with their brethren (vv.[12-15]), and the notice concerning their territory and date (vv.[16-17]), are followed by the account of a war which resulted in the extension of their territory (vv.[18-22]). This time the three east-Jordanic tribes combined in a raid upon the neighbouring Bedouins. Very likely this is an expansion, of a midrashic nature, of the same incident recorded in v.[10] (so Bn.), but the Chronicler found them different enough to use both.—**11.** The omission of the lists of sons of Gad, as given in Gn. 46^{16} Nu. 26^{15-17}, is noticeable.—*Bashan*] here and in vv.[12. 16. 23] the dwelling-place of Gad with *Salecah*, mod. *Salkhad*, as the north-east limit. This use of Bashan for Gad's territory is peculiar (Bn. regards the word here as

a gloss; Ba. in v.^{11} emends to Jabesh). Bashan elsewhere is the name of the country north of the Yarmuk and according to Dt. 3^{12} Nu. 32^{33} Jos. 13^{25} the territory of Gad was in Gilead south of Bashan. Not unlikely the Chronicler, having located Reuben in Gilead, was misled to place Gad in Bashan.—**12.** *Jo'el the first and Shapham* † *the second and Ja'nai* † *and Shaphaṭ*]. *Jo'el* perhaps the same as the Reubenite *Joel* of vv.$^{4.\ 8}$, a family or clan whose members might be reckoned as belonging to either or both of the tribes.—**13.** *Of their fathers' houses*]. The term *father's house* is used (1) of an entire tribe, since this is named after a common father Nu. $17^{17\ (2)}$ Jos. 22^{14}; (2) generally, of the division next after the tribe, the clan, Nu. 3^{24}; (3) of the division after the clan, the family Ex. 12^{3} 1 Ch. $7^{2.\ 7}$. *Cf.* Dill. *Ex.* 6^{14}.—*Micha'el*] מיכאל "Who is like God." A name only occurring in the post-exilic literature $6^{25\ (40)}$ 7^{3} 8^{16} 12^{20} 27^{18} 2 Ch. 21^{2} Ezr. 8^{8}.—*Meshullam*] משלם "Kept safe," *i.e.*, by God, also another name especially frequent in the post-exilic lists 3^{19} 8^{17} $9^{7.\ 8.\ 11\ f.}$ 2 Ch. 34^{12} Ezr. 8^{16} $10^{15.\ 29}$ Ne. $3^{4.\ 6.\ 30}$ 6^{18} 8^{4} $10^{8\ (7).\ 21\ (20)}$ $11^{7.\ 11}$ $12^{13.\ 16.\ 25.\ 33}$.—*Sheba'*] שבע perhaps an abbreviation for *Elisheba'* אלישבע "God swears" (?) *EBi.* II. col. 3291.—*And Jorai* † *and Jacan* † *and Zia'* † *and 'Eber*]. These names with those of v.^{12} correspond well to ancient clan names. Apparently eleven clans of Gad are enumerated. 𝔊^{B} while mentioning only seven names in v.^{13} has the numeral *eight* instead of *seven*. This suggests that in v.^{13} originally stood eight names, giving the tribal number of twelve clans. The seven or original eight are mentioned separately because their descent is traced in vv.$^{14\ f.}$ (*v. i.*) from Guni (גוני), which may be a corruption of Shuni (שוני) a son of Gad (Gn. 46^{16} Nu. 26^{15-17}), or the converse, since Guni is a clan name of Naphtali.—**14–15.** *These are the sons of Abiḥail*] *i.e.*, those persons or families mentioned in v.^{13}. *Abiḥail* elsewhere name of a Levite Nu. 3^{35}, and the father of Esther (Est. 2^{15} 9^{29}).—*The son of Ḥuri* † *the son of Jaroaḥ* † *the son of Gile'ad the son of Micha'el the son of Jeshishai* † *the son of Jaḥdo* † *the son of Buz . . . the son of 'Abdi'el the son of Guni*]. There is a break in the pedigree at Buz according to 𝔐 (so Bn., Ki., Kau.), but *Aḥi* (אחי) appears as a fragment and it is better after 𝔊^{BL} to make the line of descent con-

tinuous. On *Guni* see v.[13].—**16.** *In Gilead*] since Gad's territory elsewhere is placed in Gilead (Nu. 32[1. 26. 29] Dt. 3[12] Jos. 22[9] 13[25]).—*In Bashan*] *v. s.* v.[11].—*Pasture lands*] only used here of lands in a district and not with a city, unless we should so read the following (*cf.* 6[40 (55)]).—*Sharon*] (שרון) not mentioned elsewhere as a district east of the Jordan. Better after 𝔊[B] read *Sirion* שריון (Ki., Bn.), which would bring the territory of Gad as far north as Hermon and explain their dwelling in Bashan; perhaps שרון is a corruption of מישור (Dt. 3[10], see Driver, *Com.* 4[43] Jos. 13[9. 17. 21]), *the table land*, between the Arnon and Heshbon and here used for the southern territory of Gad (Be., Zoe.), we then read *in all the upland pastures*.—*With their exits*] *i.e.*, on the interpretation just given of *Sharon*, where the pasture lands sink into the Ghor of the Jordan. If *Sirion* is read, substitute עד *to* for על *with* (after 𝔊, Ki., Bn.), *to their limits*.—**17.** *All of them*] *i.e.*, the families of the Gadites mentioned in vv. [11-14].—*In the days of Jotham king of Judah and in the days of Jeroboʿam king of Israel*]. These two kings, since Jotham may have acted as regent for his father Uzziah, were near enough together to have been regarded as contemporaries. The terminus *ad quem* of the history of these trans-Jordanic tribes, according to the Chronicler, is their captivity through Tiglath-pileser during the period immediately following the reigns of these kings, and it is not impossible that his genealogies may be based upon some records made of families or localities at that time.

18–22. Conflict of Reuben, Gad, and the Half-tribe of Manasseh with adjoining Arabian tribes.—This account follows the genealogy and location of Gad, perhaps to keep a proportion in closing the section on each tribe with a notice of a war, *cf.* v. [10] vv. [25-26], or since vv. [23 f.] concerning the half-tribe of Manasseh end with the fall of the tribe, the narrative of a success in which they shared is placed more fitly earlier.—**18.** On the prowess of the men of Gad and Manasseh *cf.* 12[8. 21]. On the number 44,760 *cf.* Jos. 4[12], where 40,000 from the eastern tribes cross the Jordan with Joshua. In Nu. 1[21. 25. 35] Reuben has 46,500 men of war, Gad 45,600, and all Manasseh 32,000. In Nu. 26[7. 18. 34] Reuben has 43,730, Gad 40,500, and all Manasseh 52,700.—**19.** *Hagrites*]

see v. ^{10}.—*Jetur and Naphish and Nodab* †] Arab tribes. The names of the first two are among the sons of Ishmael Gn. 25^{15} 1 Ch. 1^{31}. *Jetur* gave the name to the district Iturea, whose inhabitants were celebrated in the Roman times for their prowess in arms (GAS. *HGHL.* p. 544). Nothing further is known of the other two.—**20.** *And they were helped against them*] *i.e.*, by God (for a similar use of the Niph. of עזר *cf.* 2 Ch. 26^{15} Ps. 28^{7}).—*And all that were with them*] *i.e.*, the three tribes associated above with the Hagrites. The pragmatism of the Chronicler comes out strongly in this verse.—**21.** For a similar enumeration of booty, *cf.* Nu. 31^{32-35}.—**22.** *Unto the captivity*] *i.e.*, the Assyrian captivity under Tiglath-pileser *cf.* v. ^{26}. The period of this war is not mentioned. The account, according to Bn., is an amplification of that of v. ^{10}, and from another hand than that of the Chronicler, although entirely in his spirit (*cf.* v. ^{20}). A historical basis for the narrative lies in the struggles between the children of Israel east of the Jordan and their Bedouin neighbours.

12. ושפם] 𝔊^{L}, 𝔙 ן—.—ושפט] 𝔊 ὁ *γραμματεύς*.—**13.** לבית אבותיהם] Ges. § 124*r* *cf.* Ex. 6^{14} Nu. $1^{2.4}$ *et al.*—ועכבר] nine MSS. ועכבר, 𝔊 κ. Ωβὴδ.—**14.** ירוח] dub. one MS. (Kennic.) ירוע which was probably read by 𝔊, 𝔙.—יחדו] Baer יַחְדִּי, 𝔊^{B} 'Ιουρεί, ^{A} Ιεδδαι, hence Ki. יחדי.—אחי : בוז] 𝔊^{A} transposes and renders as one proper name Αχιβουζ, while ^{B} also has one proper name Ζαβουχαμ, which is certainly corrupt; ^{L} omits אחי.—**18.** יצאי צבא] *going out to the host*, *i.e.*, those able to go to war, *cf.* 7^{11} $12^{33.36}$ Nu. $1^{3.20.22}$ *et al.* On construction Ges. § 116*h*.—**19.** ונודב] Gn. 25^{15} וָקֵדְמָה.—**20.** שֶׁעִמָּהֶם] prep. עם with the suf. of the third pers. pl. + the relative .שֶׁ (שֶׁ before a guttural). ·שֶׁ is used instead of אשר in the later books, Ec., La., Jon., Ct., Ch. (3 times, 25^{4}, see note, 27^{27}) and once in Ezr. (8^{20}), and late Pss. *cf.* Ges. § 36.—ונעתור] *And he suffered himself to be entreated by them*, inf. abs. with change of subj. after a perf. Ges. § 113*z*. For a similar use of עתר in Niph. *tolerativum*, *cf.* Gn. 25^{21} 2 S. 21^{14} 24^{25} 2 Ch. $33^{13.19}$ Ezr. 8^{23} Is. 19^{22}.—**21.** חמשים] one MS. (Kennic.) חמשה, so also 𝔊^{BA}.

23–24. The half of Manasseh east of the Jordan.—The genealogy of Manasseh is inserted later when the tribe is considered as a whole ($7^{14\,ff.}$), hence we have only the dwelling-places and the heads of fathers' houses of the eastern half-tribe of Manasseh in vv. $^{23.24}$.—**23.** *From Bashan*] *i.e.*, from the territory occupied

by the tribe of Gad, see vv. [11. 16].—*Ba'al-hermon*] not to be identified with Baal-gad Jos. 11[17] 12[7] 13[5] (which probably should be the reading in Ju. 3[3], so Budde), since that was located in the Lebanon valley on the western slope of Hermon. *Ba'al-hermon* of our verse must be sought in connection with the eastern slope. It may well then have been mod. *Bâneâs*, which has usually been identified as Baal-gad (see Moore on Ju. 3[3]).—*Senir*] a peak or part of the range of Hermon, probably near Damascus between Baalbek and Homs (see Dr. on Dt. 3[9] and Haupt Ct. 4[8]).—*And Mt. Hermon*] a phrase explaining *Senir* as *Mt. Hermon*.—*They were very numerous*]. The tribe of Manasseh as a whole, judging from its history, seems to have been one of the most prolific during the early period of Israel.—*And these were the heads of their fathers' houses*] *i.e.*, the heads of family groups (*cf.* Now. *Arch.* I. pp. 300 *f.*).—**24.** *'Epher* *]. If 𝔐 is correct then a name has fallen from the text. *'Epher* and *Jish'i* look like old clan names; the others, *Eli'el*, *'Azri'el*, *Jeremiah* (*Jirmejah*), *Hodaviah*, and *Jahdi'el*, look late (Gray, *HPN*. p. 238). Nothing further is known of these families or their heads. The names show no connection with the sons of Manasseh given in Nu. 26[29 ff.] Jos. 17[1 ff.] unless *'Epher* (עֵפֶר) and Hepher (חפר in Nu. 28[32]) are identical.

25-26. A summary of the fate of the two and a half tribes. —**25.** *And they transgressed*] (וימעלו). The word מעל is a priestly word found in P, Ez., and Ch. frequently and almost exclusively. The subject here is the two and a half tribes. *Cf.* v. [26].—*And they went a whoring after, etc.*] (ויזנו אחרי). *Cf.* Ex. 34[15. 16] Dt. 31[16] Lv. 17[7] 20[5] Nu. 15[39] Ju. 2[17] 8[27. 33]. The expression denotes apostasy from Yahweh in the worship of other gods. This figure with a similar force with the use of the noun is frequent in the prophets (esp. Ho., Ez.). For a discussion of its full meaning *cf.* Dr. *Dt.* 31[16].—**26.** *And the God of Israel stirred up the spirit*] (ויעֶר . . . רוח). *Spirit* here denotes an unaccountable and uncontrollable impulse. *Cf.* for parallel usage 2 Ch. 21[16] 36[22] Ezr. 1[1. 5] Je. 51[11] Hg. 1[14].—*Pul*] is identical with *Tilgath-pilneser* (*cf.* v. [6]). The error of the Chronicler in mentioning them as two distinct persons has arisen from his source 2 K. 15[19. 29], where they are thus mentioned. Pulu was the original name of the Assyrian king who

assumed Tiglath-pileser on his usurpation of the throne. Hence the confusion of the sacred writers. In Babylonia Tiglath-pileser continued to be known by his original name Pulu (*cf. COT*. I. p. 219, *DB*. Tiglath-pileser).—*Ḥalaḥ and Ḥabor* (*and Hara and*) *the river of Gozan*]. These names are derived from 2 K. 17^6 18^{11} with the exception of *Hara* (הרא), which is out of place (as well as the conjunction *and* before and after it) if not meaningless (*v. i.*). The Chronicler identifies the fate of the eastern tribes through the ravages of Tiglath-pileser with that of Israel in general after the fall of Samaria. *Ḥabor*] is the mod. *Khabur* (ancient Chaboras), the well-known tributary of the Euphrates rising in Karajab Dagh (ancient Mons Masius), and emptying, after a course of some two hundred miles, into the Euphrates south-east of the mod. town of ed Deir. *Gozan*] clearly a district through which the Ḥabor flowed, to be identified with the Gauzanitis of Ptolemy, and the *Gu-za-na* (*nu*) of the Assyrian inscriptions (*COT*. I. 267, *KAT*.^{3} 269). The meaning and location of Ḥalaḥ are not so certain. 𝔊 in Kings has "rivers of Gozan" implying that Ḥalaḥ as well as Ḥabor was a river, but such a one has not been satisfactorily located. It is probably a province (Assy. *Ḥalaḥḥi*) not so very far from Ḥarran (*KAT*.^{3} p. 169).—*Unto this day*]. These words probably have arisen by a misunderstanding of the text of 2 K., which has *and cities of the Medes* (*v. i.*).

23. ובני חצי] 𝔊 κ. οἱ ἡμίσεις.—והר חרמון] 𝔊 + κ. ἐν τῷ Λιβάνῳ is doubtless a gloss.—**24.** ועפר] Gin. quotes two Targums to support the omission of ו which is wanting also in 𝔊, 𝔙, 𝔖, and so Ki.—והודויה] on pronunciation *cf.* 3^{24}.—**26.** לחלח וחבור והרא ונהר גוזן עד היום הזה] are probably derived from וחלח ובחבור נהר גוזן וערי מדי of 2 K. 17^6 18^{11}, and the deviations seem to have arisen either from careless transcription or because the Chronicler quoted from memory (Be.). הרא may be a reminiscence of the reading הרי מדי, which appears in 𝔊 of 2 K. 17^6, 18^{11}, so Be., Ki., Bn. That עד היום הזה has arisen from וערי מדי appears probable from the fact $𝔊^L$ gives both in 2 K. 17^6 (not 18^{11}). Klo. gives this as the original reading. Ke. thought of the Chronicler's statement resting on another authority.

V. 27–VI. 66 (VI. 1–81). Genealogy and geography of Levi.—This section contains: (1) the line of high priests from Aaron to Jehozadak (*i.e.*, to the exile), introduced by a genealogical

table showing Aaron's relationship to Levi, 5^{27-41} (6^{1-15}); (2) lines of descent of singers from Levi through his three sons, Gershon, Kehath, and Merari, $6^{1-15\ (16-30)}$; (3) the genealogical tables of the three singers, Heman, Asaph, and Ethan, $6^{16-32\ (31-47)}$; (4) notices concerning the services of Levites and sons of Aaron, $6^{33-34\ (48-49)}$; (5) a list of the high priests to Ahimaaz (*i.e.*, to the time of David), $6^{35-38\ (50-53)}$; (6) the cities assigned to the sons of Aaron, $6^{39-45\ (54-60)}$; (7) the tribal territory in which the cities of the Levites lay, $6^{46-50\ (61-65)}$; (8) the cities of the Kehathites (exclusive of sons of Aaron), $6^{51-55\ (66-70)}$; (9) the cities of the Gershonites, $6^{56-61\ (71-76)}$; (10) the cities of the Merarites, $6^{62-66\ (77-81)}$. These records of the tribe of Levi present a number of difficulties and their meagreness considering the importance of the tribe of Levi is striking. They are repeated with more or less fulness, however, when the writer treats of the classes of the priests and Levites and singers ($23^{6\ ff.}$ $24^{1\ ff.\ 20\ ff.}$ $25^{1\ ff.}$).

V. 27–41 (VI. 1–15). The sons of Levi and the line of high priests from Aaron to the captivity.

This line of high priests is in part a doublet with $6^{35-38\ (50-53)}$ and is regarded by Bn., and Ki. *SBOT.*, *Kom.*, as a later addition, since a list of priests naturally would follow the genealogical introduction in $6^{1\ ff.\ (16\ ff.)}$. As the matter now stands, this introduction is given in 5^{27-29a} (6^{1-3a}). The list also is carried down beyond David, while the other material of c. 6 stops with David. Hence it is held to be more natural that this list should be secondary to the other $6^{35-38\ (50-53)}$ than *vice versa*, since an interpolation which added nothing would not naturally be made. On the other hand, there is some strong internal evidence against the priority of the second list, $6^{35-38\ (50-53)}$. Although 5^{27-29} (6^{1-3}) and $6^{1-4\ (16-19)}$ do duplicate each other in part, it is not unreasonable to hold that the former passage was intended to introduce priests and the latter Levites. Moreover, $6^{34\ (49)}$ describes the duties of *all* the priests, *the sons of Aaron*, and $6^{39\ ff.\ (54\ ff.)}$ is concerned with the cities of *all* the Aaronides. The list of high priests included between those two verses seems out of place, and it is unlikely that the Chronicler introduced it there. A scribe who expected a list of the sons of Aaron after the verse describing their duties—just as a list of Levites precedes the verse detailing their duties—may then have inserted this partial list of the high priests from $5^{30\ ff.}$ $(6^{4\ ff.})$, that being the only one available. Without the second list of the high priests, the arrangement of the

material is characteristic of the Chronicler's order, *i.e.*, the genealogy of the high priests and the genealogy of the Levites; the duties of the Levites and the duties of the priests; the cities of the priests and the cities of the Levites.

27 (1). *Gershon, Ḳehath, and Merari*]. These three sons of Levi appear in Gn. 46^{11} Ex. 6^{16} Nu. 3^{17} 26^{57}, and represent three great families of Levites which clearly existed at the time of the composition of P (*cf.* $6^{1\ (16)}$ 23^{6}).—*Gershon*] (גרשון) as in P, elsewhere in Ch. Gershom (גרשם, גרשום), *cf.* $6^{1\,f.\ (16\,f.)}$ *et al.*—**28 (2).** *And the sons of Ḳehath, ʿAmram, Izhar, Ḥebron, and ʿUzziel*]. *Cf.* as a source for these names Ex. 6^{18} Nu. 3^{19} and for their repetition $6^{3\ (18)}$ 23^{12}. *Hebron's* appearance as a descendant of Levi and thus a Levitical family name shows that a portion of the ecclesiastical tribe of Levi came from priests who had ministered at the sanctuary of Hebron. What underlies the other names is unknown. *Uzziel* is the only one smacking of artificiality or a late formation (Gray, *HPN*. p. 210).—**29 (3).** Sources for the children of *Amram* and *Aaron* are Ex. $6^{20.\ 23}$ (except Miriam) Nu. $26^{59\,f.}$. *Cf.* for repetition 23^{13} (except Miriam) $24^{1.\ 2}$.

30–41 (4–15). The line of high priests.—*Eleazar* v. $^{30\ (4)}$ was, according to P, Aaron's successor in the high priesthood Nu. 20^{28}; *Phineḥas* Eleazar's son and successor, Jos. 24^{33} Ju. 20^{28}. *Abishua, Buḳḳi, ʿUzzi, Zeraḥiah, Meraioth, Amariah* (vv. $^{30-33\ (5-7)}$) are entirely unknown, not mentioned elsewhere except below $6^{35-37\ (50-52)}$ Ezr. 7^{1-5}. *Aḥiṭub* v. $^{34\ (8)}$ is given as the father of *Ẓadoḳ* 2 S. 8^{17} 1 Ch. 18^{16}. If we look for historical accuracy, he is not to be identified with Ahitub the father of Ahimelech, the father of Abiathar 1 S. 14^{3} 22^{20}, since the establishment of Zadok as priest in the place of Abiathar is regarded as the fulfilment of the prophecy of the disestablishment of the house of Eli (1 K. $2^{27.\ 35}$). His appearance as the father of Zadok in 2 S. 8^{17}, our author's source, is undoubtedly due to a textual corruption (see 1 Ch. 18^{16}). *Ẓadoḳ* v. $^{34\ (8)}$ was priest under David with Abiathar 2 S. 8^{17} $15^{24\,ff.}$ and put by Solomon in the place of Abiathar (see above). *Aḥimaʿaẓ* v. $^{35\ (9)}$ was a son of Zadok, *cf.* 2 S. $15^{27.\ 36}$ *et al.* *ʿAzariah* v. $^{35\ (9)}$ is mentioned as a son of Zadok 1 K. 4^{2}. The notice of v. $^{36\ (10)}$ *he it is that executed, etc.*, out of place in v. $^{36\ (10)}$, belongs to him, the first

mentioned, Azariah (Be., Bn., Ki., Ba., Zoe., Oe.). Of *Jeḥonan, ʿAzariah, Amariah, Aḥiṭub, Ẓadoḳ, Shallum, and ʿAzariah*, vv. $^{35-40}$ $^{(9-14)}$, we have no further record than in the Chronicler's genealogies, *cf.* 9^{11} Ezr. 7^{1-5} Ne. 11^{11}, except in the case of Amariah, who may be identified with Amariah the high priest during the reign of Jehoshaphat mentioned in 2 Ch. 19^{11}. *Ḥilkiah* v. ^{39} $^{(13)}$ is apparently the high priest of the reign of Josiah, 2 K. 22^{4} *et al.* *Seraiah* the father of *Jehoẓadaḳ* v. ^{40} $^{(14)}$ was high priest at the fall of Jerusalem, B. C. 586, and was taken captive and put to death at Riblah (2 K. 25^{18-21}), while *Jehoẓadaḳ* went into captivity v. ^{41} $^{(15)}$, and appears as the father of Jeshua the high priest of the return, Ezr. 3^{2} 5^{2} 10^{18} Ne. 12^{26} (Jazadak) Hg. 1^{1} Zc. 6^{11}. The purpose of this genealogy is to connect Jehozadak with Aaron and thus legitimise his priesthood. The line of descent including Aaron from the Exodus to the captivity consists of twenty-three members and is artificial in structure, since allowing forty years or a generation for each member, we have 40 x 12 + 40 x 11, or 920 years. This period fits into the priestly chronology of the historical books, whereby 480 years elapsed from the Exodus to the founding of Solomon's Temple (1 K. 6^{1}), and 480 years from thence to the founding of the second Temple (see Chronology of OT., *DB.*), and the captivity occurred in the eleventh generation of this second period. According to this scheme also *ʿAzariah* the thirteenth member (v. ^{35} $^{(9)}$) ministers in Solomon's Temple.

As an apparent list of high priests from the entrance into Canaan until the captivity, this genealogy presents some noteworthy features. Members of the house Eli: Eli, Phineas, Ahitub, Ahimelech, and Abiathar (1 S. 14^{3} 22^{20}), naturally do not appear, since this house was set aside for that of Zadok (1 K. $2^{27.35}$), but the omission of the high priests Jehoiada (2 K. 11^{9} 2 Ch. 22^{11}, etc.) and Urijah (2 K. $16^{11\,ff.}$) and an Azariah in the reign of Uzziah (2 Ch. 26^{20}) between Amariah of Jehosphat's reign and Hilkiah of Josiah's, is striking (*v. s.*).

VI. 1-4 (16-19). The sons of Levi.—On vv. $^{1.3}$ $^{(16.18)}$ *cf.* $5^{27.28}$ ($6^{1.2}$).—*Libni and Shimeʿi*]. *Cf.* as a source for these names, Ex. 6^{17} Nu. 3^{18}, and their repetition 23^{7}, and also $23^{8\,f.}$ 26^{21} where instead of *Libni* we have *Laʿdan* (לַעְדָּן). *Libni* without doubt is to

be connected with the priestly city Libnah (Jos. 21^{13}).—*Maḥli and Mushi*]. *Cf.* as source Ex. 6^{19} Nu. 3^{20} and repetition 23^{21} 24^{26}. *Mushi* (מושי) has been connected with Moses, as though the family derived their name from that of Israel's law-giver (We. *Gesch.* pp. 151 *f.*); also with Miṣri or Muṣri (*EBi.*).

5-6 (20-21). A fragment of the pedigree of Asaph. (Be., Bn., Ki., but not Zoe.) *Cf.* vv.$^{24-28\ (39-43)}$. This conclusion is suggested by the pedigree of Heman, which follows, and seems warranted when we compare the list of names (A) with those in vv.$^{24-28\ (39-43)}$ (B).

A	B
Gershom.	Gershom.
Libni.	Jaḥath.
Jaḥath.	Shime'i.
Zimmah.	Zimmah.
Jo'aḥ.	Ethan.
'Iddo.	'Adaiah.
Zeraḥ.	Zeraḥ.
Je'atherai.	Ethni.

The variations between Jo'aḥ (יואח) and Ethan (איתן), 'Iddo (עדו) and 'Adaiah (עדיה), Je'atherai (יאתרי) and Ethni (אתני), might easily have arisen in transcription. *Shime'i* may have been omitted from (A) by oversight, or since Libni is wanting in (B), *Jaḥath* and *Shime'i* may have been transposed and the tradition may have fluctuated in regard to the descent of Asaph whether through Libni or Shimei (*cf.* v.$^{2\ (17)}$ and 23^{10}, where Jaḥath is the son of Shimei) and B thus have given the latter view.

7-13 (22-28). A pedigree of Heman (Be., Bn., Ki., Ke., Oe., Zoe.).—This pedigree which ends in Abijah is broken or irregular in the present Heb. text: *cf.* v.$^{10\ (25)}$, where without connection with the foregoing *Sha'ul* of v.$^{9\ (24)}$ we have *The sons of Elḳanah 'Amasai and Aḥimoth*, and in v.$^{11\ (26)}$ we have *Elḳanah* repeated. The second should be omitted (after 𝔊, 𝔖) and reading *his son* instead of *sons of* (בנו for בני) the verse should read *Elḳanah his son* (*i.e.*, the son of Aḥimoth), *Ẓophai his son.* In v.$^{12\ (27)}$ at the close should be added *Samu'el his son* (Ki. after 𝔊^L). Also in v.^{13} Joel should be supplied and the verse read *And the sons of Samu'el;*

the first-born Joel and the second Abijah (יואל והשני אביה) (Ki. *BH.*, RV. after 𝔊^{L}, 𝔖, v.$^{13\ (28)}$ 1 S. 8^{2}). *Joel* was the father of Heman (v.$^{18\ (33)}$), hence this pedigree is that of *Heman*, and corresponds to that given in vv.$^{18b-23\ (33b-38)}$. As in the case above of Asaph, the substantial oneness of these lines of descent is revealed at once by placing them side by side.

A	B
Ḳehath.	Ḳehath.
ʿAmminadab.	Iẓhar.
Ḳoraḥ.	Ḳoraḥ.
Assir, Elḳanah, Ebiasaph.	Ebiasaph.
Assir.	Assir.
Taḥath.	Taḥath.
Uriel.	Ẓephaniah.
ʿUzziah.	ʿAzariah.
Sha'ul.	Jo'el.
Elḳanah.	Elḳanah.
Amasai.	Amasai.
Aḥimoth.	Maḥath.
Elḳanah.	Elḳanah.
Ẓophai.	Ẓuph.
Naḥath.	Toaḥ.
Eliab.	Eliel.
Jeroḥam.	Jeroḥam.
Elḳanah.	Elḳanah.
Samu'el.	Samu'el.
Jo'el.	Jo'el.
Abiah.	Heman.

The names *Kehath*, equivalent to Kohath, *Iẓhar*, and *Korah* (B) are derived from Ex. 6$^{18.\ 21}$.

In respect to the variations: *ʿAmminadab* appears in Ex. 6^{23} as the father-in-law of Aaron, and may have been placed for Izhar in (A) through an oversight (𝔊^{A} has Izhar) (*v. i.*). *Assir* and *Elkanah* are either redundant in (A) through a similar cause or have fallen out from (B). *Uri'el* and *Ẓephaniah* are difficult to explain as equivalents. The names *ʿUzziah* and *ʿAzariah* are interchangeable (as in the case of the well-known King of Judah). The differences between the other corresponding names have probably arisen through transcription. *Cf.* the letters in the Hebrew text.

This pedigree is clearly artificial. A portion of its construction comes from 1 S. 1^{1}, where *Elkanah* is mentioned as s. Jeroḥam, s. Elihu, s. Toḥu, s. Ẓuph. Ẓuph is probably a district, and Toḥu (Toaḥ, Naḥath) a family (*cf.* Taḥath 1 Ch. 7^{20}; We. *Prol.* p. 220). The story of Samuel shows distinctly that he was not a Levite, for then he would have belonged to the Lord without the gift of his mother (1 S. $1^{27 f.}$). He is made a Levite by the Chronicler according to the notions of his own times respecting Samuel's service at the sanctuary. The names of Samuel's sons are derived from 1 S. 8^{2}.

14. 15 (29. 30). The pedigree of Asaiah the Merarite.—This pedigree to correspond with those of vv. $^{1-13\ (16-28)}$ should present a line of descent of Ethan (vv. $^{29-32\ (44-47)}$), but a close similarity of names is here wanting. Still they have been held sufficiently alike to warrant this inference (Be.). *ʿAsaiah* may be the one mentioned in 15^{6} as chief of the sons of Merari. It is noticeable in this pedigree that both *Libni* and *Shimei* here are Merarites, while above v. $^{2\ (17)}$ they are Gershonites.

1. גרשם] so also v. ^{28} 15^{7}, גרשום vv. $^{2.\ 5.\ 47.\ 56}$, elsewhere גרשון. 𝔊^B in this c. Γε(ε)δσών, in 15^{7} Γηρσάμ, 𝔊^AL in all —σων, 𝔖 ܓܪܫܘܢ, 𝔙 *Gerson* in v. ^{2}. Since the source (Ex. 6^{16}) has *Gershon* and the Chronicler differentiates *Gershom* and *Gershon* in c. 23, it is likely that גרשון was original here also.—**7.** עמינרב] v. ^{23} Ex. $6^{18.\ 21}$ *et al.* יצהר, which seems original here. עמינרב may have arisen in consequence of a dittography of the ב from the following בנו, יצהר ב resembling עמינרב very closely in ancient writing.—**7. 8.** קרח בנו אסיר בנו אלקנה בנו ואביסף בנו ואסיר בנו]. According to Ex. 6^{24} the sons of Korah were אסיר ואלקנה ואביאסף Either the compiler had a variant tradition or the text is corrupt. The latter seems probable. ו before אביסף and ו before אסיר are out of place in the text as it stands. 𝔊^B reads Ἀρεσεὶ υἱὸς αὐτοῦ, Ἐλκανὰ καὶ Ἀβιαθὰρ υἱὸς αὐτοῦ, Ἀσερεὶ υ. α. Since the tendency would be strong to insert υἱὸς αὐτοῦ after Ἐλκανὰ (*cf.* 𝔊^L of v. ^{10} κ. υἱοὶ Ελκανα Αμασα υἱὸς αὐτοῦ Αμιωθ υἱὸς αὐτοῦ) this omission is striking. The same tendency would be potent in the Heb. text. Consequently we conjecture that the original read קרח בנו אסיר אלקנה ואביסף בניו ,אסיר בנו *Koraḥ his son, Assir, Elkanah and Ebiasaph his sons, Assir his son* (*i.e.*, the son of Ebiasaph). These slight changes restore the harmony with v. ^{22} and with Ex. 6^{24}, account for the ו before אביסף and for that before אסיר (בניו having been misread בנו ו), also explain the omission of בנו after אלקנה in the Heb. underlying 𝔊^B. This and the בנו after the first אסיר were added by

some copyist who overlooked Ex. 6^{24}.—**10.** אחימות] v. ^{20} and 2 Ch. 29^{12} מחת, adopted by Bn.—**11.** אלקנה בנו אלקנה] Kt. בְּנֵי, so 𝔊, 𝔗, 𝔖, is to be preferred to Qr. בְּנֵי (*v. s.*). The second אלקנה, omitted in some MSS., 𝔊, 𝔖, should be dropped, so Bn., Ki. (*v. s.*).—צוּפַי] v. ^{20} Kt. צִיף, Qr. צוּף. 1 S. 1^1 צוֹפִים = צוּפַי (We. *et al.*) and בן־צוף. Probably the original name was צוף.—נחת] v. ^{19} תוֹחַ, 1 S. 1^1 תֹּחוּ. Ki. (*SBOT.*, *Kom.*) adopts תֹּחוּ as the best authenticated. The other forms could have originated in scribal errors.—**12.** אֱלִיאָב] v. ^{19} אֱלִיאֵל, 1 S. 1^1 אֱלִיהוּא. The versions give no aid. The last two (meaning "My God is God" and "He is my God") may have been interchanged. אליאל appears ten times in the OT., all in Ch., *cf.* אליאב (the brother of David) 2^{13} 1 S. 16^6, and אֱלִיהוּ (Qr. הוּא—) 1 Ch. 27^{18}.—שמואל בנו is added by Ki., on the basis of $𝔊^L$, as indispensable. It is not improbable that the compiler, after gathering what information he could from 1 S. 1^1, went on to enumerate the sons of Samuel from 1 S. 8^2 without stopping to make a connection so well known.

16. 17 (31. 32). David's appointment of the singers.—16 (31).—*House of Yahweh*] is used here generally both for the tent where David placed the ark, and the later Temple (*cf.* 9^{23}).—*After the resting of the ark*] *i.e.*, after the bringing up of the ark from the house of Obed-Edom to Jerusalem (2 S. $6^{2.\ 17}$).—**17 (32).** *The tabernacle of the tent of meeting*] (משכן אהל מועד). A combination of two terms employed in P for the tabernacle and applied to the tent erected by David for the ark (*cf.* $16^{1\,ff.}$). Technically *Mishkan* (tabernacle, dwelling-place) denoted the wooden portion of the tabernacle, while *'Ohel* (tent) the curtains or hanging (Ex. $26^{1.\ 6\ f.}$ 35^{11} $36^{13\ f.}$ 39^{33} 40^{19} Nu. 3^{25} *cf.* also Ex. 39^{32} $40^{2.\ 6.\ 29}$, where the combination given above is used to indicate the wooden structure).—*According to their right*] (כמשפטם *cf.* 24^{19} 2 Ch. 30^{16}). The reference apparently is to the order or position prescribed by David for the singers, a subject taken up in detail in c. 25. According to vv. $^{24\ (39)\ 29\ (44)}$ the guild of Heman occupied the central position with that of Asaph on the right and Ethan on the left. The Chronicler thus held that the musical services later adopted in the Temple were established by David in connection with the tent in which he had placed the ark.

16. העמיד] *appointed*, a peculiar force *cf.* $15^{16\,f.}$ 16^{17} 22^2 2 Ch. 8^{14} 9^8 $11^{15.\ 22}$ $19^{5.\ 8}$ 21^{21} 24^{13} $25^{5.\ 14}$ *et al.* (l. 89).—על ידי] *over the service*, *cf.* BDB. יָד, **5. h.**

18–32 (33–47). The three singers Heman, Asaph, and Ethan, and their lines of descent.—These three singers, who are assigned to the time of David, represented in reality three choirs or guilds of the post-exilic period and were quite modern in their development, for according to Ezr. 2^{41} Ne. 7^{44} the sons of Asaph and singers were equivalent, and the singers were distinct from the Levites. (This distinction is held by Sm. p. 26; *OTJC.*[2] p. 204; Baudissin, *Gesch. des A. T. Priesterthums*, pp. 142 *ff.*, also *DB.* IV. p. 92; Nowack, *Heb. Arch.* ii. p. 111; on the other hand, Torrey claims that no such distinction can be found in Ezr. and Ne., *Comp. and Hist. Value of Ezr. and Ne.* pp. 22 *f.*) Gradually, however, singers were evolved into Levites and the three guilds. Remains of steps of this evolution and fluctuating traditions appear in the Levitical genealogies. In Ex. 6^{24} the three sons of Korah are Assir, Elkanah, and Abiasaph (= Ebiasaph), *i.e.*, father of Asaph, and hence we should expect to find Asaph a descendant of Korah, but according to vv. $^{24-28\ (39-43)}$ he is not. Also we find Assir and Elkanah placed not co-ordinate but following each other (vv. $^{7-9\ (22-24)\ 22\ (37)}$) (yet see *in loco*). Different genealogists certainly worked over these names. The sons of Korah appearing in the titles of the Pss. (42. 44–49. 84. 85. 87. 88) probably mark a step in this evolution earlier than the formation of the three guilds. Korah in 1 Ch. 2^{43} is associated with Tappuah as a son of Hebron. This indicates either a place or Judean family of that name from which came the Levitical Korahites (We. *Is. und Jüd. Gesch.* pp. 151 *f.*).

A noticeable difference of length appears in these genealogies: thus Heman has twenty links, Asaph fifteen, and Ethan only twelve.

The relation of the genealogies in $6^{1-15\ (16-30)}$ to those of the singers in $6^{18-32\ (33-47)}$. The latter genealogies are probably dependent upon the former, which originally may have been of Levites not classified as singers. The inconsistencies which make this statement doubtful are removed by textual criticism (*v. i.*). The writer simply appropriated these genealogies in order to find Levitical pedigrees for the singers. The genealogy of Heman, $6^{18-23\ (33-38)}$, is the same as the line of descent through Kehath, $6^{7-13\ (22-28)}$, Heman being made the son of Joel, the son of Samuel. Thus he becomes contemporaneous with David, between

whom and Samuel there is but one generation, viz., that of Saul. This writer errs in making Mahath (= Ahimoth) the son of Amasai, *cf.* $6^{10\ (25)}$ where they are brothers, but see also 2 Ch. 29^{12}. The genealogy of Gershon, $6^{5\ f.\ (20\ f.)}$, is not sufficiently long (only eight generations) to bring the last, Jeatherai, down to the generation of Saul, hence Malchijah, Maaseiah,* Michael, Shimea, and Berechiah were added by the writer of $6^{24-28\ (39-43)}$, thus making it possible to regard Asaph as the contemporary of David. Similarly, the genealogy of Merari, $6^{14\ f.\ (29\ f.)}$, consisting of only eight generations, is too short to reach from Merari to the singer Ethan, the contemporary of David, hence a number of generations were added by the writer of Ethan's genealogy, $6^{29-32\ (44-47)}$. Moreover, he seems to have departed from the genealogy of Merari after Shimei, and to have added eight generations, Bani, Amzi, Hilkiah, Amaziah, Hashabiah, Malluch, Abdi, and Kishi, before Ethan.

The source of the genealogies of the singers. Of the additional names inserted before Asaph, Berechiah occurs elsewhere in 3^{20} 9^{16} $15^{17.\ 23}$ 2 Ch. 28^{12} Ne. $3^{4.\ 30}$ 6^{18} Zc. $1^{1.\ 7}$, = Jeberechiah Is. 8^{2} †; Shimea (שִׁמְעָא) in $6^{15\ (30)}$ as a Levite (but spelling שִׁמְעִי it is very frequent in the writings of the Chronicler, especially as a Levitical name); Michael eight times elsewhere in the writings of the Chronicler and in Nu. 13^{13} (P) Dn. $10^{13.\ 21}$ 12^{1}; Maaseiah* nineteen times elsewhere in Ch.–Ezr.–Ne. and in Je. 21^{1} $29^{21.\ 25}$ 35^{4} 37^{3}; Malchijah twelve times elsewhere in Ch.–Ezr.–Ne. and Je. 21^{1} $38^{1.\ 6}$. Hence these names are late (except Shimea) and favourites with the Chronicler. Similarly the additional names to the genealogy of Ethan occur in Ch.–Ezr.–Ne. as follows: Bani, 13 times (or 15, see BDB.); Amzi, 2; Hilkiah, 5 (besides frequently as the high priest of Josiah's time); Amaziah, 2 (besides frequently as the well-known King of Judah); Hashabiah, 14 (always a Levitical name); Malluch, 6 (also always Levitical); Abdi, 3 (the last three do not occur elswhere); Kishi, as Kushaiah only in 15^{17}, but as Kish, 5 times. On this ground alone it is conclusive that these genealogies of the singers were composed by the Chronicler or in his day. Furthermore, $6^{16-18a\ (31-33a)}$, where the ear-marks of the Chronicler are evident (notice העמיד, l. 89; ויעמדו כמשפטם על עבודתם and העמדים, *cf.* עמדים 2 Ch. 7^{6}, העמדים Ne. 12^{44}), is a part of this same piece. Hence it is most probable that the Chronicler himself gave the singers these pedigrees descending from the three sons of Levi. No doubt the latter had already claimed Levitical descent. The Chronicler may have utilised some current genealogies of the singers to supplement the Levitical tables of $6^{5\ ff.\ (20\ ff.)}$. The identity of one name would be sufficient to make the connection, which may account for the omission of the last four names of the table of Merari (*v. s.*). The fact that *Ethan* is used here and in $15^{17\ ff.}$ while elsewhere we find *Jeduthun* (16^{41} $25^{1.\ 3.\ 6}$ 2 Ch. 5^{12} 29^{14} 35^{15}) is not significant.

The Chronicler could have identified the two as well as a later interpolator. The objection has been raised (by Bn.) that elsewhere in Ch.-Ezr.-Ne.—except $15^{17\,ff.}$ which is doubtless dependent on this passage—Asaph seems to figure as the chief singer (*cf.* 16^{5-7} Ne. 11^{17}) and he is always mentioned first. But it is by no means certain that the writer of these genealogies intended to exalt Heman's guild of singers above the Asaphites. Although Heman is placed first, he is not called the chief. Asaph's descent is traced from Gershon, the oldest of the sons of Levi, which may imply that his guild was recognised as the oldest. His position on the right hand, possibly an indication of the position this guild occupied in the service at the Temple, was a post of honour, *cf.* Gn. 48^{14} Ps. 110^{1}.

18. הקהתי] 𝔊, 𝔙, 𝔖, 𝔗 קהת.—**19–21.** On אליאל, תוח, ציף, מחת, see above vv. $^{9-12}$. According to v. ^{20} עמשי was the father of מחת, v. ^{10} makes him out the brother of אחימות = מחת. Possibly v. ^{20} is dependent on some text which had בנו after אחימות = מחת (*cf.* $𝔊^{L}$ quoted above on vv. $^{7.\,8}$), or v. ^{20} is due to the carelessness of the compiler. $𝔊^{L}$ of v. ^{10} may be corrected from this verse.—**22.** אסיר בן אביסף] *v. s.* vv. $^{7.\,8}$.—**25.** בעשיה] read with some MSS., $𝔊^{B}$, 𝔖 מעשיה, so Bn., Ki.—**28.** גרשם] *v. s.* v. ^{1}.—**29.** קישי] many MSS., Kt. (Oriental text), $𝔊^{L}$, 𝔙 קוּשִׁי, 15^{17} קושיהו, *cf.* 2 Ch. 29^{12} קיש בן עברי.—**30. 31.** בן חלקיה בן אמצי] has fallen from the text of $𝔊^{B}$ by homœoteleuton. $𝔊^{A}$ *υιος* Χελχιου· *υιου* Αμασαι supports 𝔐 (Ki. *BH.* is misleading).

33. 34 (48. 49). A description of the service of the Levites and the priests.—This description is according to P and the assignment there by Moses.—*Their brethren the Levites*] *i.e.*, all Levites not singers and not priests. The term Levite is social as well as tribal. The subordinate ministry of the Levites is here meant (*cf.* Nu. $3^{5\,ff.}$). The duties of the priests are summarised as service at the altar of burnt offering (*cf.* Ex. 27^{1-8}), at the altar of incense (*cf.* Ex. 30^{1-7}), and in whatever functions were connected with the rooms of the sanctuary (*cf.* Nu. 4^{16}) (the term *holy of holies* cannot be restricted here to the innermost sanctuary), also *to make an atonement for Israel*]. The priests made an atonement through sacrifices for individuals (Lv. $4^{20.\,31}$ 8^{34} 10^{17} *et al.*) and for the entire people on the day of atonement (Lv. 16^{34}), and also on other occasions of stress and fast (2 Ch. 29^{24}). The term *to make an atonement* is used here to indicate the priestly ministry in general.

34. ולכפר] inf. cstr. with *waw*, a continuation of מקטירים, Ges. § 114*p*, Dr. *TH.* **206**, Dav. *Syn.* § 92 R. 4.

35–38 (50–53). The high priests from Aaron to Ahimaaz. *Cf.* 5^{30-34} (6^{4-8}).—This genealogy if not the original with the Chronicler (*v. s.*) is repeated here to give data to the time of David.

39–66 (54–81). The dwelling-places of Levi.—This section, with rearrangement and some slight abridgment, is taken from Jos. 21^{5-39}. In that passage a general statement of the number and locality of the cities of the priests and Levites (Jos. 21^{4-7}) precedes the enumeration of the separate cities of both priests and Levites. Here on the other hand the separate cities of the priests are first enumerated (vv. $^{39-45}$ $^{(54-60)}$ Jos. 21^{10-19}) and then is given the general summary (vv. $^{46-50}$ $^{(61-65)}$ Jos. 21^{5-9}) and then follows the enumeration of the separate cities of the Levites (vv. $^{51-66}$ $^{(66-81)}$). In this order v. ^{50} $^{(65)}$ forms no proper introduction to the following verses. It can only introduce according to its place in Jos. vv. $^{39 \text{ ff.}}$ $^{(54 \text{ ff.})}$. Hence this, with the preceding verse, is held to have come from a marginal annotation made by some reader familiar with the narrative of Jos. and later to have been inserted in the text (Be., Ki.), or the entire list of Levitical cities (vv. $^{51-66}$ $^{(66-81)}$) is a later supplement (Bn.), or a copyist through error rearranged the original material of the Chronicler. But it is more likely that the Chronicler himself was guilty of this unskilful arrangement. Wishing to separate the account of the priestly cities from that of the Levites, he transposed the verses. That he should have transcribed and left Jos. 21^{9} (v. ^{50} $^{(65)}$) where it did not harmonise with the text is not strange. He is guilty elsewhere of similar infelicities (see Intro. p. 19).

39–45 (54–60). The cities of the priests.—Taken from Jos. 21^{10-19}.—**39.** *And these* (*i.e.*, the following) *are their dwelling places according to their settlements within their boundary*] from the Chronicler, since these words are not in his source. The proper introduction (Jos. 21^{9}) is given in v. ^{50} $^{(65)}$ (*v. s.*).—*To the sons of Aaron, etc.*]. With these words commences abruptly the quotation from the book of Joshua.—*Of the family of the Ḳehathites*]. *Cf.* 5^{27} (6^{1}).—*The first* lot*]. The word *first*, supplied from Jos. 21^{10}, is necessary for clearness of meaning.—**40 (55).** *Ḥebron*] Kirjath-arba Jos. 20^{7}, which, according to Jos. 14^{15}, was the more ancient name, mod. *El-Khalîl*, twenty-three miles south

and a little west of Jerusalem; one of the oldest and most notable cities of Palestine, built seven years before Zoan in Egypt (Nu. 13^{22}); the burial-place of Sarah, Abraham, Isaac, and Jacob (Gn. 23^{19} 25^{9} $35^{27\ ff.}$ 50^{13}); David's residence when king over Judah (2 S. 5^{5}); the place of the death of Abner (2 S. 3^{27}), and headquarters of the rebellious Absalom (2 S. $15^{9\ f.}$). —*And the suburbs*]. *Cf.* 2 Ch. 11^{14}.—**41 (56).** This verse harmonises with the previous verse the gift of Hebron to Caleb recorded in Jos. 15^{13}. Both verses (this and the preceding) in the book of Joshua are editorial insertions (Bennett, *Jos. SBOT.*). They interrupt the narrative.—**42 (57).** *Cities*]. The plural is an error. Only Hebron was a city of refuge. Hence after Jos. 21^{13} read *city*. The Chronicler has here abridged (*v. i.*).—*Libnah*]. A city in the lowland of Judah of some historical importance (*cf.* 2 K. 8^{22} 19^{8} 23^{31}). Its location has not been clearly identified.—*Jattir*] in the hill country of Judah (Jos. 15^{48} 21^{14} 1 S. 30^{27} †), mod. *ʿAttir* thirteen miles south by west from Hebron.—*Eshtemoa*]. *Cf.* 4^{17}.—**43 (58).** *Ḥilen*] Holon Jos. 21^{15}; in the hill country of Judah mentioned in Jos. 15^{51} between Goshen and Gilo; not identified.—*Debir*] also called Kirjath-sepher (Jos. 15^{15} Ju. $1^{11\ f.}$), a place of importance in the Negeb or southern Judah, identified with *Dāhāriyeh*, some ten or twelve miles south-west of Hebron (*cf.* Moore, *Ju.* pp. 25 *f.*).—**44 (59).** *ʿAshan*] written ʿAin Jos. 21^{16} (*v. i.*), mentioned among towns of Judah Jos. 15^{42}, and of Simeon Jos. 19^{7} †: clearly then in southern Judah: not identified.—*Beth-shemesh*] on the borders of Judah Jos. 15^{10}, but assigned to Dan Jos. 19^{41}, the mod. *ʿAin Shems* in the valley of Sorek south of the railway from Jaffa to Jerusalem and not far from the half-way point (Baed.^{4} pp. 14, 126). The place was probably an ancient Canaanite sanctuary (*cf.* for historical references 1 S. $6^{9\ ff.}$ 1 K. 4^{9} 2 K. 14^{11} 2 Ch. 25^{21} 28^{18}).—**45 (60).** *Gebaʿ*] a town frequently mentioned (8^{6} 1 S. 13^{3} 2 S. 5^{25} 1 K. 15^{22} 2 K. 23^{8} 2 Ch. 16^{6} Ne. 11^{31} 12^{29} Is. 10^{29} Zc. 14^{10}), mod. *Jebaʿ* south of the pass of Michmash. It is about four miles north by east from Jerusalem.—*ʿAlemeth*] (Almon Jos. 21^{18}) mentioned in the genealogies 8^{36} 9^{42}, identified with mod. ***Almît***, three and a half miles north-east of Jerusalem, beyond *ʿAnathoth*,

which is distinguished as the home of Jeremiah (Je. 1^{1} $11^{21.\ 23}$ 29^{27} $32^{7\ ff.}$, also mentioned in 2 S. 23^{27} 1 K. 2^{26} Ezr. 2^{23} Ne. 7^{27} 11^{32} Is. 10^{30}†), mod. *ʿAnâtâ* three miles north-east of Jerusalem.—*Thirteen cities*]. Only eleven are mentioned in the present text of Ch., hence probably Jutta found in Jos. 21^{16} and Gibeon in Jos. 21^{17} should be supplied in vv. $^{44\ f.}$ (*v. i.*).

39b–45 compared with Jos. 21^{10-19} show the following variations, some of which appear abridgments of the Chronicler and others seem to have arisen in the transmission of his text, and should be restored from Jos. We give as the former: v. ^{39b} the omission of ויהי before לבני, and מבני לוי after הקהתי (למשפחת instead of ממ׳ in Jos. represents the true text, since the formula *from the families of the tribes* is not used, see *SBOT*. on Jos. 21^{4}); v. ^{40} את קרית ארבע אבי הענק הוא חברן cut down to את חברן and בארץ read for בהר; v. ^{41} באחזתו omitted after יפנה; v. ^{42} הכהן omitted after אהרן and הרצח after מקלט. The latter omission appears also in v. ^{52}, *cf.* Jos. 21^{23}. In vv. $^{44\ f.}$ the sums of the cities as given in Jos. $21^{16.\ 18}$ are omitted. Variations through careless transmission appear: v. ^{39b} ראשן omitted after הגרל; v. ^{42} ערי instead of עיר, ואת מגרשיה omitted after חברן and after יתר, which phrase also with יטה and with גבעון have fallen out of vv. $^{44\ f.}$; v. ^{45} במשפחותיהם instead of ומגרשיהן. The עשן of v. ^{44} is the true reading instead of עין of Jos. 21^{16}, *cf.* on Jos. *in loco* 𝔊, *SBOT*., Dill., and also Jos. 15^{42} 19^{7}. Probably also with variations due to copyists should be classed: v. ^{43} הילן instead of הלן, *cf.* Jos. 15^{51}; v. ^{45} עלמת instead of עלמון with *Anathoth* after instead of before.

46–50 (61–65). A summary of the Levitical cities.—Taken directly from Jos. 21^{5-9} (*v. s.*).—**46 (61).** *And the rest of the children of Kehath had by lot out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh ten cities**]. The present 𝔐 is corrupt and meaningless and must be thus restored according to Jos. 21^{5}. Be. suggested that the confusion may have arisen from the deliberate omission of the reference to the tribe of Dan (*cf.* 7^{12}). The sons of Kehath, or the first main division of the Levites, omitting from their number the priests, had in the territory of Ephraim and Dan, adjoining Judah, and in West Manasseh ten cities enumerated in part in vv. $^{51-55\ (66-70)}$.—**47 (62).** The sons of Gershom representing the second main division of the Levites had thirteen cities, enumerated in vv. $^{56-61\ (71-76)}$, in the territory of Issachar, Asher, Naphtali, and the east-Jordanic tribe of Manasseh.—**48 (63).** The sons of Merari, the third and final

main division of the Levites, had as their possession twelve cities enumerated in part in vv. $^{62-66\ (77-81)}$.—**49 (64).** This verse gives a summary of the preceding.—*These* cities*]. The word *these* supplied from Jos. has perhaps fallen from the text.—**50 (65).** *By lot*] out of place by copyist's error, belongs to the previous verse. This verse in Jos. begins a new paragraph and is here entirely out of place introducing the matter of vv. $^{39b-45\ (54b-60)}$ (*v. s.*).

46. ממשפַּחַת] Jos. 21^{5} ממשְפּחֹת to be preferred (Bn.), but למשפחותם with ממטה as in vv. $^{47f.}$ is preferred by Ki., and also Bennett, as the true reading in Jos. $21^{5f.}$, *SBOT*.—מטה אפרים וממטה דן ומחצי מטה is to be supplied after ממשפחת from Jos. in place of המטה ממחצית מטה חצי as is required by the *ten cities*.—**47.** גרשום] Jos. 21^{6} גרשון, *v. s.* v. ^{1}.—למשפחותם] *according to their families, i.e.*, of Gershonites, Jos. ממשפחת וגו׳ *from families of the tribe, etc.* (but *v. s.*).—Instead of וממטה מנשה Jos. has ומחצי מטה מ׳ and after בבשן, בגורל.—**48.** בגורל] is wanting in Jos. 21^{7} (but *cf.* 𝔊).—**49.** *V. s.* In Jos. 21^{8} the verse closes with כאשר צוה יהוה ביד משה בגורל.—**50.** *V. s.*—וממטה בני בנימן] wanting in Jos. (but *cf.* 𝔊 and Jos. 21^{4}).

51–66 (66–81). The cities of the Levites (in distinction from the priests).—Taken directly from Jos. 21^{20-39} with some abridgment, and the text has evidently suffered through transcription. —**51 (66).** *And families of the sons of Kehath had cities of their lot,* etc.*] thus correctly Be., Bn., Kau., Ki., after Jos. 21^{20}. —**52 (67).** *The city* of refuge*] since only *Shechem* was a city of refuge.—*Shechem*] a little over thirty miles north of Jerusalem, figures frequently in the early history of Israel (*cf.* Gn. 12^{6} 33^{18} 35^{4} Jos. $24^{1.\ 25}$ Ju. 9 1 K. 12). It is the mod. *Nâbulus*, a city of 24,800 inhabitants (Baed.[4] p. 217).—*Gezer*] an ancient Canaanitish city not occupied by the Israelites (Jos. 16^{10} Ju. 1^{29} *contra* Jos. 10^{33}) until conquered by "Pharaoh king of Egypt" and presented to Solomon 1 K. 9^{16}: the mod. *Tell Jezer*, some twenty miles west by north from Jerusalem, and the site of recent excavations (*cf.* R. A. Stewart Macalister, *Bible Side Lights from the Mound of Gezer*, Lon. 1906).—**53 (68).** Instead of *Jokmeam* Jos. (21^{22}) has *Ḳibzaim*, which, according to Be., Bn., Ki., is to be preferred. No site corresponding to either name has

been found.—*Beth-ḥoron*]. There were an upper and a lower *Beth-ḥoron* (2 Ch. 8^{5}) "near the head and the foot respectively of the ascent from the Maritime Plain to the plateau of Benjamin, and represented to-day by *Beiṭ 'Ur el fōka* and *Beit 'Ur et taḥta*." The towns are a little over two miles apart and some ten or twelve miles north-west of Jerusalem. For references to these towns and their ascent *cf*. Jos. $10^{10 f.}$ $16^{3.5}$ $18^{13 f.}$ 21^{22} 1 S. 13^{18} 2 K. 8^{5} 2 Ch. 8^{5} 25^{13}. Between v.$^{53 (68)}$ and v.$^{54 (69)}$, intentionally (Be.) or carelessly (Bn.), has been omitted Jos. 21^{23} "And from the tribe of Dan Elteke and its suburbs and Gibbethon and its suburbs."—**54 (69).** *Aijalon*] a city of Dan; mod. village of *Yâlô*, a little to the north of the Jaffa road, about thirteen miles from Jerusalem. *Cf*. for references 8^{13} 2 Ch. 9^{10} 28^{18} Jos. 19^{42} 21^{24} Ju. 1^{35} 1 S. 14^{31}. The valley of Aijalon was a famous battle-field (*cf*. GAS. *HGHL*. pp. 210–13).—*Gath-rimmon*] (Jos. 19^{45} 21^{24} †) not identified; probably a little to the east of Joppa.—**55 (70).** Instead of *'Aner* (ענר) read after Jos. 21^{25} *Ta'anach* (תענך), the frequently mentioned city of the plain of Esdraelon (*cf*. 7^{29} Jos. 12^{21} 17^{11} $19^{18 ff.}$ 21^{25} Ju. 1^{27} 5^{19} 1 K. 4^{12}), mod. *Ta'annuk* some four and a half miles south-southwest from *Lejjun* (Megiddo) (BDB.).—Read also instead of *Bile'am* (בלעם) Ible'am (יבלעם). *Cf*. Jos. 17^{11} Ju. 1^{27}. Jos. 21^{25} has by dittography Gath-rimmon, but $\mathfrak{G}^{B}$ *Ιεβαθα*, hence Dill., Bennett, *SBOT*., *et al*., as above. *Ible'am* was also in the plain of Esdraelon and its name appears preserved in the Wady *Bel'ameh* in which the village *Jenîn* lies (Baed.^{4} p. 223).—The words *for the rest of the families* of the sons of Kehath* are a fragment of Jos. 21^{26}, which reads: "All the cities of the families of the rest of the children of Kehath were ten with their suburbs." The compiler or transcriber, having omitted Jos. 21^{26}, felt compelled to omit the numeral, but retained the adjoining words, then meaningless.—**56 (71).** *From the family of the half-tribe, etc.*] a use of *family* before the name of tribe arising from abbreviation of text in Jos. 21^{27} where the word is plural and refers to the Gershonites (*v. i.*).—*Golan*] a city of uncertain site which gave its name to the district Gaulanitis mentioned by Josephus (*Ant.* xvii. 8. 1. xviii. 4. 6), and appears in the mod. *Jaulan*

east of the Jordan and Sea of Galilee (*EBi*. II. col. 1748) (Dt. 4^{43} a city of refuge, Jos. 20^{8} 21^{27} †).—*'Ashtaroth*] mentioned with Edrei as one of the royal cities of Og King of Bashan (Dt. 1^{4} Jos. 9^{10} 12^{4} 13^{12}). The name indicates that it was a seat of the worship of Ashtoreth. Its location has not been clearly fixed. Some identify it with *el Mezeirib*, some twenty-five miles east of the southern end of the Sea of Galilee, others with *el 'Ash'ari*, some three miles north of that place (*DB*. I. pp. 166 *f*.).—**57 (72)**. Read according Jos. 21^{28} Kishion (כשיון) (*cf*. Jos. 19^{20}) instead of *Kedesh* (קדש) (Dill., Bn.). Conder prefers Kedesh, which he thinks may be identified near Ta'anach (*DB*. III. p. 4). The former place has not been identified.—*Daberath*] Jos. 19^{12} 21^{28} †, the present *Deburige* at the foot of Mt. Tabor (BDB.).—**58 (73)**. *Ramoth*] same as Remeth Jos. 19^{21} (Bn.), mod. *Er Rameh* in southern part of plain of Esdraelon (Baed.^{4} p. 222). Ki. prefers *Yarmuth* of Jos. 21^{29} (*BH*.).—*'Anem*] (ענם) a scribal error, is 'Ain-gannim (עין גנים) Jos. 21^{29} 19^{21}, mod. *Jenîn* near the south-east end of the plain of Esdraelon; a village now of some importance, with 1,500 inhabitants (Baed.^{4} p. 223).—**59 (74)**. *Mashal*] (משל) better after Jos. 22^{30} Mish'al (משאל), site unknown.—*'Abdon*] (Jos. 21^{30} †) mod. *'Abdeh* ten or more miles north by east of Acco and some five east of Achzib.—**60 (75)**. *Ḥuḳok*] (חקוק). Read after Jos. 21^{31} Helkath (חלקת), *cf*. Jos. 19^{25} †, the site is uncertain.—*Reḥob*]. This town in Asher has not been located. It is to be distinguished from the Reḥob at the head of the Jordan valley (Nu. 13^{21} 1 S. $10^{6.\,8}$), and also the one mentioned in Jos. 19^{28}.—**61 (76)**. *Ḳedesh in Galilee*] (Jos. 21^{32}), Kedesh-naphtali (Ju. 4^{6}), elsewhere simply *Ḳedesh* (Jos. 12^{22} 19^{37} Ju. $4^{9\,ff.}$ 2 K. 15^{29}), a city of refuge, the home of Barak, a place of importance mentioned by Josephus, mod. village of *Ḳedes*, west of Lake Huleh.—*Ḥammon*] Ḥammoth-dor (Jos. 21^{32}) Ḥammath (Jos. 19^{35}). Probably *Ḥammoth* is the true reading (*cf*. Χαμὼθ 𝔊^{B}) and the town is the mod. *Hammâm* a short distance south of Tiberias (*DB*. II. p. 290).—*Ḳiriathaim*] (קריתים) a variation of Kartan (קרתן) Jos. 21^{32}, not identified.—**62 (77)**. *Levites* as in Jos. 21^{34} must be supplied after *the rest* (הנותרים), otherwise the expression is meaningless.—Two cities of Zebulun, *Joḳne'am* and

Ḳartah, mentioned in Jos. 21^{34}, have fallen from the text (*cf.* 𝔊^{A}). —Instead of *Rimmono* (רמונו) read *Rimmon*, since the last syllable has arisen from a union with a following waw (ו) (*cf.* Jos. 19^{13}), or perhaps Rimmonah. Jos. 21^{35} has Dimnah (דמנה). Rimmon has been identified with *Rummaneh* north of Nazareth (*DB.*). —Instead of *Tabor* (תבור), which is nowhere mentioned as a city of Zebulun, but on the border of Issachar Jos. 21^{22}, Jos. 21^{35} has *Nahalal* (נהלל), mentioned also in Jos. 19^{15} Ju. 1^{30}, not clearly identified (Moore, *Ju.* p. 49, but see *DB.* III. p. 472). Ki. *Kom.* has a lacuna in place of any name.—**63 (78).** *And beyond the Jordan at Jericho, east of Jordan*]. These words are wanting in 𝔐 in Jos., although the first three (ומעבר לירדן ירחו) appear in 𝔊^{BL} Jos. 21^{36}. On the expression *the Jordan at Jericho cf.* Nu. 22^{1} 26^{3} Jos. 20^{8}. The cities mentioned in vv.$^{63(78)-66(81)}$ correspond exactly with those given in Jos. 21^{36-39}. —*Bezer*] a city of refuge (Dt. 4^{43} Jos. 20^{8}) mentioned on the Moabite stone; not identified. The phrase *in the wilderness*, wanting in 𝔐 in Jos. (*cf.* Jos. 20^{8}) but appearing in 𝔊^{BL}, and followed by "plain" (מישר) in Dt. 4^{43} Jos. 20^{8}, shows the location of the city in the flat table-land east of the Jordan.—*Jahzah*] a city also assigned to Moab (Is. 15^{4} Je. 48^{34}) on the border of the territory of the Amorites (Nu. 21^{23} Dt. 2^{32}), location unknown.—**64 (79).** *Ḳedemoth*] somewhere north of the upper Arnon, not identified (BDB.).—*Mephaʿath*] mentioned as in Moab Je. 48^{21}, not identified.—**65 (80).** *Ramoth in Gileʿad*] one of the cities of refuge (Dt. 4^{43} Jos. 20^{8}), mentioned in wars between Syria and Israel 1 K. $22^{3\,ff.}$. At the battle of Ramoth-gilead Ahab was slain (1 K. 22^{34-37}). The location is uncertain: sites suggested *Reimun*, *es Salt*, and *Jerash*, the last directly east of Samaria and some twenty-three miles beyond the Jordan, with probability in its favour (Selah Merrill, *E. of the Jordan*, pp. 284 *ff.*).—*Maḥanaim*] a place of note east of Jordan (*cf.* Gn. 32^{3} 2 S. $2^{8\,ff.}$ $17^{24.\,27}$ 19^{33} 1 K. 2^{8} 4^{14}), identification not certain.—**66 (81).** *Ḥeshbon*] the former capital of Sihon, King of the Amorites (Nu. 21^{26}), assigned to Moab (Je. 48^{45}), mod. *Hesbân* some fifteen miles east of where the Jordan empties into the Dead Sea.—*Jazer*] an important town; a district of Reuben was called "the land of

Jazer" (Nu. 32^{1}, also mentioned Nu. $32^{3. 35}$ Jos. 13^{25} 21^{39} 2 S. 24^{5} 1 Ch. 26^{31}, and assigned to Moab Is. $16^{8 f.}$ Je. 48^{32}). Jerome placed it eight or ten miles west of Philadelphia and fifteen miles from, *i.e.*, north of, Heshbon (*Onom.* 86. 24. 131. 18). Merrill regards this as correct and identifies with *Khurbet Sar* (*DB.* II. p. 553).

51. וממשפחות] rendered in RV. as a partitive, is better read after Jos. 21^{20} and 𝔊^L, 𝔙, ולמ׳ (Be., Ke., Zoe., Bn., Ki.).—גבולם] is a copyist's error for גורלם *in their lot*, but this error may have been taken over from Jos. by the Chronicler, since 𝔊^BL of Jos. have *τῶν ἱερέων αὐτῶν*, doubtless a corruption of 𝔊^A *τ. ὁρίων α.* = גבולם.—**52.** See text. n. on v. ^{42}.—**53.** Here and in the following verses the numbers found in Jos. are wanting.—**55.** בלעם] 𝔊^B omits, ^A Ἰβλααμ, ^L Ἰεβλααμ = יבלעם (*v. s.*).—למשפחת] should be pointed as pl. after Jos.—**56.** The text of Jos. 21^{27} is ולבני גרשון ממשפחת הלוים מחצי מטה וגו׳.—The words *the city of refuge of the manslayer* appear in Jos. before *Golan*.—**58.** רָאמוֹת] Jos. 21^{29} יַרְמוּת, but Jos. 19^{21} רֶמֶת.

VII. 1–5. The genealogy of Issachar.—Of this section, only v. ^{1} is derived from canonical sources (*v. i.*). The remainder was either composed by the Chronicler or is from an unknown source. Instead of closing with an account of dwelling-places, there is a record of the number of fighting men, as is also the case in the records of Zebulun (*v. i.*) and Asher (*cf.* v. ^{40}).—**1.** *And the sons of Issachar Tolaʿ and Pu'ah and Jashub and Shimron*]. *Cf.* for source Gn. 46^{13} Nu. $26^{23 f.}$. In Ju. 10^{1} we read of one of the minor judges, *Tolaʿ the son of Pu'ah, the son of Dodo a man of Issachar and he was dwelling in Shamir*. This shows that traditions varied in respect to the relationship of the clans of *Tolaʿ* and *Puah;* but the former if not the more ancient was clearly the more pre-eminent. It is possible that the four sons of Issachar are simply reflections of the statement given above in the form, *Tolaʿ the son of Pu'ah dwelling in Shamir;* Jashub derived from *dwelling* (יושב) (*cf.* the variation Job יוב in Gn. 46^{13}) and Shimron from Shamir (שמיר); or, *vice versa*, that the late editor of the "Minor Judges" came on this concise list of names in P and constructed his statements therefrom (*cf.* H. W. Hogg in *OLZ.* vol. 3 (1900) col. 367). *Shimron* has been regarded as standing for the city

of Samaria (Noeldeke, *EBi*. III. col. 3275).—**2.** *And the sons of Tola' were 'Uzzi and Rephaiah and Jeri'el † and Jaḥmai † and Jibsam † and Shemu'el heads of their fathers' houses mighty men of valor*]. The first, third, and fourth of these names look like those of ancient clans, while the second appears late, and thus is suggested a combination of early and late traditions.—*According to their genealogical divisions, etc.*]. The writer has probably preserved here and in the following verses midrashic interpretations of David's census (2 S. 24).—**3.** *The sons of 'Uzzi* present a group of late names (Gray, *HPN*. p. 238).—*Five*]. The four grandsons were reckoned as sons.—*All of them were heads*] or *altogether there were five heads*, five distinct families or clans.—**4.** *And with them*]. The reference is to the five clans or families of v. [3] which numbered 36,000 warriors.—**5.** *And the reckoning * of all the families of Issachar, the mighty men of valor, was altogether* 87,000]. In v. [2] the sons of Tola, six clans, are numbered at 22,600; in v. [4] the sons of Uzzi, five clans, 36,000. These two together make 58,600, leaving 28,400 to be furnished by the remainder of the tribe, *i.e.*, the clans Puah, Jashub, and Shimron, and also Tola reckoning him as a clan distinct from his sons (*v*. Bn. *in loco*). In Nu. 1[29] the warriors of Issachar were 54,400, in Nu. 26[25] 64,300.

1. ולבני] for the construction see Ges. § 143*e*. Ke., Zoe., Oe., Kau., Bn., prefer to emend to ובני. 𝔊[A] καὶ οὗτοι υἱοί = ואלה בני, *cf.* 2[1] 3[1].—פואה] Gn. 46[13], Nu. 26[23] פוה.—יָשִׁיב] Qr. (*cf.* 𝔊, 𝔙) יָשׁוּב. Gn. יוב is a text. error, *SBOT*. (see above for an original יושב).—**2.** לתולע] an addition defining בית אבותם, appears a corruption (Zoe.) and should be struck out.—לתלדותם] is better connected with the last half of the verse (Be., Ke., Ki.).—**5.** ואחיהם] Bn. after Klo. reads והתיחשם, as in vv. 7b. 9. 40b and removes the following והתיחשם. Possibly an original ם has fallen out before ואחיהם, the preceding word ending in ם. Then ו is a corruption for ן and we should read מן א׳ and connect with the preceding verse, translating *for they had more wives and sons than their brethren*. והתיחשם should be transposed to a position after אחיהם, and final לכל should be struck out.—גבורי חילים] *v*. Ges. § 124*q*.

VII. 6–11. The genealogy of Zebulun.—This genealogy which 𝔐 apparently ascribes to Benjamin is peculiar. The introductory words *The sons of* are wanting; nowhere else in 𝔐 are

the sons of Benjamin limited to three; *Jedia'el* is elsewhere unknown as a Benjaminite name, a most striking thing when the sons of Benjamin are so often mentioned; and this section as a Benjaminite genealogy forms a doublet to c. 8.

Not only are the names of the sons of Bela (v. ⁷) entirely different from those in any other list of his sons (*cf.* 8³ Nu. 26⁴⁰ and 𝔊 of Gn. 46²¹), but they are uncommon or unknown to the tribe of Benjamin. While the other lists of Bela's sons differ from each other, showing variant traditions, they are agreed in employing the same names. On the other hand, *Ezbon* is only found elsewhere as a son of Gad (Gn. 46¹⁶, *cf.* Nu. 26¹⁶); *'Uzzi* is a common priestly and Levitical name Ne. 12¹⁹. ⁴² 1 Ch. 5³¹ f. (6⁵ f.) 6³⁶ (⁵¹) Ezr. 7⁴ Ne. 11²², appears among the descendants of Issachar (7². ³) and once as a Benjaminite (9⁸); *'Uzzi'el*, though a very common name, is not Benjaminite; *Jerimoth* (ירימות) is a Benjaminite name in 8¹⁴ (ירמות), but there we should probably read *Jeroḥam* (ירחם) with 8²⁷, *cf.* 9⁸ (*Jerimoth* of 12⁵ (⁶) is doubtless a Judean name, *v. in loco*); *'Iri* does not occur elsewhere. Thus we have apparently a variant tradition which has only one certain Benjaminite name and that a common one elsewhere.

The case is similar with the sons of Becher (v. ⁸). Of these, *Zemirah* occurs only here (but *cf. Zimri* 8³⁶); *Jo'ash*, *Eli'ezer*, *Elio'enai* (but *cf. Elienai* 8²⁰), *'Omri*, and *Abijah* are more or less common but unknown as Benjaminite names; the same is likely true of *Jeremoth* (see above, *Jerimoth*). The last two names, *'Anathoth* and *'Alemeth*, on the other hand, are common Benjaminite names. *'Anathoth* occurs elsewhere as a personal name only in Ne. 10²⁰ (¹⁹), where the tribe is not given, but is frequent as a place-name in Benjamin. *'Alemeth* is also a place-name of Benjamin and is a personal name in 8³⁶ and 9⁴². Only these two, therefore, are certainly Benjaminite and they alone are geographical.

Of the third branch (v. ¹⁰) not only *Jedi'a'el* but his son *Bilhan* and his grandsons *Chenaanah*, *Zethan*, *Tarshish*, and *Aḥishaḥar* are not known as Benjaminites. *Je'ush* (Kt. יעיש) is met with in 8³⁹ (יעוש), and a Benjaminite *Ehud* (אהוד), the son of Gera, is familiar from Ju. 3¹⁵. ¹⁶ +. *Benjamin*, the son of *Bilhan*, is unknown.

This genealogy of Benjamin is not only unique in its content but is in the wrong place in a geographical arrangement of the tribes, and a doublet (*v. s.*). Now, the genealogy of Zebulun is wanting in the Chronicler's account. Kittel (*Kom.*) indicates his belief that the original text contained this tribe by supposing a lacuna after Naphtali (7^{13}). But Zebulun belongs rather after Issachar, whom he follows in thirteen out of seventeen OT. lists, including $2^{1\ f.}$ and $27^{16\ ff.}$ (*cf.* also $12^{33\ f.}$ 12^{40} 2 Ch. 30^{18}), but not $6^{46\ ff.\ (61\ ff.)}$ where the order is not the Chronicler's but dependent on Jos. 21. In five more—in three of which the principle of arrangement seems to be geographical from south to north—the order of these two is reversed. Thus we have the strange genealogy of Benjamin just where the lost one of Zebulun should be.

Further there is a striking similarity between the list of Zebulun's sons as given in Gn. 46^{14} and the names appearing in the first verse of our list, as follows:

Gn. 46^{14} ובני זבלון סרד ואלון ויחלאל
1 Ch. 7^{6} שלשה בנימן בלע ובכר וידיעאל.

If the former was the original reading in 1 Ch. 7^{6} plus the Chronicler's addition of שלשה, it is easy to see how the present reading arose in copying. בני ז was read as בנימן; בלו as בלע; ן סרד as ובכר (*cf.* ברד, v. ^{20}, = בכר Nu. 26^{35}). The last two of course followed as a necessary result of the first from the influence of Gn. 46^{21}, and the well-known Zebulunite אלון (*cf.* Ju. $12^{11\ f.}$) had to be cancelled, as the final שלשה required only three names. ידיעאל is then a corruption of יחלאל (for ע as a corruption of ל, *cf.* v. ^{15}, מעכה for המלכת), a corruption which may have been in the Chronicler's text of Genesis.

This hypothesis explains: the absence of initial בני; the otherwise unknown ידיעאל as a son of Benjamin; the final שלשה when Gn. 46^{21} (𝔐) knows ten sons of Benjamin (but corrected text nine, see on 8^{1-5}), Nu. $26^{38\ f.}$ five, and 1 Ch. $8^{1\ f.}$ five; the strangeness of the following names; and eliminates the doublet while restoring the missing Zebulun in the proper place.

When once the error had been made, the tendency to make the table plainly Benjaminite would naturally be strong. *Bela* and *Becher* in vv. $^{7.\ 8}$ followed of necessity. 𝔊 has carried the matter

still farther by substituting ܐܣܒܠ (doubtless an error for ܐܫܒܠ = אשבל) for ידיעאל in vv. $^{6.\ 10.\ 11}$. *Anathoth* and *Alemeth* were added to the list of v. ^{8}, none of the others being geographical, and *Ehud* was inserted into v. ^{10} from Ju. 3^{15}. It is tempting to suppose that the anomalous *Benjamin* had the same origin. Then the first scribe simply placed אהוד בן־הימיני on the margin, and these words made their way into the text in reverse order as separate names. This tendency to add Benjaminite names is illustrated further by the appendix *Shuppim also and Huppim* (v. ^{12a}) from Gn. 46^{21}, which is out of place even as the list stands (*cf.* שלשה v. ^{6}).

In spite of the meagreness of Zebulunite material in the OT., there are some striking points of contact between this genealogy and Zebulun besides the resemblances of the names of v. ^{6} to Gn. 46^{14}. אצבון (v. ^{7}) suggests אבצן (Ju. $12^{8\text{-}10}$), a "minor judge" of Bethlehem of *Zebulun* (see Moore, *Judges*, p. 310). It is significant that $\mathfrak{G}^{AL}$ (probably representing the original Greek tradition) in Ju. read Εσεβων = אצבון, making it still more probable that we have the same name in both passages, the Chronicler having found it with the second and third consonants transposed. This judge is introduced here just as *Elon*, the other Zebulunite judge, is in Gn. 46^{14}, and as *Tola*, the judge of Issachar (Ju. 10^{1}), in Gn. 46^{13} and 1 Ch. $7^{1.\ 2}$. A point of contact with Zebulun is found also in the striking name *Tarshish*, in v. ^{10}, which is unknown as a Hebrew man's name. As is well known, this name stands in the OT. for all great shipping interests. Now, the special characterisation of Zebulun in Gn. 49^{13} is the fact that he shall be "a haven for ships (אנית)." Such a connection with Tarshish could be given to no other tribe, and least of all to the inland tribe of Benjamin.* Furthermore, the name Chenaanah, found elsewhere only as the father of the prophet Zedekiah (1 K. $22^{11.\ 24}$ = 2 Ch. $18^{10.\ 23}$), a favourite with Ahab (!), with the meaning "toward Canaan," *i.e.*, Phœnicia, is singularly appropriate in a tribe of which the same passage in Gn. says, "his border shall be upon Sidon."

* That אצבון = אבצן and that *Tarshish* is more appropriate as a Zebulunite name were suggested by Professor C. C. Torrey after reading the preceding.

Aside from this passage Zebulunite names are few in the OT. Among the princes of the tribes during the Wilderness Period was an Eliab the son of Helon as prince of Zebulun (Nu. 1^{9} 2^{7} $7^{24.\ 29}$ 10^{16}), and a Gadiel son of Zodi represented the tribe as one of the spies (Nu. 13^{10}). At the division of the land Elizaphan the son of Parnach was the prince who acted for this tribe (Nu. 34^{25}). Among the judges we find the Zebulunites Ibzan and Elon (Ju. $12^{8\ 11}$) (*v. s.*). The Chronicler's list of the captains of the tribes in the time of David contains the Zebulunite Ishmaiah son of Obadiah (1 Ch. 27^{19}).

The emended text of this genealogy is rendered as follows: **6.** *The sons of Zebulun*: Sered*, and Elon*, and Jaḥle'el** (or *Jediʿa'el*), *three.* **7.** *And the sons of Sered*: Ezbon, and ʿUzzi, and ʿUzzi'el, and Jerimoth, and ʿIri,*† *five; . . .* **8.** *And the sons of Elon*: Zemirah*†, *and Joʿash, and Eliʿezer, and Elioʿenai, and ʿOmri, and Jeremoth, and Abijah. All these were the sons of Elon*.* **9.** . . . **10.** *And the sons of Jaḥle'el ** (or *Jediʿa'el*): *Bilhan. And the sons of Bilhan: Jeʿush, and Chenaʿanah, and Zethan*†, *and Tarshish, and Aḥishaḥar*†. **11.** *All these were the sons of Jaḥle'el ** (or *Jediʿa'el*) . . .

The total enrolment of the warriors of Zebulun is here 22,034 (v. ^{7}) + 20,200 (v. ^{9}) + 17,200 (v. ^{11}) = 59,434 against 50,000 ($12^{34\ (33)}$), 57,400 (Nu. 1^{31}), 60,500 (Nu. 26^{27}).

While Zebulun's genealogy appears clearly, as stated above, in behalf of the view generally held that the genealogy is that of Benjamin, *Jediael* may be regarded as the equivalent of *Ashbel* mentioned in the list of Benjamin's sons in 8^{1} Gn. 46^{21} Nu. 26^{38}—*i. e.*, "Known of God" has been substituted through religious scruples for "Man of Baal" (*cf.* for similar changes of names 3^{8} $8^{34\ f.}$); then may be emphasised the presence of the Benjaminite names *Jerimoth* (vv. $^{7\ f.}$), *Anathoth* and *Alemeth* (v. ^{8}), *Benjamin* and *Ehud* (v. ^{10}), and *Shuppim* and *Huppim* (v. ^{12} *v. i.*).

6. בנימין בלע ובכר וידיעאל] read instead (or וידיעאל) בני זבלון סרד ואלון ויחלאל restored from Gn. 46^{14} (*v. s.*).—**7.** בלע] read סרד (*v. s.*).—**8.** בכר *bis*] read אלון (*v. s.*).—ועלמת וענתות] as a later gloss should be struck out (*v. s.*).—**10.** ידיעאל] read possibly יחלאל, so also in v. ^{11}, and strike out ואהוד ובניםן (*v. s.*).

12. The genealogy of Dan.—The first two names in this verse, *Shuppim* and *Ḥuppim*, are a late addition to the preceding section derived from Gn. 46^{21} (restored text) Nu. 26^{39}, and are a part of the process by which that genealogy was made over from being Zebulunite to Benjaminite (*v. s.* on vv. $^{6-11}$). The endings should be *am* as in Nu. and not *im* as though plural, since the adjectives are Ḥuphamite (חוּפָמי) and Shuphamite (שׁוּפָמי).—*The sons of Dan, Ḥushim his son, one**] (*v. i.*) The name *'Ir* doubtless arose from a corrupt text through the influence of *'Iri*, v. ^{7}. *Ḥushim* appears as the one son of Dan in Gn. 46^{23}, and in Nu. 26^{42} as *Shuḥam*. *Ḥushim* as a Benjaminite name in the corrupt passage 8^{8-11}, probably helped to corrupt this passage after the preceding had been made a Benjaminite genealogy (*v. s.*). *Aḥer* (אחר), 𝕸, seems very probably a corruption of the numeral *one* (אחד), since to add the number was a favourite practice of the Chronicler, *cf.* vv. $^{1.\ 6.\ 7}$ *et al.*, and lack of genealogical material was a special reason for the addition here.

12. ושפם וחפם] are a later addition, *cf.* Gn. 46^{21} Nu. 26^{39} (*v. s.*).—בני עיר חשם בני אחר] read with Klo. *PRE.* בני דן חשם בני אֶחָד, *The sons of Dan Ḥushim his son one* on the basis of Gn. 46^{23} and 𝔊 which read בני. This seems preferable to finding דן hidden in אחר (Be.). Bacher thinks בני עיר, "sons of the city," euphemistic for בני דן, to which the Chronicler objected because of the idolatry practised by the Danites (Ju. 18^{30} 1 K. 12^{29}), and compares the Talmudic use of עיר for רומי (Rome); בני אַחֵר has a similar import and is a gloss to בני עיר (*ZAW*. xviii. (1898), pp. 236–8).

13. The genealogy of Naphtali, *cf.* Gn. $46^{24\ f.}$ Nu. $26^{48\ f.}$—This brief genealogy is taken word for word from Gn. $46^{24\ f.}$ with the single omission of *these* before *sons of Bilhah* which stood in the original clause with reference to the sons of Dan as well as those of Naphtali.

13. יחציאל] 23 MSS., Gn. 46^{24} Nu. 26^{48} without the second י.—וְשַׁלּוּם] seven MSS., Gn. and Nu. 26^{49} וְשִׁלֵּם.

VII. 14–29. Manasseh and Ephraim.—The Chronicler groups the two sons of Joseph together, giving (1) the genealogy of Manasseh (vv. $^{14-19}$), (2) the genealogy of Ephraim (vv. $^{20-27}$), (3)

dwelling-places of Ephraim (v. ^{28}), (4) dwelling-places of Manasseh (v. ^{29}). The genealogy of Manasseh, while not without connection with those given in Jos. $17^{1\,ff.}$ Nu. $26^{29\,ff.}$, is presented in quite an independent form. Kittel (*SBOT. Kom.*) ascribes it to an older source. To the same source he gives vv. $^{21\,(from\ and\ Ezer)-24}$ of the genealogy of Ephraim. There is no reason to doubt that vv. $^{28-29}$ belong to the original compilation of the Chronicler, since it can hardly be contended (with Bn.) that the Chronicler does not describe the dwelling-places elsewhere (*cf.* $4^{28\,ff.}$ $5^{8b.\,9}$, etc.). The contents of these verses are derived from Jos. $16^{4\,ff.}$ $17^{11\,ff.}$, which were rewritten by the Chronicler. It appears that instead of trying to give all the dwelling-places of these two tribes, the writer intends to describe their combined territory by giving the cities on the southern and on the northern borders. *Shechem*, belonging to Ephraim, then, defines the boundary between the two tribes. Possibly *Ayyah*, whose site is unknown, was given for the same purpose.

14–19. The genealogy of Manasseh.—14. *The sons of Manasseh* which his Aramaic concubine bore: she bore Machir the father of Gile'ad*]. This statement is identical with Gn. 46^{20b} 𝔊. Machir appears as the eldest son of Manasseh and as the father of Gilead in Jos. $17^{1.\,3}$ and Nu. 36^{1}. In Gn. 50^{23} the birth of Machir and also of his sons is placed in Egypt. The descent here given from an *Aramaic concubine* points to a different story and arose probably from the close association and admixture of the Manassites east of the Jordan with the Arameans. In Ju. 5^{14} Machir represents a tribe in Israel, evidently Manasseh. He is called the father of Gilead because the clan of Machir conquered Gilead.—**15.** *And Gile'ad took a wife whose name was Ma'acah and the name of his sister was Hammolecheth † and the name of his brother Ẓelophḥad **]. *Ma'acah* represents the small Aramean kingdom, district, or people situated east of the Sea of Galilee near Mt. Hermon, hence either adjoining the territory of Manasseh Dt. 3^{14} Jos. 12^{5} or included in it Jos. 13^{11}. *Cf.* 2 S. 10^{6} where the King of Ma'acah is hired against David, and Gn. 22^{24} where Ma'acah the tribal father appears as a son of Naḥor. Ma'acah the wife of Gilead reflects the same historical circum-

stances as the Aramean concubine, v. ^{14}. *Hammolecheth* (she who reigns) (המלכת) is to be compared with Milcah (queen) (מלכה) the wife of Naḥor (Gn. 11^{29}), and reflects probably, with Ma'acah, a close connection with the Arameans. While the name here may be tribal (Gray, *HPN*. p. 116), it undoubtedly was originally a divine title. In Nu. 26$^{29-33}$ (P) *Ẓelophḥad* is given as the fourth in descent from Manasseh through Machir, Gilead, and Ḥepher. —**16. 17.** *And Ma'acah the wife of Gilead* bore a son and called his name Peresh † and the name of his brother was Sheresh †; and his sons, Ulam and Reḳem; and the sons of Ulam, Bedan †: these are the sons of Gilead, etc.*]. These sons or clans are otherwise entirely unknown. For a reoccurrence of the name *Ulam cf.* 8^{39}, of *Reḳem* 2$^{43f.}$ Jos. 18^{27} Nu. 31^{8} Jos. 13^{21}. For further sons of Gilead connected with the tribe of Judah see 2$^{21ff.}$.—**18.** *Ishhod* †]. —*Abi'ezer*] in Jos. 17^{2} a son of Manasseh and in Ju. 6$^{11. 15. 24. 34}$ the family of Gideon.—*Maḥlah*] in Nu. 26^{33} 27^{1} 36^{11} Jos. 17^{3} one of the daughters of Zelophḥad.—**19.** *Shemida'*] probably originally stood also in v. ^{18} as a son of Hammolecheth: a son of Manasseh Jos. 17^{2}, a son of Gilead Nu. 26^{32}.—*Aḥjan* †].—*Shechem*] a son of Manasseh Jos. 17^{2}, a son of Gilead Nu. 26^{31}.—*Leḳḥi* †] (לִקְחִי) possibly corresponds to Ḥeleḳ (חלק) Nu. 26^{30} Jos. 17^{2}, and *Ani'am* † (אניעם) to Noah (נעה) daughter of Zelophḥad Nu. and Jos.—The writer here has not clearly distinguished between the clans of eastern and western Manasseh. His scheme differs considerably from those of Jos. and Nu. (see Manasseh in *DB*. III.).

14. The name Ashriel (אשריאל), while suggested by Jos. 17^{2} Nu. 26^{31}, where Asriel appears among the sons of Manasseh or Gilead, is probably a dittography arising from the following אשר ילדה and is to be struck out of the text (Mov., Be., Zoe., Oe., Kau., Bn., Ki.).—**15.** The present text ומכיר לקח אשה לחפים ולשפים ושם אחתו מעכה ושם השני צלפחד yields the following: *And Machir took a wife of Ḥuppim and Shuppim* (*i.e.*, of these Benjaminite families, *cf.* v. ^{12}) *and the name of his sister was Ma'acah and the name of the second Ẓelophḥad*. But according to vv. $^{16. 18}$ *Ma'acah* was the wife of *Machir* and *Hammolecheth* his sister. Mov. changed אחתו to אחת and read *and the name of the first was Ma'acah and the name of the second Ẓelophḥad*. But *Zelophḥad* in Nu. 26^{33} 27$^{1-7}$ 36$^{2-12}$ Jos. 17^{3} is a man. The connection of *Machir* or his wife with *Ḥuppim* and *Shuppim* looks strange also. Hence these words

are better regarded as a gloss from v. ^{12} or an original position on the margin and the text further emended as follows: גלעד לקח אשה ושמה מעכה ושם אחתו המלכת ושם אחיו צלפחד with translation above (Bn., Ki.). Gilead is read instead of Machir as the husband of Maacah because the sons given in v. ^{17} are called the sons of Gilead, hence in v. ^{16} Gilead is to be read instead of Machir.

20-29. The genealogy of Ephraim.—(*Cf.* Ephraim Genealogy, Hogg, *JQR.* XIII. [Oct. 1900] p. 147.) Viewing this section as a whole, it exhibits little dependence upon OT. sources and shows considerable complication of material or is very corrupt.—**20. 21^{a}.** This line of descent abruptly ending in v. ^{21a} may originally have formed a part of one of Joshua and suffered the interruption of vv. $^{21b-24}$. *'Ezer and Ele'ad* cannot have been its final members in this connection, because the context regards them as immediate sons and not later descendants of Ephraim. But whatever the design of this line of descent, it has been constructed out of a list of sons of Ephraim similar to that in Nu. 26$^{35\,f.}$. These may originally have completed the statement, *And the sons of Ephraim.* These sons were Shuthelah (שותלח), Becher (בכר), here *Bered* (ברד), Tahan (תחן), here *Tahath* (תחת), and also 'Eran (ערן) son of Shuthelah (*cf.* La'adan לעדן v. ^{26}). The two names *'Ezer and Ele'ad,* v. ^{21} (the latter occasioning *Ele'adah* v. ^{20}), seem on the other hand to have belonged to the narrative $^{21b-24}$, which is entirely independent of the material of Nu. *Zabad* (זבד) v. ^{21} may be derived from *and Bered* (וברד). (On whether Becher or Bered belonged to the earliest list of Ephraim's sons, *v.* Hogg art. *s.*, also *EBi.* col. 1320).—**21^{b}-24.** A story explaining the name of *Beri'ah,* the founder probably of Beth-horon and possibly a reputed ancestor of Joshua.—*And the men of Gath who were natives in the land slew them*] *i.e.*, *'Ezer* and *Ele'ad, because they came down to take away their cattle.* This patriarchal story is difficult of explanation. In the light of the story of the sojourn in Egypt, this raid, if by immediate sons of Ephraim, must have been made from Egypt, in spite of the expression "go down" (ירד). This was the explanation of the earlier commentators, who regarded Ephraim and his children as historical persons. But the use of ירד, "go down," points almost

conclusively to a foray from Mt. Ephraim into the plains of Philistia, and this little narrative is probably a reminiscence of some such event (Be., Ki.). Two Ephraimitic families, *'Ezer* and *Ele'ad*, probably were destroyed in such a raid, and the original Ephraim, *who mourned many days*, was the tribe or the hill country. *Cf.* Rachel weeping in Je. 31^{15}. Or the narrative may be entirely imaginary, a purely etymological legend to explain the Ephraimitic family name *Beri'ah* (בריעה as though derived from ברעה "in evil"). (On this narrative *cf.* Ew. *Hist.* I. p. 380; Sayce, *Pat. Pal.* p. 202; We. *Prol.* p. 214; *EBi.* Beri'ah.)—*Beri'ah*] a Levitical name 23^{10}, also that of a son of Asher vv. $^{30 f.}$ Gn. 46^{17} Nu. 26^{44}, and in the list of the descendants of Benjamin $8^{13. 16}$. See further on vv. $^{30 f.}$—**24.** *And his daughter was She'erah* † *and she built Beth-horon the lower and the upper, and Uzzen-she'erah* †]. This verse in its present form is suspicious because elsewhere in the OT. the founders of cities are men.—*Beth-horon*]. *Cf.* 6^{53} $^{(68)}$.—*Uzzen-she'erah*] as a place is entirely unidentified and otherwise unknown.—**25.** *And Rephaḥ* † *his son and Resheph* †]. The present text of v. ^{23} suggests *her son* instead of *his son.* Perhaps after *Resheph*, "his son" should also be supplied (Ki.).—*And Telaḥ* †] (תלח) an abbreviation probably of Shuthelaḥ (שותלח) v. ^{21}.—*Taḥan*]. *Cf.* *Taḥath* v. ^{20}.—**26.** *La'dan*] (לעדן probably from ערן with ל prefixed see vv. $^{20. 21}$), elsewhere a Levite name $23^{7 f.}$ 26^{21}.—*'Ammihud*] and *Elishama'*] are taken from Nu. 1^{10}, where the latter the son of the former is the "head" of Ephraim, but only here is *Nun* (v. ^{27}) the father of Joshua brought into connection with them.—**27.** This is the only record of Joshua's line of descent and its late and artificial character reveals itself at once.—*Non*] (נון) elsewhere in OT. *Nun* (נוּן).—**28.** A brief description of the possessions of Ephraim through the mention of the southern boundary *Bethel*, mod. *Beitin*, ten miles north of Jerusalem, the eastern *Na'aran* (Jos. 16^{7} Na'arah) placed by Jerome and Eusebius within five miles of Jericho, not identified (Bn., but see *EBi.*), the western *Gezer*, and evidently the northern *Shechem* unto the unknown *'Ayyah* or *'Azzah.*—**29.** Four principal and well-known towns of Manasseh are here enumerated, beginning with *Beth-*

shean, mod. *Beisân*, on the east in the Jordan valley, and passing westward through the plain of Esdraelon, where *Ta'anach* mod. *Ta'annak*, and *Megiddo* mod. *el-Lejjûn* (Baed.[4] p. 224), are located, to *Dor* mod. *Tantura* on the coast. *Cf.* Jos. 17[11] Ju. 1[27]. —These two verses in contents are agreeable to Jos. 16[4 ff.] 17[11 ff.] but not in form, and hence are either a composition of the Chronicler or from the source of the genealogies given above.

24. 25a. Hogg (*op. cit.*) restores as follows: הוא אשר בנה את בית חורון התחתון ואת העליון ואת עירחרס וחפר, *He it was that built Beth-horon the lower and the upper and 'Irḥeres* (*cf.* Timnath-ḥeres Ju. 2[9]) *and Ḥepher* (Jos. 12[17]).—**25.** ורשף] ten MSS. + בנו.—**28.** עַיָּה] many MSS. and editions (including the Bomberg Bible) עַזָּה.—**29.** הענך ובי׳] 𝔊 + *καὶ Βαλααδ καὶ αἱ κῶμαι αὐτῆς*, *cf.* Jos. 17[11] ויבלעם ובנותיה.

30-40. The genealogy of Asher.—30. 31. *And the sons of Asher, Jimnah and Jishvah and Jishvi and Beri'ah and Seraḥ, their sister, and the sons of Beri'ah, Ḥeber and Malchi'el*]. This statement is identical with Gn. 46[17]. In Nu. 26[44 f.] Jishvah (ישוה) is wanting; and hence Jishvah (ישוה) and Jishvi (ישוי) represent the same clan, the dittography already appearing in Gn. In Jimnah (ימנה) one may see a form of Jamin (ימין) right hand, *i.e.*, a southern clan. The appearance of Beriah as a clan of Ephraim and a family of Benjamin (*cf.* v. [23]) has been alleged to indicate that the tribe of Asher originally came from the region of Mt. Ephraim and was an offshoot of the early Hebrews who settled there (Steuernagel, *Einwand. Is. Stämme*, p. 31). Possibly then a connection might be found between Jimnah and Benjamin. *Ḥeber and Malchi'el* are of especial interest because they seem identical with the Ḥabiri and Malchiel mentioned in the Amarna tablets (*JBL.* XI. [1892] p. 120, Hom. *AHT.* p. 233). A connection also may be seen between *Ḥeber* and Ḥeber the Kenite (Ju. 4[11]) (*v.* Heber *EBi.*).—*The father of Birzaith*] a supplementary clause not in Gn. *Birzaith* is probably the name of a town, not identified (ברזית prob. = בארזית "olive-well"). —**32-34.** *And Ḥeber begat Japhlet* † *and Shomer* (?) *and Ḥotham* (?) *and Shu'a* † *their sister. And the sons of Japhlet* †, *Pasach* † *and Bimhal* † *and 'Ashvath* †. *And the sons of Shemer his*

*brother** *Rohgah* † *and Ḥubbah* † *and Aram*]. *Shemer* and *Shomer*, v. ^{32}, are identical, with preference for the former (Bn., Ki.). A connection between *Ḥubbah* (חוּבּה) and Ḥobab (חבב) Ju. 4^{11} (*cf. Ḥeber* v. ^{31}) has been seen.—**35.** *And the sons* of Helem his brother Ẓophaḥ* † *and Jimna'* † *and Shelesh* † *and 'Amal* †]. *Helem* is undoubtedly the same as *Hotham* in v. ^{32}, but which is correct cannot be determined. Ki. prefers the latter.—**36. 37.** *And the sons of Ẓophaḥ Suaḥ* † *and Ḥarnepher* † *and Shu'al and Beri* † *and Jimrah* †, *Beẓ'er and Hod* † *and Shammah and Shilshah* † *and Jithran and Be'era*].—**38.** *And the sons of Jether, Jephunneh and Pispa* † *and Ara* †]. *Jether* is clearly the same as *Jithran* v. ^{37}.—**39.** *And the sons of 'Ulla, Araḥ, Ḥanni'el and Riẓia*]. *'Ulla* stands clearly by corruption for one of the previously mentioned "sons," but which one it is impossible to determine. As is seen from the daggers above, fully one-third of the names of the descendants of Asher occur only here, and the remaining third, omitting vv. $^{31 f.}$, do not occur elsewhere in connection with Asher. The names are not distinctly personal, and many of them undoubtedly represent places as well as families (*cf.* Bezer v. ^{37} a Reubenite town Dt. 4^{43}, Shu'al v. ^{36}, and *Shilsha* v. ^{37} = Shalisha, the names of districts 1 S. 13^{17} 9^{4}). *Jithran* v. ^{37} is the name of a Horite clan, Gn. 36^{26}, and *Araḥ* v. ^{39} of a family of the return Ezr. 2^{5}. These names as a whole, then, are ancient, either preserved in Asherite families of the time of the Chronicler or taken from some ancient record about the Asherites (Gray, *HPN.* pp. 239 *f.*).—**40.** On derivation of these statistics *cf.* v. ^{5}.—*26,000*]. According to Nu. 1^{41} Asher numbered 41,500 men and according to Nu. 26^{47} 53,400. The census here, however, is evidently confined to the clan of Ḥeber.

34. In place of אחי with following ו read אחיו *his brother*, *cf.* v. ^{32} (Bn., Ki.).—וְרויהְגָה] Qr. וְרָהְגָה.—יַחְבָּה] Qr. וְחֻבָּה.—**35.** Instead of ובן read ובני, as the context demands.—**37.** ויתרן] two MSS. וְיֶתֶר, 𝔊^{A} Ιεθερ, *cf.* v. ^{38}.—**40.** ברורים] part. of ברר only in the writings of the Chronicler, *cf.* 9^{22} 16^{41} Ne. 5^{18} (l. 16).

VIII. The genealogy of Benjamin.—(*Cf.* Hogg, *JQR.* XI. Oct. 1893, pp. 102 *ff.*) The conditions here reflected are clearly

post-exilic, as appears for the following reasons: (*a*) The places of residence, not mentioning Jerusalem, are towns recurring in the post-exilic history—Gibea (v.[6]), *cf.* Ezr. 2[26]; Lod and Ono (v.[12]), *cf.* Ezr. 2[33]; Gibeon (v.[29]), *cf.* Ne. 7[25]. (*b*) Many of the names belong also to that period, viz.: *Meshullam*, *Ḥanan*, *ʿElam*, *Ḥananiah*, *ʿAnthothiah* (Anathoth), *cf.* Ne. 10[10. 14. 19. 20. 23. 26]. (*c*) The coincidence between the residence in or connection with Moab (v.[8]) and the name Pahath-moab representing an important family among the post-exilic Jews (Ezr. 2[6] 8[4], etc.). (Be. conjectures that the birth of this Pahath-moab, "prince of Moab," is referred to in v.[8].) (*d*) The Benjaminites had a considerable part in the post-exilic community along with the children of Judah and the Levites.

1–5. The sons of Benjamin.—*And Benjamin begat Belaʿ his first born, Ashbel the second and Aḥaraḥ* † *the third and Noḥah* † *the fourth and Rapha the fifth. And the sons of Belaʿ were Addar and Gera and Abihud and Abishuaʿ and Naʿaman and Aḥoaḥ* † *and Gera and Shephuphan* † *and Ḥuram*]. This list of sons and grandsons of Benjamin is a development of the original list of Gn. 46[21] where the sons of Benjamin, in the restored text (Ball. *SBOT.*), appear as three sets of triplets: *Belaʿ*, *Becher*, *Ashbel; Gera*, *Naʿaman*, *Aḥiram; Shupham*, *Ḥupham*, *and Ard*. These appear also in Nu. 26[38-40], with the variation that Becher and Gera are lacking, probably through an error of transcription (the former perhaps having found a place among the sons of Ephraim Nu. 26[35]), and that *Naʿaman* and *Ard* are subordinated as sons of *Belaʿ*. (In Gn. 46[21] 𝔊 not only is *Naʿaman* the son of *Belaʿ* but also *Gera*, *Aḥiram*, *Shupham*, and *Ḥupham;* and *Ard* becomes the son of *Gera*.) Tradition then fluctuated between assigning nine sons immediately to Benjamin or a portion of them mediately through *Belaʿ*. Examining now the names in our text, if we omit *Abihud* and *Abishuaʿ* (to be considered below) we find that the others are apparently simply those of the underlying list of Gn. given, where not identical, in corrupted forms and with repetition. Becher (בכר), which seems to be entirely lacking, lies hidden in *first-born* (בכר); *Aḥaraḥ* (אחרח) and *Aḥoaḥ* (אחח) are transcribers' variations of Aḥiram (אחירם); *Noḥaḥ* (נוחח) and

Rapha (רפא) are likewise probably variations of Na'aman (נעמן) and Gera (גרא); *Addar* (אדר) of Ard (ארד) and *Ḥuram* (חורם) of Hupham (חופם) (Hogg, *op. cit.*). Since *Noḥah* and *Rapha* are between *Aḥiram* and *Ard*, *Shupham* and *Ḥupham*, after the order in Nu., have been, with less probability, found in them (Ke., Zoe., Bn.). In regard to *Abihud* and *Abishua'*, which follow *Gera* in vv.[3. 4], these proper names seem to have arisen from the qualifying phrases *father of Ehud* (according to Ju. 3[15]) and *father of Shua* (*Shua'* (שוע) appears as a Judahite or Canaanite personal name in Gn. 38[2], but most likely here is a corruption of Shu'al (שועל) a district of Benjamin, 1 S. 13[17]). Of these "sons" the hidden *Becher* appears in the family of Sheba', who revolted against David (2 S. 20[1 ff.]), and in Bechorath in the line of the descent of Saul (1 S. 9[1]). Saul probably was of the clan of Becher (Marquart, *Fundamente*, pp. 14 *f.*). In Nu. 26[35] Becher is among the families of Ephraim. Sheba' the Bichrite was also from Mt. Ephraim 2 S. 20[21]. Such a close connection and interchange between Benjamin and Ephraim is natural. *Ashbel* is equivalent to Ishba'al (אשבל = אישבעל), man of Baal, the name of Saul's son (*cf.* v. [33]). *Gera* appears in Ju. 3[15] as the father, *i.e.*, family, of Ehud. The other sons or clans of Benjamin are not mentioned elsewhere except in the genealogical connections just given.

6–28. The descendants of Ehud (?).—These verses, [6-28], present apparently, with their descent from Ehud the Benjaminite hero and judge, a list of five *heads of fathers*, *i.e.*, post-exilic families: *Elpa'al* (vv. [11 f. 18]), *Beri'ah* (vv. [13. 16]), *Shema'* (*Shime'i*) (vv. [13. 21]), *Shashak* (vv. [14. 25]), *Jeroḥam* (*Jeremoth*) (vv. [14. 27]), with their sons, *i.e.*, households or sub-families (vv. [15-25]), residing in Jerusalem v. [28] (?) (*v. i.*). Vv. [6-14], which give their descent or connection with *Ehud*, are exceedingly obscure and corrupt, not only from customary errors of transcriptions in lists of names, but also from legendary or historical notices which, probably made originally as marginal notes, became later a portion of the text.—**6.** *And these are the sons of Eḥud*]. The text fails to give these *sons of Eḥud* who are *the heads of fathers* (*i.e.*, of families) *of Geba'*, unless at the end of v. [7] (Be., Ke., Zoe.) or hidden in the utterly obscure sentence

And they carried them captive to Maḥanath (וינלום אל מחנת). This latter is the view of Hogg (*op. cit.*), who finds therein the proper names *Iglaam* (after the 𝔊^{B} rendering of הגלם *ιγλααμ* in v. ^{7}) and *'Alemeth* (*cf.* $^{7.\ 8}$). (That עלמון עלמת should have been corrupted into אל מנחת arose from the reading of הגלם as a verb and thus seeking an expression to correspond to the verbal idea.) —**7.** *And Na'aman and Aḥijah and Gera*]. These three names are clearly a dittography from vv. $^{4.\ 5}$, where they appear in the same order. *Aḥijah* (אחיה) is a variation of an original *Aḥiram* (אחירם).—*He carried them away captive: and he begat 'Uzza and Aḥiḥud*]. One is tempted to see in these obscure words a continuation of the dittography. *Cf.* the texts

ונעמן ואחוח ונרא ושפופן וחורם ואלה בני אחוד

ונעמן ואחיה ונרא הוא הגלם והוליד את עזא ואת אחיחד

Hogg renders them: *And Iglaam begat 'Uzza and Aḥishaḥar*]. *Aḥishaḥar* (אחישחר), a Benjaminite name in 7^{10} and suggested by *Shaḥaraim* in v. ^{8}, is substituted for *Aḥiḥud* (אחיחד). (The text ואת אחיחד שחרים הוליד becomes ואת אחישחר ויוליד.) With adherence to the Massoretic text, these verses have yielded the statement that Ehud's sons mentioned at the end of v. ^{7} were carried to *Manaḥath*, a place of uncertain situation (*cf.* 2^{52}), by *Na'aman*, *Aḥijah*, and *Gera*, the last being the principal instigator of their removal (Be., Ke., Zoe.). Others, rejecting this interpretation, regard the verses as corrupt beyond restoration (Kau., Ki., Bn.).—**8–11.** *And Shaḥaraim begat in the field of Moab after he had sent them away Ḥushim and Ba'ara his wives, and he begat from Ḥodesh his wife Jobab, etc. . . . these his sons are the heads of fathers; and from Ḥushim he begat Abiṭub and Elpa'al.* ושחרים הוליד בשדה מואב מן שלחו אתם חושים ואת בערא נשיו ויולד מן חדש אשתו את יובב . . . אלה בניו ראשי אבות ומחשים הוליד את אביטוב ואת אלפעל. These verses, like the preceding, appear corrupt beyond only the most tentative restoration; *Shaḥaraim* is without connection with foregoing text; *begat* v. ^{8} has no object; *Hushim* is elsewhere a man's name (7^{12}). The grammatical constructions are also very harsh. A suggested restoration of vv. $^{8.\ 9}$ is, *And Shaharaim begat in the field of Moab, after he had driven them* (*i.e.*, the Moab-

ites) *out, from Ḥodesh his wife Jobab, etc.*] the words omitted arising from a gloss written by some one who wished to show that the sons of Ḥushim had rights of age earlier than the founding of *Lod* and *Ono* v. [11] (Bn.). The rendering of Hogg (see above for the beginning of v. [8]) is: *And he* (Iglaam) *begat in the field of Moab Mesha their sister and Ḥushim* (*and his wife was Ba'ara*). *And Aḥishaḥar begat Jobab, etc. These were his sons heads of their fathers' houses* (אחישחר = מן חדש; מישא אחותם = מן שלחו אתם; אשתו is a dittography from following יובב). Possibly, for another rendering of v. [8], a fem. proper name is concealed in שׁלחו (*cf.* מן חדש v. [9]). Then אתם is a corruption for אשתו, and נשיו (which 𝔊 read אשתו) is to be struck out, and we have *and Shaḥaraim begat in the field of Moab of Shilḥo* (?) *his wife, Hushim and Ba'ara.*—**11.** According to the text, the sons of *Shaḥaraim* by his wife *Ḥushim* are here enumerated. If, however, we connect the מ of ומחשים with the last word of v. [10], reading אבותם *their fathers*, *Ḥushim* becomes the subject of *begat* (הוליד). (The text originally may have been ויולד חשים.) And hence he is the father of *Abitub* and *Elpa'al* and (omitting the misplaced clause and the parenthetical clauses) of *Beri'ah*, *Shema'* v. [13], *Shashak*, and *Jeremoth* v. [14]. These five names, repeated in vv. [16. 18. 21. 25. 27], clearly go together as sons of a common ancestor. *Aḥio* v. [14] (אחיו) is not a proper name, but after 𝔊 אָחִיו or אֶחָיו *his brother* or *his brothers* (Be., Oe.), or reading אחיהם *their brothers* (Ki., Bn., Hogg).—**12a.** *And the sons of Elpa'al were 'Eber, Misham and Shemed*]. This clause appears to have wrongly come into the text through some transcriber's blunder, inasmuch as *Elpa'al's* sons are given below in vv. [17 f.], and the names of three there are sufficiently similar to these to establish their identity ((עבר משעם שמד (שמר v. [12a], חבר משלם ישמרי [17 f.]).—**12b.** *He built Ono and Lod and their dependencies* (*daughters*)]. The reference is to Elpaal (Zoe., Oe., Hogg).—*Ono*] mod. *Kefr 'Anâ*, some seven miles east and a little south from Jaffa and five miles north of *Lod* (in later literature Lydda), mod. *Ludd*, which is eleven and three-quarters miles south-east from Jaffa on the railway to Jerusalem (*SWP*. II. pp. 251. 267, Baed.[4] p. 11, *cf.* Schür. *Gesch.*[3] II. p. 183, n. 33). These towns are mentioned in

the OT. only in the writings of the Chronicler and then usually together as towns inhabited by the children of Benjamin (Ne. 11^{35}), and of which *sons*, with those of Hadid, returned from Babylon with Zerubbabel (Ezr. 2^{33} Ne. 7^{37}). The towns themselves, however, are ancient. Ono occurs in the list of Palestinian towns conquered by Thotmes III, and, according to Mariette, Brugsch, and others, but not W. Max Müller, Lod also (*v.* Lydda *EBi.*). Their possession by the post-exilic Jews, which is clearly referred to in this *building*, seems to have taken place not immediately on the return of the Jews from Babylon, as might be inferred from the references (given above) in Ezra and Nehemiah, but at the close of the Persian and the beginning of the Grecian period, when the Jews gradually spread out from the territory in the immediate vicinity of Jerusalem. First in 145 B. C. did the district of Lydda come into the possession of the Jews through a decree of Demetrius II (1 Mac. 11^{34}, Meyer, *Entst. Jud.* p. 107, Schür. *Gesch.*^{3} I. p. 183). Hence the inference that this statement is very late (Bn.). The references to Moab, v. ^{8}, and Aijalon, v. ^{13}, may refer to similar colonisations or settlements of Jews.—**13.** *And Beri'ah and Shema'*] sons of *Ḥushim;* a continuation of the enumeration of v. ^{11} (*v. s.*). *Beri'ah, cf.* 7$^{23. 30}$. *Shema'* (*Shim'i* v. ^{21}) probably the name of a place 2$^{43\ f.}$, a Reubenite 5^{8}, a priest Ne. 8^{4} †.—*These*] *i.e.*, *Beri'ah* and *Shema'*.—*Aijalon*] Jos. 19^{42} 21^{24} Ju. 1^{35} *et al.*, the present village of *Yâlô*, a little to the north of the Jaffa road, about thirteen miles from Jerusalem (*SWP.* III. p. 19, Baed.^{4} p. 93).—*These put to flight the inhabitants of Gath*]. This statement is entirely obscure. Owing to the common name Beri'ah here and in 7^{23}, this route of the men of Gath may be regarded as connected with the event underlying the narrative of 7^{21} (Be., Oe., Bn.; this connection is not favoured by Ke., Zoe.). The story of 7^{21} looks like the reminiscence of some pre-exilic happening, but since here we are concerned with late post-exilic families, this sentence probably arose from a marginal note.—**14.** *And their brethren* Shashaḳ † and Jeremoth*]. On the emendation and connection of this verse with the foregoing see v. ^{11}.—**15. 16.** The six sons of *Beri'ah*. *Zebadiah* a common name v. ^{17} (where perhaps a dittography from this verse) 12^{7} 26^{2} 2 Ch. 17^{8} 19^{11} Ezr. 8^{8} 10^{20}. *'Arad* †

(name of city Nu. 21^{1} 33^{40} Jos. 12^{14}). *'Eder*, *cf.* 23^{23} 24^{30} (also name of a city Jos. 15^{21}). *Michael*, see 5^{13} (Steuernagel, *Einwanderung Is. Stämme*, p. 30, reads מלכיאל and connects with the clan of Asher of that name, *cf.* 7^{31}). *Ishpah* †. *Joḥa* also 11^{45}.—**17. 18.** The seven (?) sons of *Elpa'al*. *Zebadiah*, see v. ^{15}. *Meshullam*, see 5^{13}, probably Mish'am in v. ^{12}. *Ḥizḳi* †. *Ḥeber* mentioned among the sons of Beri'ah of the tribe of Asher 7^{31}, probably the same as *'Eber* v. ^{12}. *Ishmerai* † probably *Shemed* in v. ^{12}. *Izli'ah* †. *Jobab*, *cf.* v. ^{9}, otherwise name of Arabic people Gn. 10^{29}, King of Edom Gn. 36$^{33\ f.}$, Canaanitish King of Madon Jos. 11^{1}.—**19–21.** The nine sons of *Shime'i* (שמעי, in v. ^{13} שמע). *Jaḳim* also 24^{12}. *Zichri* common, vv. $^{23.\ 27}$ 9^{15} 26^{25} 27^{16} 2 Ch. 17^{16} 23^{1} 28^{7} Ne. 11^{9} 12^{17}. *Zabdi*, three other persons are mentioned of this name: (1) 27^{7}, (2) Ne. 11^{17}, (3) Jos. 7^{1}. *Eli'enai* †, but probably the same as the name Elio'enai, occurring as the name of five distinct persons in (1) 3$^{23\ f.}$, (2) 4^{36}, (3) 7^{8}, (4) Ezr. 10^{22} with Ne. 12^{41}, (5) Ezr. 10^{27}. *Ẓillethai*, *cf.* for another occurrence of the name 12^{20}. *Eli'el*, name of eight additional persons or families: (1) v. ^{22}, (2) 5^{24}, (3) 6$^{19\ (34)}$, (4, 5) 11$^{46.\ 47}$, (6) 12^{11}, (7) 15^{9} with ^{11}, (8) 2 Ch. 31^{13}. *'Adaiah*, seven other persons or families of this name are mentioned: (1) 6$^{26\ (41)}$, (2) 9^{12} Ne. 11^{12}, (3) 2 Ch. 23^{1}, (4) Ezr. 10^{29}, (5) Ezr. 10^{39}, (6) Ne. 11^{5}, (7) 2 K. 22^{1}. *Beraiah* †. *Shimrath* †.—**22–25.** The eleven sons of *Shashaḳ*. *Ishpan* †. *'Eber*, *cf.* v. ^{12}, a common name: (1) the son of Shelaḥ 1^{18} +, (2) a Gadite chief 5^{13}, (3) a priest Ne. 12^{20}. The tradition of the name is uncertain; Baer adopts Ebed (עֶבֶד), so 𝔊. *Eliel*, see v. ^{20}. *'Abdon*, also as name of distinct persons or families: (1) v. ^{30} 9^{36}, (2) 2 Ch. 34^{20}, (3) Ju. 12$^{13.\ 15}$. *Zichri*, see v. ^{19}. *Ḥanan*, common name v. ^{38} 9^{44} 11^{43} Ezr. 2^{46} Ne. 7^{49} 8^{7} 10$^{11.\ 23.\ 27}$ 13^{13}. *Ḥananiah*, also a very common name from the time of Jeremiah onward, see *BDB*. *'Elam*, a geographical name Gn. 10^{22} *et al.*, that of a Korahite 26^{3}, and of two prominent families in the lists of Ezra and Nehemiah Ezr. 2^{7} 8^{7} 10^{2} Ne. 7^{12} 10^{15} and Ezr. 2^{31} Ne. 7^{34} Je. 12^{42}. The post-exilic occurrence of the name suggests a connection with Elam, Persia. This Cheyne regards as highly improbable and suggests its origin from an abbreviation 'Alemeth (עלמת) or

'Almon (עלמון), a Benjaminite name (*cf.* 7^{8} and *v. s.* v.^{6}) (*EBi.* II. col. 1254). '*Anthothijah* †, to be associated with the Levitical Benjaminite town Anathoth, Jos. 21^{18} Is. 10^{30} Je. 1^{1} *et al.*; a personal name 7^{8} and Ne. 10^{20}. *Iphdeiah* †. *Penu'el* (*Peni'el* Qr.) *cf.* 4^{4}.—**26. 27.** The six sons of *Jeroḥam* (Jeremoth v.^{14}). This name appears in the pedigree of the prophet Samuel 1 S. 1^{1} 1 Ch. $6^{12.\ 19\ (27.\ 34)}$; also as that of five other persons or families: (1) $9^{8.\ 12}$, (2) 12^{7}, (3) 27^{22}, (4) 2 Ch. 23^{1}, (5) Ne. 11^{12}. *Shamsherai* †. *Sheḥariah* † (*cf.* Sheḥarain v.^{8}). '*Athaliah*, the name of the Queen of Judah 2 K. $11^{1\ ff.}$, and of a member of the family of Elam Ezr. 8^{7}. *Ja'areshiah* †. *Elijah*, besides being the name of the prophet, is only elsewhere given in the OT. as the name of a priest, Ezr. 10^{21}, and an Israelite a son of Elam Ezr. 10^{26}, who had foreign wives. *Zichri*, *cf.* v.^{19}.—**28.** *These were heads of fathers*, *i.e.*, of families, *according to their genealogies they were heads*] a reiteration after the manner of P.—*These dwelt in Jerusalem*] *i.e.*, all of these families whose heads are enumerated. This dwelling is clearly meant to be of the time of the Chronicler. —It is doubtful, however, whether this verse belonged originally in this context. It agrees verbatim with 9^{34} with the omission of the words *of the Levites* (ללוים) and seems to have come into its present place along with v.^{29}=9^{35}, from c. 9. The subscription stating that these families dwelt in Jerusalem is contrary to the tenor of this chapter, which has already placed *Elpa'al* as the builder of *Ono* and *Lod*, and *Beri'ah* and *Shema'* at *Aijalon*. The form of statement *In Gibeon dwelt*, *etc.*, is parallel to nothing in c. 8, while in c. 9 it has a parallel in v.^{35}. Hence the inference with apparent correctness has been drawn that vv.$^{29-38}$ originally stood in c. 9 and are here an insertion (Mov., Meyer, *Entst. Jud.* p. 161). Others have felt that the double record was due to the Chronicler and appropriate not only here in the list of the Benjaminites but also in c. 9, as the proper introduction to the narrative of Saul, c. 10 (Be., Ke., Zoe., Ba.). Still again, the original place has been thought to have been here and its repetition due to the fact that 9^{1-34} is a supplement to the work of the Chronicler, and after its insertion a transcriber who had texts before him both with and without this supplement copied $8^{28\ ff.}$ = $9^{34\ ff.}$ twice (Bn.) (on

this theory the omission of $8^{33\,f.}$ is difficult) (Ki. regards $9^{35\,ff.}$ as already in Chronicles before the supplement c. 8).

29–38. The genealogy of the house of Saul, repeated in 9^{35-44} (see v. ^{28}).—**29. 31.** *In Gibe'on dwelt the father of Gibeon Je'uel,* and the name of his wife was Ma'acah and his first born son 'Abdon then Ẓur and Ḳish and Ba'al and Ner* and Nadab and Gedor and Aḥio and Zecher and Mikloth**]. *Gibeon* mod. village of *el Jib,* five or six miles north of Jerusalem, the seat of a Hebrew sanctuary 1 K. $3^{4.\,5}$ *et al.*, and mentioned many times in the OT. and occurring in connection with the post-exilic history of the Jews Ne. 3^{7} 7^{25}. Its post-exilic importance, or its association as the place of the sanctuary 2 Ch. 1^{3}, may have led to its substitution in the text in place of an original Gibeah, the home of the family of Saul. *Je'uel,* derived from 9^{35} (יעואל, Qr. יעיאל). *Ma'acah,* name of frequent occurrence *cf.* 2^{48} 3^{2}. *'Abdon, cf.* v. ^{23}. *Ẓur* (צור), name of a prince of Midian Nu. 25^{15} 31^{8} Jos. 13^{21}; here undoubtedly to be connected with Zeror (צרור) in Saul's pedigree, 1 S. 9^{1}. *Ḳish,* father of Saul 1 S. 9^{1} *et al.* *Ba'al,* perhaps the original was Abiba'al (אביבעל) (*cf.* Marquart, *Fundamente,* p. 15). It has also been compounded with the following *Nadab* (נדב), but the intervening *Ner,* given in 9^{36}, also here in $\mathfrak{G}^{A}$, is against this; yet, at any rate, *Baal* is probably an abbreviation (Noeldeke, *EBi.* Names § 57). *Ner* and also *Mikloth* † (v. ^{30}), from their mention in vv. $^{32\,f.}$, should be inserted as in $9^{36\,f.}$ (Be., Ke., Zoe., Oe., Bn., Ki.). *Ner,* elsewhere always of the father of Abner the captain of Saul's host (*cf.* 1 S. 14^{50} *et al.*). *Gedor,* as a personal name only here; on place-name *cf.* 4^{4}. *Ahio,* as a personal name *cf.* 2 S. $6^{3\,f.}$, where We. reads *his brother* as the reading in v. ^{18}. Dr. prefers there the proper name *Aḥio* (*TS*. p. 204). $\mathfrak{G}^{B}$ has *his brother* here. *Zecher* †, in 9^{37} Zechariah.—**32.** *Shimeah* †] 9^{38} Shimeam †.—*Now these indeed opposite their brothers dwelt with their brothers in Jerusalem*]. This sentence is difficult to understand in its connection. The usual interpretation has been that *these* refers to the family of *Mikloth* or *Shimeah,* and that in *opposite their brothers* the reference is to Benjaminites dwelling in Gibeon or elsewhere outside of Jerusalem, while *with their brothers* refers to fellow tribesmen in

Jerusalem (Be., Ke., Zoe., Oe.). The emphasis certainly is on the dwelling *in Jerusalem*. Ki. regards the words as a late gloss. Ba. suggests "The heading of a list which has been lost." Bn. brings to a close here a paragraph of Benjaminite families in Gibeon of the period of the Chronicler. Vv. $^{33-38}$ giving the line of Saul, he regards as of doubtful origin, although probably from the Chronicler and with its heading, which should correspond to 1 S. 9^{1}, missing. Hogg, after finding in vv. $^{6-27}$ the descendants of the clan of Gera, sees in vv. $^{30-38}$ the descendants of *Becher*, "the only other Benjaminite clan known to history." He reads ובני בכרי "And the sons of Bichri were Abdon, etc." V. ^{29} he connects with v. ^{28} as a part of an element having arisen in its present form from its original place in c. 9.—**33.** *And Ner begat Abner**] (Be., Oe., Kau., Ki., Bn.). (𝔊 *Kish.* also 9^{39}.) *Abner* is clearly the true reading, since in 9^{36} (*v.* also v. ^{30}) *Ner* and *Kish* are apparently brothers, and in 1 S. 9^{1} *Kish* is the son of *Abiel*, and in 1 S. 14^{51} both *Ner* and *Kish* are sons of Abiel, according to the reading now generally adopted (see Sm. *Com. in loco*) (Ke. retained *Kish*, regarding the *Ner* here mentioned as "the progenitor of the line from which Saul was descended"). Zoe. gives the same view, but thinks owing to the prominence of Abner originally there was in the text, "And Ner begat Abner and Kish begat Saul."—*Jonathan* and *Malchi-shua* are given among Saul's sons in 1 S. 14^{49}, where also *Eshba'al* (אשבעל = אישבעל) is to be found in Ishvi (ישוי = אשיו, יו = יהוה, having been substituted for בעל) (see Sm. *Com. in loco*). Elsewhere *Eshbaal* or *Ishbaal* appears in 1 and 2 S. as Ishbosheth (אישבשת *Bosheth* "shame" taking the place of Baal). These changes were made to avoid the abhorred name *Baal* and such recensions seem to have been made at a later date than the composition of 1 Ch. (*cf.* Ashbel v. ^{1}). *Abinadab* probably belongs also to the original text of 1 S. 14^{49}, since *Jonathan*, *Malchi-shua*, and *Abinadab* are mentioned as slain with their father on Mt. Gilboa (1 S. 31^{2} 1 Ch. 10^{2}).—**34.** *Merib-ba'al* †] 9^{40a} (מריב בעל), in 9^{40b} *Meri-ba'al* (מרי בעל). The former gives the meaning "Baal contends," and is preferred by Nestle (*Eigennamen*, p. 121) and Noeldeke (*EBi.* Names, § 42), the latter supported by 𝔊^{B} in 8^{34} Μεριβααλ, "Hero of Baal," by Bn., Ki.

(*SBOT.*), Gray (*HPN.* p. 201), and Kerber (*Hebräischen Eigennamen*, pp. 45 *f.*). In 2 S. 4^{4} 9^{6} *et al.*, this son of Jonathan is called Mephibosheth (מפיבשת). Bosheth is a substitution for Baal (*v. s.*), while Mephi (מפי) is probably a corruption of Meri (מרי). This latter already appears in $𝔊^{L}$, here and 9^{40}, in Μεμφιβααλ.—*Micah*] frequent personal name, *cf.* 5^{5}.—**35.** *Pithon* †].—*Melech* †] "king" probably with reference to deity, and like *Baal* an abbreviation. $𝔊^{B}$ has Μελχηλ, ^{L} Μαλχιηλ (מלכיאל).—*Tarea'*] (תארע) † *Taḥrea'* † 9^{41}.—*Ahaz*] besides the King of Judah, as a personal name only here.—**36.** *Jeho'addah*] (יהועדה) †, *Ja'rah* (יערה) 9^{42} †.—*'Alemeth*]. *Cf.* 7^{8}.—*'Azmaveth*] (עזמות, Ki. *SBOT.* עַזְמוּת) "Death is strong," occurs also as the name of one of David's heroes 11^{33} 2 S. 23^{31}, and of one of his officers 27^{25}, and as either a family or place name in 12^{3}, and that of a place, mod. *Hizmeh*, four miles north-east of Jerusalem, hence of Benjamin, Ezr. 2^{24} Ne. 12^{29} with *Beth* Ne. 7^{28}.—*Zimri*] name of King of Israel 1 K. 16^{9} *et al.*, of the prince of Simeon Nu. 25^{14}, *cf.* also 2^{6}.—*Moẓa*], the name elsewhere only 2^{46}.—**37.** *Bin'a* †].—*Raphah*]. *Cf.* for occurrence of name elsewhere 20^{4} 2 S. 21^{18}. *Raphiah* 9^{43}, *cf.* for occurrence of name 3^{21} 4^{42} 7^{2} Ne. 3^{9}.—*El'asah*] name not infrequent, (1) 2^{39}, (2) Je. 29^{3}, (3) Ezr. 10^{22}.—*Aẓel* or *Aẓal* † (unless Zec. 14^{5})].—**38.** *'Azriḳam his first born**]. 𝔊, 𝔖, have בְּכֹרוֹ his first born instead of 𝔐 בֹּכְרוּ *Bocheru*, which latter reading has clearly arisen from the falling of one of the six sons from the text and thus supplies the deficiency. The absence of the connective before בכרו shows also that the word originally was first born. Some MSS. of 𝔊 (*cf.* Holmes) supply a son Ασα at the close (but not $𝔊^{ABL}$). 𝔖 divides the name *'Azriḳam* into ܥܙܪܝ and ܩܡ.—*Ishma'el*] occurs frequently as a proper name in the late Hebrew and Jewish period, (1) Je. 40^{1} ff., (2) 2 Ch. 19^{11}, (3) 23^{1}, (4) Ezr. 10^{22}.—*She'ariah* †].—*'Obadiah*] frequent name. —*Ḥanan*] see v. ^{23}.—The names in vv. $^{33-38}$ of the descendants of Saul are clearly designed to be personal, and since no necessarily late names appear among them and since they are free from repetitions such as appear in the artificial genealogies of the priests and Levites (*cf.* 5^{30} ff. (6^{4} ff.) 6^{7} ff. (^{22} ff.)), there is no reason to doubt their genuineness (Gray, *HPN.* p. 241). Twelve genera-

tions from Saul are given, which would bring the record down to near the period of the exile.

39. 40. Not given in c. 9.—*'Esheḳ*† *his brother*] *i.e.*, the brother of *Azel* (Be., Ke.), if the verse has its right context.—*Ulam*] only here and 7^{16}.—*Je'ush*] see 7^{10}.—*Elipheleṭ*] name of son of David 3^{8} 14^{7} and two persons mentioned in Ezr. 8^{13} 10^{33}.—*Bow men*]. *Cf.* 2 Ch. 14^{7}.—*One hundred and fifty*]. This number fits in well with those given of families in Ezr. $2^{3\,ff.}$.—These verses may be taken as a fragment without close connection with the foregoing (Bn.) or following directly on v. ^{27} (Meyer, *Entst. Jud.* p. 161, Hogg). Hogg reads *Shua'* (שוע) or perhaps *Shu'al* (שועל) in place of *'Eshek* (עשק) and finds thus a continuation of a line of descent from *Gera* v. ^{4}. Then, of course, *his brother* refers to the connection with Ehud v. ^{4}.

IX. 1–34. The inhabitants of Jerusalem.—This section in vv. $^{2-17.\ 22a}$ has marked affinity with Ne. 11^{3-19}. Both passages enumerate the inhabitants of Jerusalem on the same general plan, with striking coincidences in the names of the residents.

(1) The children of Judah according to the clans of Perez, Shelah (*v. i.*), and Zerah, with representatives of the same name for the first two, since *'Uthai* (עותי) (v. ^{4}) is equivalent to 'Athaiah (עתיה) (11^{4}), and *'Asaiah* (עשיה) (v. ^{5}) to Ma'asiah (מעשיה) (11^{5}). (2) The children of Benjamin, with *Sallu son of Meshullam* in each (v. ^{7} 11^{7}). (3) The priests with *Jedaiah*, *Jehoiarib*, *Jachin* in each (v. ^{10} 11^{10}), *'Azariah* (עזריה) equivalent plainly to Seraiah (שריה), since their pedigrees are the same, *i.e.*, *the son of Ḥilḳiah*, *the son of Meshullam*, *the son of Ẓadoḳ*, *the son of Meraioth*, *the son of Aḥitub*, *the ruler of the house of God* (v. ^{11} 11^{11}), and *'Adaiah*, *the son of Jeroḥam* with the same names *Pashḥur* and *Malchi'jah* in his pedigree (v. ^{12} 11^{12}) and *Ma'asai the son of 'Adiel the son of Jaḥzerah . . . the son of Meshillemith the son of Immer* (מעשי בן עדיאל בן יחזרה . . . בן משלמית) (v. ^{12}), equivalent to " Amashsai the son of 'Azarel the son of Aḥzai the son of Meshillemoth the son of Immer " (עמשסי בן עזראל בן אחזי בן משלמות) (11^{13}). (4) The Levites with *Shemaiah the son of Ḥashshub the son of 'Aẓrikam the son of Ḥashabiah* and *Mattaniah the son of Mica the son of Zikri* (or *Zabdi*) *the son of Asaph* and *'Obadiah* (*'Abda*) *the son of Shema'iah* (Shammua) *the son of Galal the son of Juduthun* in each (vv. $^{14-16}$ $11^{15.\ 17}$). (5) The gate-keepers with *'Aḳḳub and Ṭalmon* in each (v. ^{17} 11^{19}).

These similarities have found an explanation in the continuity of the families of Jerusalem before and after the exile, our chapter giving the former, and Ne. 11 the latter (Ke., Zoe., Oe.). Such actual continuity with its preservation in records can hardly be seriously maintained, although it probably was the notion of whoever gave this chapter its place in 1 Ch. (Bn., Smd. *List.* p. 7, Meyer, *Entst. Jud.* p. 101). This writer is usually regarded as the Chronicler, but since the Chronicler has treated other matters in cc. 1–8, and since he systematically considers the duties of the Levites and gate-keepers (vv. $^{17-33}$) in $26^{12\ ff.}$, it has been held that this chapter is an interpolation (so Bn.). Its author seems to have taken a register of post-exilic inhabitants and given it a place here on the supposition that this register represented also pre-exilic conditions (Smd. *List.* p. 7, Bn.). The chapter seems related to Ne. 11, through their both having a common source (Be., Smd., Ba., Bn., Ki.), and the differences between them may be due to changed conditions of population in Jerusalem—Ne. 11 representing those of the time of Nehemiah and our chapter those of the time of the Chronicler (Ki.). Both chapters are regarded by Meyer (*Entst. Jud.* pp. 189 *f.*) as free fancies of the Chronicler without historical worth. This is possible.

In favor of the Chronicler's composition of this chapter may be alleged the fact that the Chronicler in the preceding chapters with few exceptions deals with the dwelling-places of the tribes. The city of Jerusalem could not well have been overlooked, it is argued, and yet could not be assigned to any one tribe, hence the list of inhabitants from three tribes, Judah, Benjamin, and Levi. (The words in v. ^{3}, *And of the children of Ephraim and Manasseh*, are wanting in Ne. 11, and since none such are enumerated in the following verses, are probably a gloss. Yet *v. i.*) (For further points on introduction *v. i.* vv. $^{2\ ff.}$)

1. *And all Israel was registered*]. This sentence appears like a reference to the foregoing genealogies of 1 Ch. and has been so taken (Ke., Zoe., Oe.), but the following statement, "*behold they are written, etc.*," rather implies that v. ^{1} is an independent introduction to this section (Be.) from the hand of the interpolator (Bn.). *All Israel* is not the ten tribes taken in contrast to Judah

(Be.) but either all the tribes in general (Ke., Zoe., Bn.), or better, Judah and the elements which adhered to the S. kingdom after 722 B. C. (Ki.).—*The Book of the Kings of Israel and Judah*] thus 𝔊, 𝔙, Meyer, *Entst. Jud.* p. 100; "The Book of the Kings of Israel" 𝔐, AV., RV., Zoe., Kau., Ki., and generally. *Judah*, then, according to this latter rendering, is the subject of the following verb and the next clause reads "and Judah was carried away captive, etc." On this "*Book of the Kings of Israel and Judah*" *cf.* 2 Ch. 27^{7} 35^{27} 36^{8}, where it is mentioned in connection with Jotham, Josiah, and Jehoiakim (*v.* Intro. pp. 21 *ff.*). Here the reader is referred to this work for the registration of *all Israel*, while the writer confines himself to that of the inhabitants of Jerusalem.—*They were carried away, etc.*]. This can refer only to *all Israel* as represented in Judah. The subject need not be *Judah* of the text, but can readily be supplied. The sentence serves as an introduction to the following enumeration, since the captivity had become the dividing point in historical reckoning.—**2.** A modification of Ne. 11^{3}.—*First*] *i.e.*, chief, after the suggestion of Ne. 11^{3}, "And these are the chief men of the province who dwelt in Jerusalem" (אלה ראש מדינה וגו'), and the list vv.$^{4\,ff.}$ is taken as that of chief men (Ba.); or the *first* after the return from the captivity, *i.e.*, the inhabitants of the land in the first century after the restoration (*cf.* use of ראשן in Ne. 5^{15} 7^{5}) (Be.); but the position of this chapter shows that the writer designed to give pre-exilic inhabitants and it is better to take *first* with that force (Ke., Zoe., Oe., Meyer, Bn., Ki.).—*In their possessions and their cities*]. These words are almost meaningless here. They can only signify that the inhabitants of the land generally were divided into the four following classes. They are an abridgment of "In cities of Judah dwelt each one in his own possession in their cities" (Ne. 11^{3}), where the point is that those enumerated in the following verses as inhabitants of Jerusalem formerly resided outside of the city in which they had now chosen of their own free will to dwell (Ne. 11^{2}).—*Israel, the priests, the Levites, and the Nethinim*]. These words also are taken from Ne. 11^{3}, from which "and the sons of Solomon" has been omitted, possibly because at this time this designation had ceased, "sons of Solomon" being compre-

hended under the *Nethinim*. *Israel*, *i.e.*, laymen not of Levitical descent (*cf.* Ezr. 2^{70} 10^{5} *et al.*). *The Nethinim*, Temple servants reckoned as inferior to the Levites, although later probably amalgamated with them. They are only mentioned here and in Ezr. $2^{43. 58. 70}$ 7^{7} $8^{17. 20}$ Ne. $3^{26. 31}$ $7^{46. 60. 73}$ $10^{29\ (28)}$ $11^{3. 21}$. They probably were of Canaanitish origin—most likely to be connected with the Gibeonites (Jos. 9^{23}) and the foreigners mentioned in Ez. 44^{7}. —**3.** ***And in Jerusalem dwelt certain of the children of Judah and certain of the children of Benjamin***]. These words appear also in Ne. 11^{4}.—***And certain of the children of Ephraim and Manasseh***]. These words apparently have been added to this post-exilic register to make it fit pre-exilic conditions. According to the Chronicler, members of Ephraim and Manasseh adhered to the S. kingdom (2 Ch. 28^{7} $30^{11. 18}$ 34^{9}). They are not, however, mentioned by him in connection with the restoration.

4–6. The sons of Judah.—4. Ne. 11^{4b} begins with "From the sons of Judah," which may be supplied as the heading of this verse (Ki.) or the equivalent of this heading may be seen in *the son of Judah*, with which the verse ends and which is not found in Nehemiah.—*ʿUthai* †] ʿAthaiah Ne. 11^{4} † (*v. s.*). The names, whichever is original, are obscure and of uncertain meaning.—*ʿAmmihud*]. *Cf.* 7^{26}.—*ʿOmri*]. *Cf.* 7^{8}.—*Imri*] Ne. 3^{2} †.—*Bani*]. *Cf.* 6^{31}, a frequent name in Ezr.-Ne.—This line of descent is entirely obscure and different from the one given in Ne. 11^{4}.—*Perez*]. The most conspicuous clan of Judah (*cf.* $2^{4. 5}$).—**5.** *The Shilonites*] (השילני Ne. 11^{5} השלני) correspond with the Shelanites (הַשֵּׁלָנִי) given in Nu. 26^{20} as the family or clan from Shelah the son of Judah, *cf.* 4^{21}.—*ʿAsaiah*]. *Cf.* 4^{36} Maʿasaiah Ne. 11^{5} (*v. s.*), whose line of descent through six ancestors from "the Shilonite" is given.—**6.** *Zeraḥ*]. *Cf.* 2^{6} the third clan of Judah. —*Jeʿuel*]. *Cf.* 9^{6}. Not given in Ne., where the corresponding verse (11^{6}) reads "and all the sons of Perez," the last word an error for *Zeraḥ* (Meyer, *Entst. Jud.* p. 187, note).—*Six hundred and ninety*] in Ne. 11^{6} the number is "468 men of strength," *i.e.*, capable of military service. The larger number may indicate the increase of population of this clan at the time when this chapter was written.

7-9. The sons of Benjamin.—7. *Sallu the son of Meshullam*] given also in Ne. 11[7] †, but with a decidedly different pedigree. It is not improbable that "*son of Hodaviah son of Hassenuah*" (בן הודויה בן הסנאה) is a corruption or derivation of "Judah son of Hassenuah" (יהודה בן הסנואה) Ne. 11[9] (הודויה and יהודה are confused in Ezr. 2[40] and 3[9]), and hence the pedigree of this *Sallu son of Meshullam* has here been entirely omitted.—**8.** *Ibneiah* †] has been seen in "Gabbai" or "Gabbai Sallai" of Ne. 11[8].—The other heads here mentioned, *Elah* and *Meshullam*, are without correspondences in Ne.—**9.** The number in Ne. is 928.

10-13. The priests.—Here the correspondence with Ne. is very exact (*v. s.*). The material, however, is given more compactly, since only one enumeration is given v. [13], *cf.* Ne. 11[12. 13. 14]. Six priestly families are mentioned, *Jedaʿiah, Jehoiarib, and Jachin*, v. [10], without pedigrees, apparently because these three names appear among the priestly families who received courses or appointments for service in the Temple at the time of David: *Jedaʿiah*, the second course 24[7]; *Jehoiarib*, the first 24[7]; *Jachin*, the twenty-first 24[17]. *Jedaʿiah* also appears as a family name in the list of the priests who returned with Zerubbabel Ezr. 2[36] Ne. 7[39], and as the name of two chiefs of the priests of the same period Ne. 12[6 f.]. *Jehoiarib* or *Joiarib* (Ne. 11[10]) is the name of a priestly house of the days of Joiakim whose head was Mattenai Ne. 12[19], and from which the Maccabees were descended (1 Mac. 2[1]). Persons of this name also are mentioned among the priests who went up with Zerubbabel Ne. 12[6], and with Ezra Ezr. 8[16]. *ʿAdaiah* and *Maʿasiah* (*v. s.*) v. [12] belong most likely to the same category as the other three families, since, while not names of priestly houses mentioned in 24[7-18], the former is given as a descendant of *Malchijah*, who held the fifth priestly course (24[9]), and the latter from *Immer*, who held the sixteenth (24[14]). *ʿAzariah* v. [11], for which we should read *Seraiah*, after Ne. 11[11], probably represents a similar priestly family that appears among the list of the priestly families of the time of Joiakim Ne. 12[12]. A priest of the same name is given in Ne. 12[1] among those who returned with Zerubbabel. The genealogy of *Seraiah*, however, is that of the high priest

Seraiah, the father of Jehozadak, who went into captivity, with the variation of *Meshullum* for Shallum and the insertion of *Meraioth*. *Cf.* $5^{38\text{ ff.}}$ ($6^{12\text{ ff.}}$). While it is possible that this is the true genealogy of this *Seraiah* and that he represents the high priest's family, the view is plausible that this genealogy has arisen through the gloss of some one who identified *Seraiah* with the high priest of that name (Bn.). *'Azariah* most likely came into the text from "Azariah the father of Seraiah" (5^{40} (6^{14})). *The ruler of the house of God* may refer either to *Aḥiṭub* or *'Azariah* (*Seraiah*). This latter may have arisen from 2 Ch. 31^{13}, where Azariah of the reign of Hezekiah is given that office, or it may describe an actual office of the time of this record. This office may not mean that of the high priest, since in 2 Ch. 31^{8} several such rulers are mentioned. The sum of the numbers of these priestly families given in v. ^{13} is 1,760, while in Ne. $11^{12.\ 13.\ 14}$ we have 822, 242, and 128, a total of 1,192. V. ^{13} not only contains this single summary but groups together phrases found scattered in Ne. 11. *And their brethren the heads of their fathers' houses* has its correspondence in $11^{13\text{ f.}}$; *mighty men of valor*, in 11^{14}; *the work of the service of the house of God*, in 11^{12}. In addition to the names given here, Ne. 11^{14} mentions an overseer, "Zabdiel the son of Haggedolim."

14–16. The Levites.—14. *Shema'iah* appears in Ne. 11^{15} with the same pedigree except that instead of closing with *from the sons of Merari* (מן בני מררי) the line closes with "son of Buni" (בן בוני). This latter may have arisen from the former (Be.). The name is frequent and given in connection with the Merarite Juduthun in v. ^{16} and 2 Ch. 29^{14}. (Ne. 11^{16} has no parallel in our passage.)—**15.** *Baḳbaḳḳar* †] is a strange name, perhaps the same as Baḳbuḳiah Ne. 11^{17}.—*Ḥeresh* † *and Galal*] are wanting in Ne. 11.—*Mattaniah, etc.*] in Ne. 11^{17} (*v. s.*) is styled "the chief to begin the thanksgiving in prayer," RV. The text probably is corrupt (see Mattaniah, *EBi.*).—**16.** *'Obadiah*] (*v. s.*).—*And Berechiah son of Asa the son of Elḳanah who dwelt in the villages of the Netophathites*] entirely wanting in Ne. 11; appears like a marginal gloss added by some one to complete the list of Levitical singers rather than the inhabitants of Jerusalem. *Elḳanah* represents the family of Heman, the Kehathite, otherwise not

represented here (*cf.* 6[18(33)]). *The villages of the Netophathites* are mentioned in Ne. 12[28] as the residences of "the singers." Netopha has been identified with "*Umm Toba*," north of Bethlehem (*SWP*. III. p. 52), or *Beit Nettif*, about twelve miles west of Bethlehem (Rob. *BR*. II. pp. 16*f*., rejected by Bn., Baed.[4] p. 124). The number of the Levites (in Ne. 11[18] 284) is entirely omitted. This list of the Levites is principally that of the guilds of singers.

17–34. The gate-keepers and their duties.—In this section only vv. [17. 22a] are paralleled in Ne. 11 and the remainder is a further description of the personnel and duties of the gate-keepers of the Temple and possibly of some additional Levites. The statements, however, are somewhat contradictory and confused. Conditions of the writer's own time v. [18a], of the Davidic period v. [22], and of the Mosaic period are not sharply distinguished. Likewise the status of the gate-keepers is not definitely outlined. They are introduced as though distinct from the Levites (v. [17] compared with v. [14]), and yet they are called Levites (vv. [18. 26]). Their office goes back to the Mosaic period (vv.[19 f.]), and yet David and Samuel are said to have ordained them in their office (v. [22]). They appear in the list of the inhabitants of Jerusalem and yet they, or at least a portion of them, are given residence in villages outside of the city (vv. [22. 25]). In the description of their duties the writer passes at once, without any indication of the fact, in v. [26b] (Be., Ke., Oe., Zoe., Bn., Ki.), or in v. [28] (Ba., ARV.), to the duties of the Levites in general. And finally in v. [33] the statement is made that these are *the singers* and in v. [34] we have a subscription apparently of an altogether different paragraph, *i.e.*, a list of the chief men of the Levites who dwelt at Jerusalem. A partial solution of these difficulties may be found in the following considerations: (1) The gate-keepers, probably in the earliest post-exilic period, were regarded as distinct from the Levites, and this distinction was made in the first list of the inhabitants of Jerusalem, reflected in vv. [14. 17] Ne. 11[15. 19], but later they, or at least the chief gate-keepers, were reckoned as Levites (vv. [19 f. 26] c. 26). (2) The tradition respecting their origin may have been this: first, that along with the other officials of the Temple they were instituted by David and Samuel (v. [22] *cf.* 16[38] 26[1 ff.]), and then, secondly, that

this institution applied only to the subordinate gate-keepers who resided in the country (vv. $^{22. 25}$), while the chief gate-keepers who resided in Jerusalem (v. ^{27}) traced their office to the Mosaic period (vv. $^{19 f.}$). (3) The abrupt transition of subject may be due to corruptions of the text or the omission of verses originally written (*v. i.*).

17. *Shallum, Aḳḳub and Ṭalmon*] are among the six families of gate-keepers who returned with Zerubbabel according to Ezr. 2^{42}. *Shallum* does not appear in Ne. 11^{19}, probably through a copyist's oversight. He is mentioned with the others in Ne. 12^{25} under the name Meshullam (see also v. ^{19}).—*Aḥiman*] (אחימן) wanting in Ne., and elsewhere only the name of a son of an Anakite Nu. 13^{22} Jos. 15^{14} Ju. 1^{10} †, is suspicious and may have arisen from the following *their brethren* (אחיהם) (Ba.), written perhaps to take the place of *Aṭer*, which may have been dropped from the original text, since four names are needed (*cf.* Ezr. 2^{42} and 10^{24}, where Ater (אטר) may have been corrupted into Uri (אורי)). Or this fourth name, *Aḥiman*, may have been coined to meet the requirement of v. ^{26}, the original document of the inhabitants of Jerusalem having only three names.—**18.** *And up to this time*]. The reference is to the period of the writer, *i.e.*, of the Chronicler (Ki.), or of his interpolator (Bn.). At that time *Shallum* was stationed *in the king's gate on the east side* of the Temple area. The eastern gate of the court of Solomon's Temple may have been called the king's gate and the ancient name may have been preserved in the second Temple; or this name, since the natural entrance for the King would have been directly from the palace on the south, may have been derived from Ezekiel's temple, in which the royal entrance is placed on the east (Ez. 46$^{1 ff.}$).—*Of the camp of the sons of Levi*] that is, the Temple with its chambers and courts, an expression derived from Nu. 2^{17}, and paralleled in the "camp of Yahweh" 2 Ch. 31^{2}, and doubtless used to indicate that the families of the gate-keepers (v. ^{17}) already at the time of Moses were "in office" (*cf.* v. ^{19b}).—**19.** *Shallum*] clearly the same as the *Shallum* of v. ^{17}, and identical with Meshelemiah 26^{1}, Shelemiah 26^{14}.—*Keepers of the thresholds*], *i.e.*, gate-keepers. *Cf.* for the use of this term 2 Ch. 34^{9} 2 K. 12$^{10 (9)}$ 23^{4} 25^{18} Je. 35^{4}.—*Of the tent*] *i.e.*,

either of the tabernacle or the Temple; the term could apply to either (see v. ^{23}) and probably was used with that intent; or the writer may have meant David's tent (2 S. 6^{17}) (Zoe., Oe.).—*And their fathers were over the camp of Yahweh keepers of the entrance*]. There is no record of this in P, but since the Korahites were given descent from Kehath (Ex. $6^{18.\ 21}$), and since the Kehathites held the first place among the servants of the holy place and were responsible for the holiest vessels (Nu. $4^{4\ ff.}$), this tradition could easily have arisen. *The camp of Yahweh* is the tabernacle, and *the entrance* is the entrance into the court of the tabernacle (Ke.), or the reference is to the camp of Israel and its entrance (Ba.). The former, the more usual explanation, is to be preferred.—**20.** *And Phineḥas the son of Ele'azar was ruler over them in time past*]. This tradition may have arisen from Nu. $25^{6\ ff.}$, where in v. ^{6} is mentioned the "door of the tent of meeting" where all the congregation of Israel were gathered, and in v. ^{7}, "Phinehas arose from the midst of the congregation and took a spear in his hand," as though he were an officer there on duty, in command of the keepers of the gate.—*May Yahweh be with him!*] an instance of the Jewish and Oriental custom of uttering a pious wish when mentioning the name of a distinguished righteous dead person.—**21.** *Zechariah, etc.*] a continuation of the glorification of *Shallum* v. ^{19}, since (identifying Shallum with Meshelemiah and Shelemiah) ($26^{1.\ 14}$) *Zechariah* was his son. *Zechariah* clearly was a man of prominence in the priestly traditions, "a discreet counsellor" (26^{14}). In connection with vv. $^{22\ f.}$ *the tent of meeting* must be understood as the tabernacle at Gibeon (Bn., Ki.) or the tent for the ark during the time of David, while as a continuation of vv. $^{19\ f.}$ clearly the Mosaic tent is meant (Bn.). Vv. $^{18b-21}$ are parenthetical and probably a gloss, since by making the gatekeepers' office an institution of the Mosaic period they apparently contradict the statement of v. ^{22}, where David and Samuel are its founders (Bn., Ki.) (yet *v. s.*).—**22.** *All of them who were chosen for gate-keepers at the thresholds were* 212]. This statement is a continuation of v. ^{18a}. *Cf.* Ne. 11^{19}, where the number is 172.—*They were reckoned by genealogies in their villages*]. The emphasis is on the final phrase in anticipation of v. ^{25}.—

David and Samu'el the seer established them in their office of trust]. This statement respecting the work of *David* is agreeable to the Chronicler's view of his having organised the personnel of the sanctuary, priests 24^{3}, Levites 23^{27} 24^{31}, singers $25^{1\,ff.}$, gate-keepers 16^{38} and implicitly in $26^{1\,ff.}$. *Samu'el* is called the seer after 1 S. 9^{9}, also so called in 26^{28} 29^{29}, likewise Ḥanani 2 Ch. $16^{7.\,10}$. This is the only record of Samuel's participation in arrangements for the sanctuary and it is a good example of Jewish Midrash. Historically, his activity could only have been in connection with the tabernacle placed by the Chronicler at Gibeon (16^{39} 2 Ch. 1^{3}), since he died before the death of Saul, and hence before the reign of David.—**23.** *They and their children were at the gates of the house of Yahweh, the tent-house, for guards*]. This statement refers to the families of gate-keepers living in Jerusalem. The two expressions, *the house of Yahweh* and *the house of the tent*, seem used to cover both the case of the Temple and the period of David before the Temple was built. The second expression then either refers to the tent of the ark on Mt. Zion (*cf.* 16^{1}) or the tabernacle at Gibeon; or the writer may not have distinguished between them. This last is most likely. *For guards*, *i.e.*, guardians of the gates, *cf.* Ne. 7^{3}.—**24.** *Cf.* the arrangement of the gate-keepers in $26^{14\,ff.}$.—**25.** *And their brethren who were in their villages were obliged to come every seven days, from time to time, to be with these*]. No mention elsewhere is made of the gate-keepers dwelling in villages. The singers, however, did so (see v. ^{16}). *These*, *i.e.*, the gate-keepers mentioned in v. ^{17a}.—**26.** *For the four chief* (*heroes of*) *gate-keepers were in continual office* (*trust*)] *i.e.*, they did not rotate from time to time as the under gate-keepers. The *four* clearly represented the four families of v. ^{17a}. —*They are the Levites*]. From this it would seem that the under gate-keepers who resided in the villages were not yet reckoned as Levites. The writer possibly has meant to distinguish two classes of gate-keepers: first those of the four families of v. ^{17}, who traced their office to the time of Moses, were acknowledged of Levitical descent, resided in Jerusalem, and whose representatives held the continual office of chief gate-keepers and whose duties are described in vv. $^{26b\,f.}$; secondly the under gate-keepers, who resided

out of Jerusalem, traced their office to David and Samuel, and performed their duties at stated intervals, and were not reckoned as Levites (*v. s.*).—*And they were over the chambers and the treasuries of the house of God*]. These words either introduce a new paragraph speaking of the duties of the Levites in general and not of the gate-keepers (Be., Ke., Zoe., Oe., Kau., Bn., Ki.) or the four chief gate-keepers are still the subject (𝔐, EVs., Ba.). In $26^{20\,ff.}$, after the enumeration of the gate-keepers, a list of individual Levites who were over the treasuries is given. *Chambers*, store-chambers in which tithes and sacred vessels were kept. *Cf.* 2 Ch. $31^{5.\,11.\,12}$ Ne. 13^{4-9}. These were both a part of the Temple itself (judging from the plan of Solomon's and Ezekiel's Temples, see *DB.* and *EBi.*), and possibly separate buildings in the courts (26^{15}) (Bn.). Very little, however, is known of Zerubbabel's Temple.—**27.** *They lodged round about the house of God, for upon them rested the duty of watching, and they had charge of opening* (*the temple*) *every morning*]. The subject is either the Levites who had charge of the stores of the Temple and hence were required to guard them with care day and night, or, as the last clause suggests, the principal gate-keepers. *Opening* (מפתח) may also be rendered *key*, as elsewhere Ju. 3^{25} Is. 22^{22} †, hence *they were over the key*, *i.e.*, it was incumbent upon them to open the storehouses every morning (Be.).—**28.** *And some of them had charge of the utensils of service*]. Probably the more costly traditional gold and silver utensils ($28^{13\,ff.}$ Dn. 1^{2} $5^{2\,ff.}$) are here referred to, since they were to be accurately counted. —**29.** *The holy utensils*] from the connection would appear to have been those used in the offerings of the products of the soil. —**30.** A statement suggested by the last word of v. ^{29}; perhaps a gloss (Bn., Ki.). Its motive is to show the limitation of the work of the Levites in connection with the spices. On the work, *cf.* Ex. 30^{22-33}.—**31.** *Shallum*] is the family name and *Mattithiah the first born* represents a different period of time from that in which Zechariah was the first born (*cf.* vv. $^{19.\,21}$ 26^{2}). The name *Mattithiah* is frequent $15^{18.\,21}$ 16^{5} $25^{3.\,21}$ Ezr. 10^{43} Ne. 8^{4}†, but none of its bearers can be identified with this person.—*In the office of trust over the pastry of flat cakes*]. *Cf.* Lv. $2^{1\,ff.}$ $6^{7\,ff.\,(14\,ff.)}$

$7^{11\,ff.}$, etc.—**32.** *Ḳehathites*]. One of the three great divisions of the Levites, *cf.* Nu. $3^{17.\,19.\,27}$.—*Their brethren*] with reference to the Levites mentioned in v.^{31}. For the way of arranging the show-bread, see Lv. $24^{6\,ff.}$.—**33.** A subscription out of place, since the singers are not mentioned in the immediately foregoing verses. It either was written in reference to vv.$^{14-16}$, which relate principally of singers (Be., Ke., Zoe., Oe.), or it closed a list of singers who dwelt *in* the Temple *chambers* and were *freed* from other service (בלשכת פטורים), which has been omitted from the text (Bn., Ki.).—*For day and night they were in their work*] the reason why they were freed from other service. On peculiar sentence *v. i.*—**34.** Another subscription, either going with v.^{33} referring to all the Levites mentioned in vv.$^{10-16}$, or it is a repetition of 8^{28} and has come in here with vv.$^{35-44}$ and has been adjusted to the context by the insertion of the Levites, see 8^{28}.

4. A comparison with Ne. 11^{4} suggests that several names have dropped from this line, thus:
Ne. 11^{4} עתיה בן עזיה בן זכריה בן אמריה בן שפטיה בן מהללאל מבני פרץ.
1 Ch. 9^{4} עותי בן עמיהוד בן עמרי בן אמרי בן בני מן בני פרץ.
—אמרי] wanting in 𝔊, since the transliteration would be the same as that for עמרי, *cf.* 𝔊^{L}.—**5.** השילני] Ne. 11^{5} השלני, read with Nu. 26^{20} הַשֵּׁלָנִי, so Be., Ke., Oe., Kau., Bn., Ki.—עשיה הבכור] *the first-born* appears wrong when none of Asaiah's brothers are given. 𝔊 read בכרו, which is certainly wrong as far as the suffix is concerned (after מן השלני). Possibly the original was עשיה בן ברוך *cf.* מעשיה בן ברוך Ne. 11^{5}.—**10.** ויהויריב] Ne. 11^{10} incorrectly בן י׳.—**11.** ועזריה] Ne. 11^{11} שריה.—**12.** בן ירחם] Ne. 11^{12} + בן פלליה בן אמצי בן זכריה.—ומעשי בן עדיאל בן] יחזרה בן משלם Ne. 11^{13} ועמשסי בן עזראל בן אחזי.—משלמית] Ne. —ות, so 𝔊.—**13** presents in 𝔐 a long series of constructs (Dav. *Syn.* § 26). Probably, however, before מלאכת a ל from the influence of the final letter of חיל has fallen from the text (Ges. § 128*c*), or according to Ne. 11^{12} an עשי has been omitted (*cf.* 23^{24}).—**15.** Since חרש has no ו prefixed, 𝔙 read חָרָשׁ *carpentarius*. Instead of חרש וגלל Cheyne reads ראש התהלה, "the leader in the song of praise," and places after *Mattaniah* . . . *son of Asaph* (*EBi.* ii. col. 2019).—זכרי] some MSS., Ne. 11^{17} זבדי.—**16.** ועבדיה בן שמעיה] Ne. ועבדא בן שמוע.—אסא] 32 MSS. אסף, read 𝔐.—**18.** מחנות] pl. Ges. § 124*b* or *e*.—**20b.** יהוה עמו] 𝔊 *καὶ οὗτοι μετ' αὐτοῦ*, 𝔖 ܘܡܫܡܫܝܢ ܩܕܡܘܗܝ, 𝔙 *coram Domino*, AV., RV. "And the Lord *was* with him."—**22.** המה $^{1\text{ and }2}$] an accusative of the obj. Ges. § 125*a* f. n.—**23.** למשמרות] *for guards*, *cf.* Ne. 7^{3}, BDB.

משמרת, 1.—**25.** לבוא] inf. with ל of past time with implied injunction, Dr. *TH.* § 204, Ges. § 114*k*.—לשבעת הימים] definite, regular, and expected, since present to the mind, see Ges. §§ 134*m*, 126*q*. —**26.** המה] Dr. *TH.* § 201 (1).—הם הלוים] an independent clause closing a section (Kau., Ki. *Kom. Das sind die Leviten*). 𝔊 omits הם and ו (before יהי) and connects with the following. Ke. (followed by Zoe. and Ki. *SBOT.*, and *BH.* doubtfully) also connects with the following and suggests that the original text for והם הלוים והיו was ומן הלוים היו.—**27.** For והם Be. reads וּמֵהֶם.—**33.** כי יומם ולילה עליהם במלאכה] literally, *by day and by night there was upon them in the work*, *i.e.*, they were busy day and night in their work. The clause is peculiar both in having no subject expressed and in the peculiar force of ב with the noun. *Cf.* l. 117 *a*, Ew. § 295 *e*, BDB. ב V. note.

35–44. The genealogy of Saul.—A duplicate of 8^{29-38} (see pp. 164–7).

X–XXIX. THE HISTORY OF DAVID.

This history of David falls into two parts: (1) x–xx containing an account of his reign; (2) xxi–xxix preparations for the building of the Temple and the orders and arrangements of the servants of the Temple. (xxi serves as connecting link between the two sections, since it could be appropriately classed with either.)

X. The death of Saul.—The entire connection of David with Saul is passed over and the Chronicler begins his history of David with an account of the death of Saul taken from 1 S. 31^{1-13}, with a few slight variations due partly to intention, partly to accident, and in some instances preserving a better text than the present 𝔐 of 1 S.

1. The narrative of the battle of Mt. Gilboa is introduced abruptly, the Chronicler taking for granted that the events which led to it were well known to the reader. The introductory clause *Now the Philistines fought against Israel* is a general statement which was conveniently supplied by the source. In 1 S. it serves to reintroduce the main theme after a digression concerning David's attack upon the Amalekites.—*Each man of Israel fled*] implying that the defeat turned into a panic in which each man cared for his own life. This has been substituted by the Chronicler for the more general statement in 1 S. "and the men of Israel fled," and was doubtless intentional to make the account of the defeat more vivid.—*And fell down slain in mount Gilboa*]. According to 1 S. 28^{4}, the Philistines were encamped at Shunem (the mod. *Sōlam*) and the Israelites were gathered together on Mt. Gilboa (the mod. *Jebel Fukuʿa*). This ridge commands the entrance to the southern angle of the Plain of Esdraelon through Dothan, and also the main highway from Esdraelon to the Jordan,

viz., that through the Valley of Jezreel. It was, therefore, a point of extreme importance to Israel and to the Philistines alike. To the former it was the connecting link between the tribes north of Esdraelon and those to the south, while to the latter it meant control of the important trade-route which drained the rich grain-fields of the Hauran and passed on to the gardens of Damascus. The Israelites failed to profit by the advantage they had gained in possessing themselves, in advance, of the key to the situation. —**2.** *And the Philistines pursued Saul and his sons closely*] is paralleled by the action of the King of Syria who commanded his charioteers at the battle of Ramoth-gilead to attack only the person of the King of Israel (1 K. 22^{31}).—*Jonathan, Abinadab, Malchi-shu'a*]. *Cf.* $8^{33}=9^{39}$.—**3.** *The archers hit him*]. The Heb. idiom has it, "the archers *found* him."—**4.** *Draw thy sword and thrust me through*]. *Cf.* Ju. 9^{54}.—*But his armorbearer would not*] either because of his reverence for his lord (Sm.), or, more likely, from fear of blood-revenge (*cf.* 2 S. 2^{23}), which would be all the more certain to overtake one who slew the Lord's anointed (*cf.* 1 S. 26^{9}). —*Then Saul took his own sword and fell upon it*]. One of the rare cases of suicide in the OT., *cf.* v. ^{5} 2 S. 17^{23} 1 K. 16^{18} †, also 2 Mac. 10^{13} 14^{41-46}.—**6.** The abridgment, *all his house*, for "his armorbearer and all his men" of 1 S., can scarcely be a reference to Saul's servants (Ba.), yet it is certain that Saul's house did not perish at that time (*cf.* 2 S. $2^{8\,f.}$). This is probably nothing more than a careless statement by the Chronicler. Still, Bn. prefers the text of Chronicles.—**7.** The *valley* from which the men of Israel saw the defeat was that of Jezreel (*cf.* Ho. 1^{5}).—*They forsook their cities*] one of which was doubtless Beth-shan, where the bodies of Saul and his sons were exposed (1 S. $31^{10.\,12}$). The tenure of the Philistines was of short duration, for in 2 S. 2^{9} we find Abner making Ish-bosheth king over Jezreel. Yet this kingship may have been one of vassalage to the Philistines.—**9.** *And took his head*] implying that he had been beheaded, a fact directly stated in the parallel.—**10.** *And they put his weapons in the house of their gods*] just as the sword of Goliath had been deposited at the sanctuary at Nob (1 S. 21^{9}).—The variation of the text of v. ^{10b} and 1 S. 31^{10b} suggests that in the original both readings were found:

i.e., the passage read, *His weapons they placed in the house of Astarte, his skull they nailed in the house of Dagon and his body they exposed on the wall of Beth-shan* (Be., Zoe., Oe., Bn.): otherwise 1 S. preserves the original text (We., Dr., Ki., Sm.) and, as is most likely, we have here a modification of the Chronicler.—*In the house of Dagon*] to whom there were temples at Gaza (Ju. $16^{21\,ff.}$) and at Ashdod (1 S. 5 1 Mac. $10^{83\text{-}84}$ 11^{4}). *Dagon* may be derived from דג, *fish*, hence has been described by David Ḳimḥi as having the head and arms of a man and the body and tail of a fish, or from דגן, *corn*, whence Philo Byblius makes him a god of husbandry. The latter seems more appropriate for the inhabitants of the Philistine plain, but the uncertain origin of these people leaves the question open (*cf.* Del. *Par.* p. 139; Sayce, *Rel. Bab.* pp. 188 *f.*; Scholz, *Götzendienst*, pp. 238 *ff.*; Baud. in *PRE.*[3] III. pp. 460 *ff.*; Jen. *Kosmol.* pp. 449 *ff.*).—**11. 12.** *All the inhabitants* of Jabesh-gilead*]. These paid a debt of gratitude to Saul (*cf.* 1 S. $11^{1\text{-}11}$) by recovering his body and those of his sons—according to 1 S. in a raid by night—and giving them honourable burial in a sacred place, *under the oak in Jabesh*. Burying the dead was considered an act of piety (*cf.* Tob. 1^{18} 2^{8}).—The doubtful phrase "and burnt them there" of 1 S., considered original by Sm., was omitted by the Chronicler, since burning was looked upon as something abominable (Am. 2^{1}).—The exact site of *Jabesh-gilead* is uncertain. The name is still preserved in *Wady Yabis*. Eusebius places it six Roman miles from Pella. Oliphant sought it in the ruins *Meriamîn*, and so more recently Merrill (but see Buhl, *GAP.* p. 259). Robinson conjectured the ruins *ed Deir* on the south side of the wady but somewhat off the road from *Beisan* to *Jerash* (so GAS.).—**13. 14.** This reflection upon the death of Saul with the observation that Yahweh turned the kingdom unto David is direct from the Chronicler, and after his manner *cf.* 2 Ch. 12^{2} 13^{18} 21^{10} 24^{24} 25^{20} 27^{6} 28^{19}. The cause of Saul's death is found in his trespass of not keeping the word of Yahweh, probably with reference to the disobedience recorded in 1 S. $13^{13\,f.}$ $15^{1\text{-}33}$, and Saul's consultation with the witch of Endor 1 S. $28^{7\,ff.}$. In v. ^{14a} Saul is apparently misrepresented, since according to 1 S. 28^{6} Saul did ask of Yahweh but the Lord did not

answer him. Doubtless the thought of the Chronicler was not far from that of the mod. commentator who writes, "Saul had neglected to seek the favour of Jehovah with proper zeal and then inquire of Him" (Zoe.).

1. נלחמו] preferred as the original form by Bu., Sm. 1 S. 31^{1} נלחמים.—וינס איש] 1 S. וינסו אנשי. On איש in distributive sense *cf.* Gn. 9^{5} 10^{5} $40^{5.6}$ Ex. 12^{3} and often.—גלבע] 1 S. הגלבע also v. ^{8}.—**2.** . . . אחרי אחרי] 1 S. 31^{2} ואת . . . את. On the Chronicler's usage with אחרי *cf.* Ju. 20^{45} 1 S. 14^{22}.—יונתן] 1 S. יהונתן. The spelling יונתן is found elsewhere, in 1 S. $13^{2.3}$ and some 27 other times.—**3.** על שאול] 1 S. 31^{3} אל ש׳. The substitution of על for אל may be due to the influence of Aramaic, which does not use אל. Bn. regards על as the original.—המורים בקשת] 1 S. המורים אנשים בק׳. The Chronicler has preserved the better order and according to Bu. the better text. If אנשים belonged to the original text it should precede המורים (Dr.).—ויחל מן היורים] 1 S. ויחל מאד מהמורים. Probably the Chronicler's text is an abridgment. The verb ויחל presents a difficulty. Dr. takes it from חיל "trembled." Sm. thinks that 𝔊 takes the word from חלל, we think more likely from חלה, an apocopated Hoph. or for וַיָּחֱלֶה (Klo.), *cf.* 1 K. 22^{34} = 2 Ch. 18^{33} and 2 Ch. 35^{23}. 𝔊 renders here and 2 Ch. 18^{33} 35^{23} by the same word **ἐπόνεσαν, ἐπόνεσα**. Bu. gives the clause up as hopelessly corrupt.—**4.** אל־נשא] 1 S. 31^{4} לנשא.—Before והתעללו 1 S. has ודקרני. The Chronicler's text is better (Bu., Sm.).—**5.** החרב] 1 S. 31^{5} חרבו, which after 𝔊 is to be preferred (Bn.).—עמו is omitted after וימת. Bn. regards both as additions to the original text. וימת is wanting in $𝔊^{B}$ by haplography.—**6.** וכל ביתו יחדו מתו] an abridgment of 1 S. 31^{6} ונשא כליו גם כל אנשיו ביום ההוא יחדו.—**7.** כל איש] 1 S. 31^{7} אנשי.—אשר בעמק] preserving more nearly the original text and an abridgment of 1 S. of which the present text is אשר בעבר העמק ואשר בעבר הירדן, and in which בעבר each time is probably a corruption of בערי *in the cities of* (Klo., Bu., Sm.). Dr. retains the present text of 1 S.—אנשי ישראל, are the subject of נסו in 1 S. 𝔊 has here Ισραήλ, from which Kau. supplies אנשי ישראל, so also Ki. Some subject seems necessary. $𝔊^{N}$ with **πᾶς** before Ισραηλ = כל י׳ may retain the original reading of Ch. Then the verb must be put in the sg. with 𝔊.—עריהם] 1 S. את הערים.—בהם] 1 S. בהן.—**8.** 1 S. 31^{8} has את שלשת before בניו.—**9.** ויפשיטהו וישאו את ראשו ואת כליו] 1 S. 31^{9} ויכרתו את ראשו ויפשטו את כליו.—וַיְשַׁלְּחוּ] Pi. requires as its object the head and weapons of Saul (so Be., Ke., Zoe., Oe., Sm.). Since, however, the inf. לבשר implies a personal subject it may be well to understand messengers as the object of וישלחו and point as a Qal (Kau., Ki., Bu.).—את עצביהם] 1 S. בית ע׳, the former is to be preferred (Bu., Sm.).—**10.** בית אלהיהם] probably a direct departure

from 1 S. 31^{10} בית עשתרות. עשתרת sg. (Dr., Bu., Sm.).—ואת גלגלתו תקעו בית דגון] 1 S. ואת גויתו תקעו בחומת בית שן. Instead of תקעו, *they drove in* as a tent pin, we probably should read הֹקִעוּ in 1 S. *they exposed* after Lagarde (Dr., Bu., Sm., Ki., Bn.).—**11.** וישמעו כל יבש גלעד] 1 S. 31^{11} וישמעו אליו ישבי יביש גלעד. Ki. restores the latter in his text of Ch. (*SBOT.*, *Kom.*). 𝔊 read כל ישְׁבֵי גלעד, which suggests כל ישבי יבש ג׳ as original here, so Kau., Bn.—את כל אשר] 1 S. את אשר. —**12.** After חיל 1 S. 31^{12} has וילכו כל הלילה.—וישאו את גופת . . . גופת] 1 S. ויקחו את גוית . . . גוית. The Chronicler has substituted the Aram. and late Heb. word גופה, found in the OT. only here, for גויה.—After בניו the Chronicler has also omitted מחומת בית שן.—ויביאום יבישה] 1 S. ויבאו יבשה. The Chronicler perhaps has only added the sf. because the vocalisation originally may have been the same (𝔊, 𝔖).—Ch. omits וישרפו אתם שם.—ויקברו את עצמותיהם תחת האלה ביבש] 1 S. 31^{13} ויקחו את עצמותיהם ויקברו תחת האשל ביבשה.—**13.** The verse presents the heavy peculiar style of the Chronicler.—לשאול] inf. used instead of the finite verb (Ew. § 351 *c*, Ges. § 114*p*, Dav. *Syn.* § 96 R. 4), *cf.* 6^{34}.—לִדרשׁ] inf. in a supplemental sense equivalent in meaning to *gain instruction.*

XI. 1–3. David made king over all Israel.—The Chronicler omits, as foreign to the purpose of his narrative, David's reception of the news of Saul's death, his reign over the tribe of Judah, and his contest with the house of Saul (2 S. 1–4), and proceeds at once to David's establishment as king over all Israel. The narrative is a close copy of 2 S. 5^{1-3}.—**1.** In 2 S. instead of *all Israel* "all the tribes of Israel came," who represented the adherents of the house of Saul in distinction from the tribe of Judah over which David was reigning. The Chronicler, having in view the main fact rather than the details of the history which he is passing over in silence, uses *Israel* as including Judah with the rest (*cf.* vv. $^{3.4}$).—**3.** *According to the word of Yahweh by the hand of Samuel*]. These words are the Chronicler's contribution to the narrative taken from 2 S. It has been inferred that the Chronicler had among his sources a "Testament of Samuel" (Bn.), but perhaps it is sufficient to think of 1 S. 15^{28} $16^{1.3}$.

1. ויקבצו כל ישראל] 2 S. 5^1 ויבאו כל שבטי ישראל.—לאמר] 2 S. ויאמר לאמר where ויאמר is wanting in 𝔐 and לאמר in 𝔊.—הנה] 2 S. הננו.—**2.** The third גם is wanting in 2 S. 5^2.—המוציא אתה מלך] 2 S. מלך עלינו אתה היית המוציא.—והמביא] 2 S. והמבי is probably a scribal error, Ges.

§ 74*k*.—יהוה אלהיך] 2 S. יהוה, also 𝔊^{B} in Ch. followed by Ki., *SBOT*., but the Greek tradition seems rather to support 𝔐, *cf.* 𝔊^{AL}, 𝔙.—The second עמי is wanting in 𝔊 and 2 S., hence is omitted by Ki., *SBOT*. —**3.** להם] 2 S. 5^{3} + המלך.

4-9. The capture of Jerusalem.—This is a somewhat free and modified transcript of 2 S. 5^{6-10}. The chronological notices of 2 S. $5^{4 f.}$ are omitted here to be inserted in a more appropriate place (29^{27}).—**4.** Chronicles has *all Israel* engaged with *David* in the assault upon Jerusalem, while 2 S. speaks of "the king and his men," *i.e.*, his body-guard or warriors. The Chronicler has added the archæological note explaining Jerusalem as though anciently called *Jebus*. This is after the usage of P, *cf.* Jos. 15^{8} $18^{16.28}$ Ju. $19^{10.11}$. *Jebus* as the ancient name of the city is probably a mere fancy derived from the fact that the Jebusites dwelt there at the time of David. In the Amarna tablets the name *Urusalim* repeatedly occurs, while there is no trace of a name corresponding to Jebus. Jerusalim is also given as the name in Ju. $1^{7.21}$ Jos. 15^{63} 2 S. 5^{6} (*cf.* Moore on Ju. 19^{10}).—*And there were the Jebusites the inhabitants of the land*]. In 2 S. we have "against the Jebusites the inhabitants of the land," which phrase sets forth directly the thought of an attack upon non-Israelites as the purpose of David, while Chronicles has turned the words into a description of the conditions of the time of David.—**5.** Chronicles gives but the first part of the defiant speech of the Jebusites to David, omitting the scornful boast of the impregnability of Jerusalem, that the blind or the lame could defend it (2 S. 5^{6}). Probably the reference to them was no longer understood.—**6.** This verse is far smoother and quite different from the obscure parallel in 2 S. Although this prowess of Joab with its reward is nowhere else mentioned, it probably was not an invention of the Chronicler, and his later position as commander-in-chief may have had some connection with the capture of Jerusalem in spite of the fact that he led the men of David earlier (2 S. 2^{13}).—**8.** *Millo*] part of the fortifications of Jerusalem; location and meaning are obscure (*cf.* 2 S. 5^{9} 1 K. $9^{15.24}$ 11^{27}). The Chronicler placed it in the city of David 2 Ch. 32^{5} (for discussion GAS. *J.* II. pp. 40 *ff.*).—*And Joab restored the rest of the city*]. This statement has no

parallel in 2 S. The *rest of the city* means the city apart from the citadel; David thus rebuilt the fortress and Joab the rest of the city. This legend concerning Joab may have arisen from the prominence of the family of Joab in post-exilic Israel, 4^{14} Ezr. 2^{6} 8^{9} (We. *TS*.).

4. דויד וכל ישראל] 2 S. 5^{6} המלך ואנשיו. $\mathfrak{G}^{B}$ adopted by Ki., *SBOT*., favoured by Bn., follows 2 S. $\mathfrak{G}^{L}$ and $\mathfrak{S}$ agree with $\mathfrak{M}$.—ושם היבוסי ישבי] 2 S. אל היבוסי יושב.—**5.** ויאמר ישבי יבוס] 2 S. ויאמר.—**8.** ויבן העיר מסביב] 2 S. 5^{9} ויבן דויד סביב מן המלוא וביתה. $\mathfrak{G}^{B}$ omits מן המלוא ועד הסביב. $\mathfrak{G}^{L}$ follows $\mathfrak{M}$. הסביב is suspicious, especially with the art., so perhaps the original was ועד הבית *and to the palace* (Bn., Ki.).—בנה (ויבנה) is here used with the meaning *to rebuild* with the added notion of enlarging, *cf.* 2 Ch. 8^{2} 11^{6} 26^{2}, merely rebuilding, 2 Ch. 32^{5} $33^{3.16}$ (BDB.).—ויואב יחיה את שאר העיר] wanting in 2 S. $\mathfrak{G}^{B}$ has *καὶ ἐπολέμησεν καὶ ἔλαβεν τὴν πόλιν* with David as the subject. $\mathfrak{G}^{L}$ follows $\mathfrak{M}$. $\mathfrak{S}$ translates: "Joab gave his right hand to the rest of the men who were in the city." This paraphrase is based upon the rendering of יחיה *to keep alive* (so Ba.). But the meaning *to restore* is supported by $\mathfrak{G}^{L}$ *περιεποιήσατο*, and the use of חיה in Ne. 3^{34}.—**9.** יהוה] 2 S. 5^{10} + אלהי.

10–47. David's mighty men.—This section is taken from 2 S. 23^{8-39} with the exception of the introductory v. ^{10}, and vv. $^{41b-47}$ which give the names of sixteen additional mighty men not recorded elsewhere. These additional names and the superscription, v. ^{26a}, have suggested that the entire list, vv. $^{26-47}$, came from a source independent of 2 S. (Bn.) and perhaps the source of 2 S. (Graf). Another explanation is that vv. $^{41b-47}$ are out of place, belonging in c. 12 between v. ^{7} and v. ^{8} (Bu. in *Com.*). The names in vv. $^{41b-47}$ are in many instances if not all of persons from east of the Jordan. The first twelve of these heroes given in vv. $^{10 ff.}$ are mentioned again as monthly commanders of the army of David (27^{2-15}).

10. *And these were the chief of the mighty men who belonged to David who held strongly with him in respect to the kingdom, together with all Israel to make him king*]. These words explain the Chronicler's introduction of the list of the mighty men at this point in his narrative. He regarded them as participants in the coronation of David. In fact, many of these mighty men probably

won their places in subsequent campaigns of David and were unknown at this time (We. *Prol.* p. 173).—*According to the word of Yahweh unto Israel*] is a good example of the Chronicler's religious comment and view-point of David's reign.

11–14. The three mightiest.—This section is incomplete. Vv. $^{9b-11a}$ of 2 S. 23 have been omitted by a copyist (*v. i.*), so that the name of the third hero *Shammah* is lacking and his exploit is assigned to *Eleʿazar* the second hero, whose own exploit has been omitted.—**11.** Instead of *Jashobeʿam* we should read *Ishbaʿal*, and instead of *thirty*, *three*, of whom *Ishbaʿal* was the foremost, coming before *Eleʿazar* and *Shammah*. After 2 S. also *eight hundred* should be read instead of *three hundred*.—**12.** *Dodai* *]. *v. i.*—*Aḥoḥite*]. *Cf.* v. ^{29}.—**13.** *Pas-dammim*] wanting in 2 S. 29^{9}, *Ephes-dammim* (1 S. 17^{1}) (*v. i.*).—**14.** *They stood, etc.*]. Read after 2 S. 29^{11}, *he stood, etc.*

10. המתחזקים] *cf.* 2 S. 3^{6} Dn. 10^{21} and for references 2 Ch. 1^{1}.—**11.** מספר] 2 S. 23^{8} שמות, which Ki. prefers here. But the probability is that Ch., the harder reading, has preserved the original, since the sum is given in 2 S. 23^{39} (*cf.* Bn.).—ישבעם] 𝔊^{B} Ιεσεβαδα, ^{L} Ιεσσεβααλ, which are certainly not corruptions of ^{A} Ισβααμ = 𝔐. 2 S. ישב בשבת, 𝔊^{B} Ιεσβόσθε ^{L} Ιεσβααλ. The Lucian text reveals the true reading ישבעל or אשבעל (Dr., Ki., *et al.*). The reading of 2 S. is a corruption of איש־בשת, *cf.* 8^{33}.—בן־חכמוני] 2 S. תחכמני = החכמני (We. *TS.*, Dr., Bu.). In 27^{2} we have בן זבדאל, which Bu. adds to the text of 2 S. The reference in Ḥachmonite is unknown. A corruption of בית־כרם has been seen in it (*EBi.*).—ראש השלושים] Qr. ר׳ השלישים, 2 S. ראש השלשי. Thus the Heb. texts provide three renderings, *chief of the thirty* (𝔊^{B} in Ch. preferred by Be., Ke., Zoe., Oe.), *chief of the captains*, *chief of the third part* (of the army), so 𝔊^{B} in 2 S. preferred by Ba. 𝔊^{L} in both 2 S. and Ch. represents ראש השלשה, *chief of the three*. This (preferred by We. *TS.*, Dr., Bu., Kau., Now., Ki., Mar., Bn.) is probably original. The three were *Ishbaal*, *Eleazar* v. ^{12}, and *Shammah son of Agee* 2 S. 23^{11}.—עורר את חניתו] 2 S. 23^{8} עדינו העצנו. The latter text is meaningless and the former is generally accepted as the true reading in 2 S. (*cf.* Dr., Bu.), although unsupported by 𝔊 (*cf.* We. *TS.*). Mar. reads in 2 S. מעצרו *his axe*, instead of חניתו *his spear*.—שלש] 2 S. שמנה, which is to be preferred, since Ishbaal had the first place and three hundred are mentioned slain by Abishai, v. ^{20} (Ki., Bn.).—**12.** אלעזר בן] is wanting in 27^{4}, probably through copyist's error (Dr., Ki.). Mar. regards this omission as the better reading for 2 S. 23^{9}.—דודו] 2 S.

דודי, which is the true reading. Otherwise the text of 2 S. for this verse is inferior to Ch. and is to be restored accordingly (Dr., Bu.).—**13.** פס דמים] usually taken as equivalent to אפס דמים (1 S. 17^{1}), is a misreading of בחרפם 2 S. 23^{9}. Mar. with probability sees in both 2 S. and Ch. a corruption of בעמק רפאים (*cf.* v. ^{15} 14^{9} 2 S. $5^{18.\ 22}$ 23^{13}).—After למלחמה a copyist has omitted that portion of the text found in 2 S. 23 between בפלשתים נאספו שם למלחמה v. ^{9}, and ויאספו פלשתים לחיה v. ^{11}, through the eye wandering. —For שעורים, *barley*, 2 S. 23^{11} has ערשים, *lentils*. It is impossible to determine which is correct.—**14.** The verbs ויתיצבו, ויצילוה, and ויכו are to be read in the sg. after 2 S. 23^{12} and 𝔊 (Ki., Bn.). A copyist was either misled by the pl. in נֶאסְפוּ v. ^{13} (also sg. in 2 S.) or introduced these plurals by design to associate David with Eleazar (Ke., Ba.).—ויושע] 2 S., 𝔊 ויעש.

15–19. The exploit of three mighty men at Bethlehem (= 2 S. 23^{13-17}).—The compiler of 2 S. probably thought that the actors of this story were the three mighty men just mentioned, but since they are *three of the thirty chief* and the thirty have not yet been mentioned, they are probably entirely different and the story is out of its original connection (We. *TS*., Dr., Bu., Bn.). V. ^{19b} appears to have been the true conclusion of vv. $^{11-14}$, and vv. $^{15-19a}$ probably came after the list of the thirty (in 2 S. vv. $^{13-17a}$ after v. ^{39}) (so Bu., *SBOT*.). The variations between Ch. and 2 S. are few and unimportant.—**15.** *Unto the stronghold* of 'Adullam*] see below.—The Philistines were in *the Valley of Rephaim*, a plain south of Jerusalem. According to Josephus (*Ant.* vii. 12. 4) it was twenty stadia south of Jerusalem and reached to Bethlehem. *Cf.* 14^{9} Jos. 15^{8} 18^{16} 2 S. $5^{18.\ 22}$ 23^{13} Is. 17^{5}, Buhl, *GAP*. p. 91.—**18.** *And the three brake through the host*] an exploit probably made by night and possible through the loose discipline of the time, *cf.* 1 S. 26^{6-12}.—The water was too precious to drink, hence David *poured it out*, as a libation offering, *unto Yahweh*.—**19.** *Shall I drink the blood of these men*] for the risk at which the water was brought made it equivalent to their blood, *cf.* the command not to eat the blood of animals but "to pour it out on the ground like water," Dt. $12^{16.\ 23-25}$ 15^{23}.

15. 𝔊 of 2 S. 23^{13} omits ראש and is followed by Bu., *SBOT*., who thinks the word has come from 2 S. 23^{13}.—הצר] the true read-

ing. 2 S. קציר.—מערת] 2 S. the same. Read מצדת after v. ^{16} (We. *TS.*, Dr., Bu., Kau., Ki., Bn.). *Adullam* was a hill fortress, not a cave, *cf.* Baed.^{4}, p. 124. Buhl, *GAP.* p. 97.—מחנה] an equivalent suggested by the following חנים for the more unusual חית of 2 S., if the latter is the true reading.—**16.** ונציר] 2 S. 23^{14} ומצב.—**17.** ויתאו] 2 S. 23^{15} ויתאוה. On the apocopated form of Ch. see Ges. § 75*bb*. —מבור] 2 S. מבאר. בְּאֵר a *well* of living water, but בור properly a *cistern*. The change may have been intentional. To-day no *well* is found at the gate of Bethlehem, Rob. *BR.*^{2} I. pp. 470. 473; *SWP.* iii. p. 28; so also v. ^{18}.—**18.** השלשה] 2 S. 23^{16} שלשת הגברים.—וינסך] Pi. †, 2 S. ויסך Hiph.—**19.** מאלהי] 2 S. 23^{17} יהוה. מן in such an expression is the better usage.—אשתה] necessary to complete the sentence is lacking in 2 S. The original of 2 S., however, may have been different (see Bu., Sm.).—בנפשות] in 2 S. preceded by ההלכים which is restored here by Oe., Kau., *who went at the risk of their lives.* The prep. in that case is ב *pretii* as here in בנפשותם^{2} in the following clause. Without this restoration the ב is that of accompaniment, Ges. § 119*n*, *cf.* Gn. 9^{4} Lv. 17^{13}, *the blood of these men shall I drink with* (*i.e.*, and therewith) *their lives* (Ke., Ki.).—כי בנפשותם הביאום] an explanation of the previous בנפשותם from the Chronicler.

20–25. Exploits of Abishai and Benaiah (= 2 S. 23^{18-23}).—The immediate connection of these verses with the preceding and the reference in the present Hebrew text to *the three* suggest that the two heroes *Abishai* and *Benaiah* were members of the triad who broke through unto the well at Bethlehem and constituted a second triad of heroes distinct from the first three and also distinct from the thirty. This view apparently appears in 𝔊 and AV. and RV., and was generally that of ancient interpreters. The prevailing modern view, however, is that those who drew the water at Bethlehem are entirely unknown and that, further than in their exploit, they do not constitute a triad of heroes distinct from the thirty, and in short only one such triad is mentioned, viz. *Ishbaal*, *Eleazar*, and *Shammah.* The text presents a certain amount of confusion and uncertainty. Abishai and Benaiah, while not equal to *the three* (vv. $^{21.\,25}$), yet clearly form a class by themselves, but whether distinct from *the thirty* (according to Dr., Mar.) or enrolled among *the thirty* (according to Kau., Bu., Ki.) is not clear.—**20. 21.** *And Abishai,* the brother of Jo'ab, was the thirty's* chief, and he swung his spear over three hundred slain and he had renown like*

the three. Among the thirty behold he* was in honor and he became their captain, yet he did not attain unto the three*]. For further events in the life of Abishai *cf.* 18^{12} 1 S. $26^{6\,ff.}$ 2 S. 16^{9} 18^{2} $21^{16\,f.}$—**22.** *Benaiah the son of Jehoiadaʿ from Ḳabẓe'el was a man of valor*, mighty in deeds. He slew two young lions having gone to their lair;* and he went down and slew a lion in a pit on a snowy day*]. The prowess of *Benaiah* in conflict with wild beasts is here vividly set forth; in the following verse his prowess as a warrior.—*Ḳabẓe'el*] was a town in south Judah, unidentified, *cf.* Jos. 15^{21} Ne. 11^{25}.—**23.** *Five cubits high*] a touch of description wanting in 2 S., as also *like a weaver's beam*, derived probably from the story of Goliath, 1 S. 17^{7} 2 S. 21^{19}. Another resemblance to the Goliath story is the fact that the Egyptian was slain with his own weapon, 1 S. 17^{51}.—**24.** *And he had renown like* the three mighty men*]. *Cf.* v. ^{20}.

20. אבשי] 2 S. 23^{18} correctly אבישי, so also 𝔊, *cf.* 2^{16}.—השלושה] 2 S. Kt. the same; Qr. השלשי: but some MSS. (see Gins.) and 2 S. have השלשים, the true reading, adopted by Be., We. *TS.*, and scholars generally (not by Ke., Oe.).—ולא] Qr. and 2 S. ולו, so also 𝔊, 𝔙, 𝔖. The לא is preferred by Mar., who reads לא שָׂם כ', *he was not reckoned among the three.* Others generally read לו.—Instead of בשלשה we read with Bu. and Sm. כשלשה. Dr. retains 𝔐 in 2 S. with a similar meaning. "Abishai and Benaiah had a name beside 'the Three' though not fully equal to theirs." Kau., Ki., and Bn. read בשלשים.—**21.** מן השלושה] 2 S. 23^{19} the same; a comparison with v. ^{25a} shows that we should read מן השלושים (We. *TS.*, and scholars generally). Dr., Mar., Sm., translate "more than the thirty, etc.," which puts Abishai and also Benaiah (see v. ^{25}) in a distinct class by themselves apart from the thirty. In favour of this is the fact that the number thirty is complete without them (*cf.* 2 S. 23^{39}). Others translate "from among the thirty," thus enrolling the two with them (Kau., Ki.).—בשנים] retained by Ki. with the rendering "*stand er zweifach in Ehren*"; rejected by Kau., Bn., who (as above) substitute הנו from v. ^{25}, which is the reading of We., Dr., and Bu. in 2 S., where we have הכי, a certain corruption. Sm. prefers to read הוא.—**22.** בן] before איש חיל should be omitted as 𝔊 in 2 S. 23^{20}, since Benaiah and not his grandfather is clearly described (We. *TS.*, Dr., Kau., Ki., *et al.*).—רב פעלים] usually rendered *mighty in deeds* but by Bu., since his origin is here described, *mighty in possessions*, the striking thing being that a man of wealth should be a hero.—

את שני אריאל מואב] 𝔊 in 2 S. and $𝔊^L$ here have את שני בני אריאל, adopted by We. *TS.*, Kau., Dr., Ki., Bn., and the last four also read ממואב. Retaining the text the rendering has been given, *He smote the two altar pillars of Moab* (Ba., WRS., *Religion of Semites*, note L). The use of הכה is against this. We prefer with Bu. after Klo. (owing to similarity of אריאל with ארי in the next sentence) שְׁנֵי בְּנֵי הָאֲרִי אֶל־מַחֲבֹאָם. This places in a natural order the exploits of Benaiah. Otherwise two of warfare are separated by one of hunting. The prep. אל is used in a pregnant sense.—**23.** איש מדה] 2 S. 23^{21} איש מראה preferred by Ba., while the reading of Ch. is preferred by We. *TS.*, Dr., Bu., Mar.—**24b**. See v. ^{20}.—**25**. See v. ^{21}.

26-47. The mighty men of valor. Vv. $^{26-41a}$ = 2 S. 23^{24-39a}.—The title given in v. ^{26a} (wanting in 2 S.) to this section shows that the Chronicler regarded this list as independent of those mentioned above. The addition of the sixteen names in vv. $^{41b-47}$, carrying the number far beyond thirty, has probably led to the removal of any relation to *the thirty* by the omission of that reference in v. ^{26} and of the summary in v. ^{41}. Compared with 2 S. the list is better preserved in Chronicles. The great majority of these men, apart from this list and the one in 2 S., are otherwise unknown and hence require no comment. Nine of them, with Jashobeam, Eleazar, and Benaiah (*v. s.*), however, appear in the Chronicler's list of the captains of David's host (27^{4-15}).

26-41.—26. *'Asah'el*] (*cf.* 2^{16} 27^{7}) slain in the war with Ishbosheth.—*Elḥanan*] the name also of the slayer of Goliath (2 S. 21^{19} *cf.* 20^{5}); the two have been regarded as identical.—**27.** *Shammoth the Harorite*] perhaps identical with Shamhuth mentioned in 27^{8}; *v.* also *i.*—*Ḥeleẓ*]. *Cf.* 27^{10}.—*Pelonite*] *v. i.*—**28.** *'Ira*]. *Cf.* 27^{9}.—*Teko'ite*] from Teko'a, *cf.* 2^{24}.—*Abi'ezer*]. *Cf.* 27^{12}.—*'Anathothite*] from 'Anathoth, *cf.* $6^{45\ (60)}$.—**29.** *Sibbecai*] 2 S. 23^{27} Mebunai (*v. i.*). *Cf.* 27^{11}.—*Ḥushathite*] from Ḥushah, *cf.* 4^{4}.—*'Ilai*] an uncertain name (*v. i.*).—*Aḥoḥite*] reference unknown.—**30.** *Maharai*]. *Cf.* 27^{13}.—*Neṭophathite*] from Neṭophah, *cf.* 2^{54}.—*Ḥeled*] 2 S. 23^{29} Heleb (*v. i.*).—**31.** *Benaiah*]. *Cf.* 27^{14}.—*Pir'athonite*] of Pir'athon, a town in Ephraim (*cf.* Ju. 12^{15}).—**32.** *Ḥurai*] 2 S. 23^{30} Hiddai (*v. i.*).—*Brooks of Ga'ash*]. Particular wadys frequently designate localities; *Ga'ash* in the hill country of Ephraim.—*Abi'el*] 2 S. 23^{31} Abi-'albon, probably Abi-ba'al (*v. i.*).

—*ʿArbathite*] from Beth-ʿarabah, a town of Judah or Benjamin (*cf.* Jos. $15^{6.\ 61}$).—**33.** *ʿAzmaveth*]. *Cf.* 12^{3}.—*Baḥarumite*] (improper spelling *v. i.*) from Baḥurim, a town of Benjamin (*v. i.*).—*Shaʿalbonite*] from Shaʿalbim, a town of Dan (*cf.* Jos. 19^{42}), near Aijalon.—**34.** *Hashem*] 2 S. 23^{32} Jashen (*v. i.*).—*Gizonite*] uncertain (*v. i.*).—*Hararite*] uncertain.—**35.** *Sacar*] 2 S. 23^{33} Sharar (*v. i.*).—*Eliphal*] 2 S. 23^{34} Eliphelet̩ (*v. i.*).—**36.** This verse is entirely uncertain, probably corrupt (*v. i.*).—**37.** *Carmelite*] from Carmel, a town near Hebron.—*Naʿarai*] 2 S. 23^{35} Paʿarai (*v. i.*).—**38.** *V. i.*—**39.** *Berothite*] from Beeroth, a town of Benjamin.—**40.** *ʿIthrite*]. *Cf.* 2^{53}.—**41.** *Uriah the Ḥittite*] the officer whose wife David took.—*Zabad*] wanting in 2 S. This completes the list given in 2 S., where is added "thirty and seven in all" (2 S. 23^{39}). *Zabad* may have belonged with the list in 2 S. and for some reason have fallen from the text, thus making a complete number of thirty-seven (*cf.* 2 S. 23^{39}). Chronicles, lacking *Elika* (see v. ^{27}), furnishes 3 + 2 + 30 = 35 names. Usually, however, *Zabad* is grouped with the fifteen new names in vv. $^{42-47}$.

—**26.** גבורי החילים] *the men of valor*, wanting in 2 S. 23^{24}. On the pl. see Ges. § 124*q*.—After יואב 2 S. has בשלשים.—Instead of דודו read דודי (*cf.* v. ^{12}).—מבית לחם] 2 S. בית ל׳.—**27.** שמות] 2 S. 23^{25} שמה. 𝔊^{B} here and 27^{8} שמהות, preferred by Ki. (*SBOT.*, but not *Kom.*) and Bn.—ההרורי] 2 S. החרדי, usually followed (Be., Ki.), since a locality עין חרד is mentioned in Ju. 7^{1}, near Mt. Gilboa. Bn. regards this as entirely indecisive. Mar. and *EBi.* (art. Harodite) emend to הערדי, connecting it with *ʿArad*, a town in the Negeb. In 27^{8} this warrior is called an *Izraḥite* (יזרחי), but the true reading is probably זרחי, *Zeraḥite.* This favours a Judean origin and so far the emendation of Mar. and *EBi.*—After שמה 2 S. has another hero אליקא החרדי, *Elika the Ḥarodite*, but since he is wanting in 𝔊^{BL}, Mar. rejects him. However, this omission is probably due to homœoteleuton.—הפלוני] 2 S. 23^{26} הפלטי. This latter is perhaps to be preferred, since we know of a corresponding place בית פלט, a town of Judah, Jos. 15^{27} Ne. 11^{26} (Be., Ki.). Yet in 27^{10} we have הפלוני and *Ḥeleẓ* belongs to Ephraim. Bn. well says we know too little of towns to determine the true reading. Mar. after 𝔊^{B} Κελωθεὶ in 2 S. reads הקעלתי, *the Keilathite.*—**29.** סבכי] 2 S. 23^{27} מבני. Ch., it is generally acknowledged, has the true reading, since *Sibbecai the Ḥushathite* is mentioned in 2 S. 21^{18}.—עילי] 2 S. 23^{28} צלמון, but 𝔊^{B} Ἐλλων ^{L} Αλλαν, hence the name may have begun with ע, but the

second half is uncertain. We. *TS.* has עלין.—**30.** חלד] 2 S. 23[29] חלב. The former attested by 27[15] חלדי, and as proper name by Zc. 6[10], is read (חלדי) by Bu. (*SBOT.*) and Mar. in 2 S.—**31.** הפרעתני] 2 S. 23[30] פרעתני. The former with the art. is correct.—**32.** חורי] 2 S. הדי. It is uncertain which is correct, but the former is preferred by We. *TS.*, Bu., yet the latter by Ki.—אביאל] 2 S. 23[31] אבי עלבון. Ch. is supported by 𝔊[B] of 2 S. We. *TS.*, Bu., read אבי־בעל.—**33.** הבחרומי] read הבחורמי. The reference is to *Baḥurim*, *cf.* 2 S. 3[16] 16[5] 17[18] 19[17] 1 K. 2[8]. 2 S. has הברחמי.—**34.** בני] after 𝔊[L] in 2 S. 23[32] to be struck out, a repetition of the last three letters of the preceding word (Dr., Ki., Bu., Mar., Bn.).—השם] 2 S. ישן. The former is preferred in 2 S. by Mar.—הגזוני] wanting in 𝔊 of 2 S., but 𝔊[L] has ὁ Γουνι, which gives the true reading הגוני, *the Gunite*, of a family of Naphtali, Nu. 26[48] (Dr., Bu., Ki., Mar.).—יהונתן בן שגא] 2 S. יהונתן שמה. 𝔊[L] in 2 S. has בן and is followed by scholars generally. Whether we should read שגא or שמה is uncertain. The latter is preferred by Ki. after 𝔊[L]. We. *TS.* prefers the former (or אגא) and thinks that *Jonathan* was a brother of *Shammah*, 2 S. 23[11], since both were *Hararites*.—**35.** שכר] 2 S. 23[33] שרר. Ki. prefers the former. Bn. the latter, since supported by 𝔊[L] in 2 S.—אליפל בן אור : (36) חפר המכרתי אחיו הפלני] 2 S. 23[34] אליפלט בן אחסבי בן המעכתי אליעם בן אחיתפל הגלני. Kau. retains the text of Ch. Bn. reads אליפלט and הגלני after 2 S., but regards the text of 2 S. as a whole as entirely corrupt. Ki. prefers the text of 2 S., inserting from Ch. only אור חפר in the place of אחסבי בן. Bu., *SBOT.*, follows 2 S., except that he reads בית instead of בן before המעכתי. We prefer: *Eliphelet the son of . . . the Ma'acathite, Eli'am the son of Aḥithophel the Gilonite.*—**37.** נערי בן אזבי] 2 S. 23[35] פערי הארבי. Of these two readings between which Dr., Ki., and Bn. are undecided, that of Ch. is probably the later, בן having been inserted before the place adjective (Bu.).—**38.** יואל אחינתן] 2 S. 23[36] יגאל בן נתן. 𝔊[B] in Ch. has בן, which is to be read in the place of אחי (Ki., Bn.), but it is impossible to determine which name is correct, probably יגאל because יואל is too common to have likely suffered corruption.—מבחר] 2 S. מצבה. The reading of 2 S. is of the name of a place; if followed (Ki., but all is uncertain, Bn.), then בן represents a proper name, בני *Bani* 2 S.—הגרי is hardly correct. Read either הגדי after 2 S. *the Gadite* (Ki.) or הגראי *the Geraite*, *i.e.*, of the Benjaminite clan of Gera (Mar.).

42–47. The sixteen persons including Zabad (v. [41]) added by the Chronicler to the list given in 2 S. are all otherwise unknown and we have no other source for determining the correctness of the names given.—**42.** *'Adina the son of Shiza the Reubenite, chief*

of the Reubenites and with him thirty]. These words would well fit into a statement of a gathering of Reubenites unto David similar to that of the Benjaminites, the Gadites, and the Manassites mentioned in c. 12. Then the names following would be a fragment of the list of the *thirty* who were with *'Adina* and the original place of these verses might well be c. 12 between v. [7] and v. [8] (Bu. *v. s.*). In favour of this is the fact that the gentilic adjectives in vv. [43-47] represent places east of the Jordan. If this view is not taken, then instead of *thirty with him* (עליו ש'), we should read *over thirty* (על שלשים) (Be., Ki., Bn.). According to Ba. *thirty with him* is a marginal note designed to follow v. [41a].—**43.** *The Mithnite*] is entirely obscure.—**44.** *The 'Ashterathite*] *i.e.*, from Ashtaroth, a city of Bashan, Dt. 1[4] Jos. 9[10] *et al.*—*The 'Aro'erite*]. The reference probably is to Aroer in Moab (*cf.* 5[8]). Another Aroer was in southern Judah, 1 S. 30[28].—**45.** *The Tiẓite*]. The place referred to is entirely unknown.—**46.** *The Maḥavite*] *v. i.*—**47.** *The Meẓobaite*] *v. i.*

46. המחוים] is an impossible form for a singular gentilic name, Kau. and Ki. give it up as hopelessly corrupt. Be. suggested הַמַּחֲנִי *the Maḥanite, i.e.*, from Maḥanaim east of the Jordan. 𝔊[A] has Μαωειν possibly representing הַמְּעוֹנִי *the Meonite, i.e.*, probably one from Beth Meon, a city of Reuben, Jos. 13[17] (𝔊[B] Μιει, [L] Μαωθι, are corruptions of [A]).—**47.** המצביה] is also a corruption. Kau. and Ki. attempt no rendering. Possibly we should read מִצֹּבָה *from Ẓobah* (*cf.* v. [11]) (Be., Ba.).

XII. 1–23 (1–22). David's recruits when estranged from Saul.—In 1 S. 22[1f.] we are told how David became captain of a band made up of his kinsfolks, fellows in distress, debtors, and discontented and desperate men generally. That is a narrative of history, while in this present chapter we have a Jewish Midrash or interpretation whereby David's recruits become the choicest and most valiant representatives of the tribes of Israel, and come to him in such numbers that instead of some four hundred or six hundred men (1 S. 22[2] 27[2]), he has under him *a great host like the host of God* (v. [23 (22)]). Our chapter then has no real historical worth. The names it contains, however, probably are not fictitious, but are those of leading men of the tribes some of whom in actual life may have been associated with David.

The chapter is assigned by Bn. to the Chronicler's sources; according to Ki. vv. $^{1-22}$ may have been written by the Chronicler, but contain here and there material of good historical worth; vv. $^{23-40}$ he assigns to M. The heavy style of vv. $^{1.\ 9\ (8)}$ suggests that they were written by the Chronicler (*cf.* 11^{10} 23^{24} 27^{1}), and the exaggerated statement of v. $^{23\ (22)}$ is certainly characteristic of him (*cf.* especially $22^{3\ ff.\ 14\ ff.}$). In the light of the loyalty of Benjamin to Saul, even long after his death (2 S. $16^{5\ ff.}$ 20), the statement that large numbers of Benjaminites deserted to David (vv. $^{1\ ff.\ 17\ ff.\ (16\ ff.)}$) and among them even a Gibeathite, one from Saul's home town, is historically suspicious. Benjamin formed a part of the kingdom of Ishbaal (2 S. 2^{9}). Since certainly in post-exilic times Benjamin held a high position in the Jewish community (Ne. $11^{7\ ff.}$), it was an act of pious imagination to relieve this tribe, and especially those families which were represented in this late community, from the odium which would attach to those who followed the house of one whom Yahweh slew (10^{14}). Only in a work like the Chronicler's where David is exalted far above even the builder of the Temple (*cf.* cc. 22 *ff.*) and where Saul is ignored, except to show his ignominious end, should this vindication of late Benjaminite families be expected. Hence this treatment of the Benjaminites points to the authorship of the Chronicler. Some of the names may be old, for he would probably include the reputed ancestors of well-known Benjaminite families of his own day. Just how much of this passage may be from an older source is, therefore, uncertain. The name *Be'aliah* (בעליה), v. $^{6\ (5)}$, is certainly old (*v. i.*).

1–8 (1–7). The recruits from Benjamin at Ziklag.—1. On David's sojourn at Ziklag *cf.* 1 S. 27^{1-7}.—*While he was under restraint through Saul*] *i.e.*, while because of Saul he was not free to come and go in Israel.—*Helpers in war*]. *Cf.* the use of the verb (עזר) *to help* in vv. $^{19\ (18)\ 22\ f.\ (21\ f.)}$.—**2.** *Using both the right hand and the left in* [*slinging*] *stones and in* [*shooting*] *arrows with the bow*]. The Benjaminites are mentioned elsewhere as left-handed and expert slingers (Ju. 3^{15} 20^{16}).—*Of the kinsfolks of Saul of Benjamin*]. This statement is probably wide of the historic truth, since even on the death of Saul the tribe of Benjamin remained faithful to his house, *cf.* 2 S. $2^{15.\ 25}$, and much less can we believe that such desertions to David took place during Saul's lifetime. The prominence of the Benjaminites in post-exilic Israel may have contributed to the origin of such stories.—**3.** *Aḥi'ezer*] elsewhere the name of the chief of the Danites. Nu. 1^{12} 2^{25} $7^{66.\ 71}$ 10^{25} †.—*Joash the son* of Shema'iah* * † (or *Jehosha-*

*ma'**) *the Gibe'athite*]. The local reference is to Gibeah of Benjamin or of Saul the mod. *Tell-el-Ful*, two and a half miles north of Jerusalem.—*And Jizi'el* † (*Jezu'el* or *Jezo'el*, Kt.) *and Peleṭ* (2[47] †) *sons of 'Azmaveth*]. *'Azmaveth* is the name also of one of David's mighty men (11[33] *cf.* 8[36]).—*Beracah* † *and Jehu the 'Anathothite*]. Anathoth was a Benjaminite town, the mod. *'Anâta*, three miles north-east of Jerusalem (*SWP.* III. 7).—**4.** *Ishma'iah* † *the Gibe'onite*]. Owing to Saul's treatment of the Gibeonites, a *Gibeonite* might well have passed over to David. *Cf.* 2 S. 21[1-6].—*A mighty man among the thirty and over the thirty*]. It is noticeable that the list of *mighty men* given in 11[11 ff.] is not called *the thirty* in Chronicles. Ishmaiah's name also is not in that list, hence the conception of *the thirty* here appears to be different from that of the author of 2 S. 23.—**5** (**4**[b]). *The Gederathite*] *i.e.*, from Gedera, a town of S. Judah Jos. 15[36], perhaps the ruin *Jedîreh* nine miles south of Ludd (*SWP.* III. 43), or since the context seems to require a Benjaminite town, perhaps the village *Jedîreh* north of Jerusalem (*SWP.* III. 9), or possibly the town was Gedor Jos. 15[58] south-west of Bethlehem mod. *Jedur* (Bn.). —**6** (**5**). *El'uzai* † *and Jerimoth* (*cf.* 7[7]) and *Be'aliah*]. This last name (בעליה), *Yahweh is Baal*, represents an early period when no objection was taken to the identification of Yahweh with Baal (*cf.* for similar names 8[1] 8[33] 9[39] 11[11] 14[7]).—*Shemarjahu* † *and Shephaṭjahu*]. Written in the shorter form (שמריה, שפטיה), these names are quite common.—*The Ḥaruphite or Ḥariphite*]. A *Ḥareph* appears among the sons of Caleb (2[51]).—*Sons of Ḥariph* are mentioned among those who returned with Zerubbabel. —**7** (**6**). *Ishshijahu* †] a name not infrequent in shorter form *Ishshiah*. *Cf.* 7[3] 24[21] *et al.*—*Jo'ezer* †].—*Jashobe'am*]. *Cf.* 11[11]. —The names *Elḳanah* and *'Azarel* are frequent.—*Ḳoraḥites*]. We are to think of persons from the town of Judah rather than members of the Levitical clan, *cf.* 2[43].—**8** (**7**). *From Gedor**] *v. s.* v.[5 (4b)] *cf.* 4[4]. Clearly from v.[5 (4b)] on we have a list of Judeans rather than Benjaminites, as though two lists had here been combined (Be.). Perhaps the introductory words for the Judeans have fallen from the text (Ba.). (Ke. held that all were Benjaminites, some residing in Judean cities.)

1. מפני] *because of*. DBD. פנה 6 a and c.—**2.** נקשי קשת]. This phrase occurs also in 2 Ch. 17^{17} and Ps. 78^{9} (where רומי should be struck from the text as an explanatory gloss). 𝔊 omits נקשי connecting (ב)קשת with עזרי v.[1], and supplies a verb (*σφενδονῆται*) before באבנים.—**3.** בני השמעה] (so Kau.) read perhaps with 𝔊 בן שמעיה (Ki., Ba.), or possibly the original read בן יְהֹשָׁמָע (*cf.* הושמע, 3^{18}). Then a dittography of the following ה caused the trouble.—ויזואל Qr. ויְזִיאל] some MSS. read יזאל and יואל perhaps a corruption of יחזיאל "God sees" (*EBi.*) (*cf.* v. [5]).—**6.** החריפי Qr. החרופי] with the first form agree חריף, בני חריף Ne. 7^{24} 10^{20}.—**8.** הַגְּרוּד] text of Baer. הַגְּדִיר text of Ginsburg and Ki. *BH*. Heb. MSS. vary, 𝔊 —*δωρ*.

9–16 (8–15). The recruits from Gad.—Chronologically (following the Hebrew text) this paragraph precedes vv. [1-8 (7)], since David dwelt in the *fortress* (v. [9 (8)]) before he went to Ziklag.—**9 (8).** *Separated themselves*] *i.e.*, from the other Gadites who were on Saul's side (Be., Ke., Zoe.). The verb expresses more than the simple going over to David which is the rendering of Kau. and Ki.—*To the stronghold in the wilderness*]. When David was fleeing from Saul he sought refuge in the stronghold of Adullam ($11^{15 f.}$ 1 S. $22^{4 f.}$) and in others (1 S. 23^{14}) located in the wilderness of Judah. It was during this period of his life that these Gadites are represented as coming to him. The reference is not to any particular stronghold.—*Men of the host for battle*]. This expression indicates that these recruits were trained soldiers (*cf.* 7^{11}).—*Arranging the spear and the shield*] *i.e.*, in order for battle, a peculiar expression also found in Je. 46^{3}. The more usual one is given in v. [25 (24)]. On their likeness to *lions* in the fierceness of their appearance or onset, and to *roes* for swiftness, *cf.* 2 S. 1^{23} 2^{18}.—**11 (10).** *Mashmannah* †].—**14 (13).** *Machbannai* †].—**15 (14).** *Heads of the host*] *i.e.*, chief warriors (Ke., Zoe.), better, leaders or commanders (Be., Kau., Ki., RV.). Ki. after 𝔐 carries forward this idea of leadership to the next clause: ***the least one over a hundred, the greatest over a thousand.*** With this rendering one would expect עַל instead of לְ. The true interpretation is that the smallest, or weakest, could cope with a hundred, and the greatest, or strongest, with a thousand (Be., Ke., Zoe., Kau., RV.). *Cf.* Is. 30^{17} Lv. 26^{8}.—**16 (15).** *In the first month*] *i.e.*, the month

Nisan (April), the period of the barley harvest, when the Jordan is at its flood (*cf.* Jos. 3[15]). In the summer the Jordan is easily fordable, but after the melting of the snows on the mountains in the spring it is hazardous to cross.—*And they put to flight all* [*the inhabitants of*] *the valleys on the east and on the west*]. The writer evidently has in mind that the adherents of Saul opposed the passage of these Gadites to join David.

9. On the plural force of הגדי *cf.* Gn. 10[16 ff.] 12[6]. Kön. iii. § 256 *e*.—לְקַצַּר]. The pathaḥ under צ is due to the close connection with the following word. 𝔊[BL] omit the phrase and also have ἀπὸ τῆς ἐρήμου, implying that the Gadites came from the wilderness evidently to Ziklag (*cf.* v. [1]).—צנה ורמח]. Instead of ורמח the Venetian pointed text, 1526, curiously had מגן, perhaps through the influence of Je. 46[3] (Be.).—למהר] on use of inf. see Ges. § 114*o*.—**14.** עשתי עשר] Ges. § 134*o*.

17–19 (16–18). Additional recruits from Benjamin and Judah.—This paragraph reads like an insertion from another narrative between the accounts of the recruits from Gad and Manasseh. The omission of the mention of personal names is striking, and especially the vivid and dramatic form of the narrative.—**17 (16).** *Benjamin and Judah*]. The point of view is post-exilic, *cf.* v.[1].—*Unto the stronghold*]. *Cf.* v.[9 (8)].—**18 (17).** *And David answered and said*]. The Hebrew idiom employs two verbs in introducing speakers in a colloquy where in English usually only one is used.—*If in peace you have come unto me to help me then shall mine heart be at one with you; but if to betray me to my adversaries, although no wrong is in my hands, may the God of our fathers see and judge*]. On this beautiful commitment by David of his cause to God, with his assertion of innocence, *cf.* 1 S. 24[11-15].—**19 (18).** *Then the spirit took possession of ʿAmasai*] lit. *put him on*, as a garment, clothed itself with him. *Cf.* 2 Ch. 24[20] Ju. 6[34] (see Moore *in loco*).—*Chief of the thirty* (Kt.)]. In 11[20] we have found according to the true reading that *Abishai* was *chief of the thirty*, hence Ki., after the interpretation of Be. and others, reads here *Abishai* instead of *ʿAmasai*. Others (Ke., Zoe., Oe., Ba.) prefer to identify Amasai with Amasa (עמשא), whom Absalom made his commander-in-chief and later David,

and whom Joab treacherously slew (2 S. 17^{25} $19^{14\,(13)}$ 20^{10}).—*And he said*]. These words are wanting in 𝔐, but are given in 𝔊.—

Thine [*are we*] *O David,*
And with thee O son of Jesse,
Peace, peace to thee,
*And peace to thy helpers**
For thy God hath helped thee.]

This response is a beautiful bit of Hebrew poetry. David's whole career from the point of view of the OT. narrators had been marked by evidences of divine assistance.—*The band*]. David's company of four hundred or six hundred men (1 S. 22^{2} 27^{2}). The word *band* is usually used of marauders (*cf.* v. ^{22} 2 Ch. 22^{1} 1 S. $30^{8.\,15.\,23}$ 1 K. 11^{24} *et al.*).

18. לבב ליחד] equivalent to לבב אחד. Only here is יחד used as a substantive.—בלא חמס בכפי] neg. circumstantial clause Ges. § 156*c*. Use of לא with prep. is chiefly poetic and late, *cf.* v. 34.—**19.** השלושים] Qr. השלישים. The former is generally preferred and is the reading of 𝔊, 𝔖, 𝔙.—לְךָ דויד וְעִמְּךָ]. 𝔊 read לֵךְ דויד וְעַמְּךָ. 𝔖 also read לֵךְ, repeating it, and has otherwise amplified the verse and also the preceding verse.—The pl. לעזריך should be read after 𝔊, 𝔙.

20–23 (19–22). The recruits from Manasseh.—20 (19). *And of Manasseh some deserted to David*] lit. *fell*. For the use of the verb נפל with this force *cf.* 2 Ch. 15^{9} 2 K. 25^{11} Je. 21^{9} 37^{14} 39^{9} 52^{15}.—*When he went with the Philistines against Saul*]. *Cf.* 1 S. $28^{1\,f.}$ $29^{1\,ff.}$. The clause is used to describe the very time when David received his recruits from Manasseh. As soon as he returned to Ziklag they came v. $^{21\,(20)}$ and assisted him in his raid against the Amalekites v. $^{22\,(21)}$.—*And he did not help them**] a continuation of the previous clause.—*Because on advice the tyrants of the Philistines had him sent away saying: At the price of our heads he will desert to his master Saul*]. The phrase *at the price of our heads* is suggested by 1 S. 29^{4}. The thought is that David would reconcile himself to Saul through some act of treachery involving the death of the Philistines.—**21 (20).** *When he returned* (lit. *went*) *to Ẓiḳlag there deserted unto him from Manasseh ʿAdnaḥ* †, *etc.*]. This verse fixes more exactly than v. $^{20\,(19)}$ the time of the accession of these recruits and defines their person-

ality. Except *'Adnaḥ* (2 Ch. 17^{14} †) and *Ẓillethai* (*cf.* 8^{20}), their names are not especially rare.—*Chiefs of the thousands of Manasseḥ*]. The writer is thinking of the military divisions of the tribe of Manasseh according to P (*cf.* Nu. $31^{14.\ 48.\ 52.\ 54}$).—**22 (21).** *And they*]. It is difficult to determine whether the pronoun refers to the seven Manassites just mentioned (Ke., Zoe.) or all the recruits vv.$^{1-21\ (20)}$ (Be., Oe.).—The *band* is the Amalekites who sacked Ziklag during David's absence (*v. s.* and 1 S. $30^{1\ ff.}$).—**23 (22).** This verse explains the *host*, the last word of the preceding verse.—*Like the host of God*] *i.e.*, a very great host. The epithet, "of God," is used to distinguish a thing that is very great (Dav. *Syn.* § 34 R 6). (*Cf.* 1 S. 14^{15} Ps. 36^{7} 80^{11} Jon. 3^{3}.) On the wide remove of the writer from historical fact see above.

20. עָזְרוּ]. While David and his men might be taken as the subject, it is better to read with 𝔊 (?) the verb sing. עֲזָרָם, with David as the subject (Ki.).—**21.** בלכתו]. The choice of הלך here may have been determined by ללכת 1 S. 29^{11}.—**22.** The word גדוד (l. 17 ?) is used of the Amalekites in 1 S. $30^{8.\ 15.\ 23}$.—**23.** לְעֵת יום ביום] (l. 48). This phrase is given elsewhere without לְעֵת. This verse is not unlikely from the hand of the Chronicler instead of from his source.

24–41 (23–40). The number of the soldiers who made David king at Hebron.—These verses are another account of the events already related in 11^{1-3}. Their object is to show the completeness of the assembly of all Israel to make David king, and especially to set forth the military pomp of the occasion.—**24 (23).** *And these are the numbers of the heads of the armed men of the host*]. The word *heads* occasions a difficulty. Ordinarily *heads* (ראשים) are interpreted leaders, commanders, or chiefs: and so here by 𝔊, 𝔙, Be., Ki. This meaning, however, does not agree with the context, since the number of *the heads* in that sense is only given of the house of Zadok (v.$^{29\ (28)}$), of Issachar (v.$^{33\ (32)}$), and of Naphtali (v.$^{35\ (34)}$): all of the other numbers are of the units of the tribes. Hence it has been thought with probability that the heading originally belonged to a list which, like vv.$^{27\ (26)\ 28\ (27)}$, contained the names and numbers of chiefs and warriors (Be.). Others interpret *heads* as polls, persons (Ba.), after Ju. 5^{30} (a usage not paralleled elsewhere with ראש but requiring גלגלת, see

Moore *in loco*), or as bands, divisions, after Ju. 7[16. 20] 9[34. 37. 44] 1 S. 11[11] (Ke., Zoe., Oe.). *The host* is the army of Israel after the usage of P.—*To turn the kingdom of Saul to him according to the word of Yahweh*]. *Cf.* 10[14] 11[3. 10].—**25 (24)**. *Bearing the shield and spear*] the large shield (צנה) covering the whole man in contrast with the small shield (מגן) carried as a protection against arrows. The spear (רמח) was a lance for thrusting.—The number of Judah is noticeably small compared with the numbers from the northern tribes. Ke. explains that since David had already reigned seven years at Hebron, Judah and Simeon needed to send only relatively few men, merely to witness the ratification of his kingship by others. The enigma really remains unsolved. —**28 (27)**. *And Jehoiada' the prince* of the house *of Aaron*] identified with the father of Benaiah (11[22. 24] 2 S. 8[18]) (Raschi, Kimchi, Be., Ke., Zoe., Oe., Ba.); a simple uncritical reflection of Jehoiada the priest that brought Joash to the throne (2 K. 11, 12) (We. *Prol.* p. 174). The former view probably was the design of the writer, since according to 1 K. 2[28 ff.], Benaiah slew Joab in the Tent of Yahweh, and hence from the point of view of the Chronicler, having such access to the sanctuary, he naturally would have been of Levitical descent and his father might well have been a leader of the Levites—distinct from Abiathar the priest —at the time of David's coronation. In the following verse Benaiah's cotemporary *Ẓadoḳ* is mentioned as *a young man* (נער), thus in the proper age relation to Benaiah's father.—**29 (28)**. *And Ẓadoḳ*]. This Zadok, who with *twenty two captains of his father's house* is represented as associated with *Jehoiada*, is probably designed to be the priest who with Abiathar was at the court of David (2 S. 8[17]) and who later supplanted Abiathar entirely (1 K. 2[35]). The twenty-two captains are a reflection of the twenty-two priestly classes of the post-exilic period 24[7-18] Ne. 12[1-7. 12-21] (We., Bn.), yet the twenty-two classes are doubtful.—**30 (29)**. *For until now*] *i.e.*, up to the time of David's coronation, the event which the writer is describing.—*The great part of them kept their allegiance to the house of Saul*] lit. *kept the charge of the house of Saul*, a form of expression used frequently of the care of the sanctuary (23[32] Nu. 1[53] 3[28. 32] *et al.*). The writer com-

pletely ignores the fact that according to 2 S. 2[10] not only Benjamin but all Israel except Judah adhered to the house of Saul until the death of Ishbaal.—**31 (30).** *Of* or *in their fathers' houses*]. This is the usual rendering (*cf.* 5[13]). But Be. preferred *according to their fathers' houses, i.e.*, that was their order (for this use of ל *cf.* BDB. **5 i** (*a*)).—**32 (31).** *And from the half-tribe of Manasseh*] *i.e.*, from Manasseh west of the Jordan. The other half, east of the Jordan, is mentioned in v. [38 (37)].—*Who were designated by name*]. *Cf.* 16[41] 2 Ch. 28[15] 31[19] Nu. 1[17] Ezr. 8[20]. The writer assumes that a roll of individuals was kept and thus these eighteen thousand were summoned *to come to make David king*.—**33 (32).** *And from the children of Issachar those having an understanding of the times knowing what Israel should do*]. This applies to the *two hundred heads* or leaders. The meaning probably is that they were skilled in astrological lore and thus knew *what Israel should do* (𝕿 and some of the Rabbins, Be., Oe., BDB. עת **2 b** *cf.* Est. 1[13]), though others have found here only the thought of prudent men who knew what the times demanded (Ke., Zoe., Ba.). This characterisation of members of the tribe of Issachar has been brought into connection with the inquiries made at Abel, a town of Issachar, according to 2 S. 20[18] (We. *Prol.* p. 174).—*And all their brethren at their command*]. The number of these is strangely omitted, and perhaps has fallen from the original text.—**38 (37).** *One hundred and twenty thousand*]. The round number of forty thousand for each tribe.—These contingents that came to make David king present a total as follows:

Judah	6,800	Issachar	?
Simeon	7,100	(200 chiefs "and all their brethren")	
Levi	8,300		
(4,600 "from Levi," 3,700 with Jehoiada, Zadok, and 22 captains)		Zebulun	50,000
		Naphtali	37,000
		(with 1,000 chiefs)	
Benjamin	3,000	Dan	28,600
Ephraim	20,800	Asher	40,000
Half Manasseh	18,000	Tribes E. Jordan	120,000
			339,600

The basis upon which these numbers were reckoned it is impossible to determine. The writer's object clearly is to magnify the part taken by the tribes of the subsequent Northern kingdom in David's coronation. He has imparted a pleasing colour to his statistics by the variety of phrases with which he describes the tribal hosts.—**40. 41 (39. 40).** *Cf.* for descriptions of similar joy and feasting 29^{20-22} 2 Ch. 7^{8-10} 1 K. 8^{62-66} 2 Ch. $30^{22 \text{ ff.}}$. While sacrifices are not mentioned here, they would naturally accompany a coronation festival with its oaths of treaty or allegiance (*cf.* Gn. $31^{46. 54}$).—*Food of flour*] *i.e.*, bread stuffs made of wheat or barley, usually in the form of thin flat round cakes.—*Pressed cakes of figs*]. *Cf.* 1 S. 25^{18} 30^{12}. In making these the figs are sometimes first beaten in a mortar and then pressed into a cake (*DB.*).—*Bunches of raisins*]. *Cf.* 1 S. 25^{18} 30^{12} 2 S. 16^{1}. These were dried grapes, probably also pressed into cakes.

24. 𝔊 has τὰ ὀνόματα (שמות instead of מספרי). This probably was written by a careless transcriber through the notion that the verse was a subscription of the preceding verses.—On the omission of אשר before באו, see Ges. § 155*d*. Bn. after 𝔊 inserts אשר.—החלוץ לצבא] v. ^{23} חלוצי צבא, *those equipped for the host, i.e.*, for war, *cf.* Nu. 31^{5} 32^{27} Jos. 4^{13}. This phrase is parallel with יוצאי צבא v. ^{34}, *cf.* 5^{18}.—**34.** יוצאי צבא]. See v. ^{24}.—ערכי מלחמה בכל כלי מלחמה] *setting in order for war with every kind of weapon of war*, *cf.* v. ^{9}.—ולעדר] Ges. § 114*p*. 𝔊, 𝔙, and some Heb. MSS. have לעזר preferred by Kau., Bn., while the text is adhered to by Be., Ke., Zoe., Oe., Ki. Here and in v. ^{39} עדר is apparently used as a synonym of ערך, which word actually appears in v. ^{39} in some MSS. (*q. v.*). Perles suggests as original in both passages the word שדר which in Babylonian as *sadâru* has the technical meaning "arranging (an army) in battle array." A copyist then inserted ערך as a gloss to this foreign word in both places, whence arose the form עדר by combination of the two (*OLZ.* 8, 1905, col. 181).—בלא לב ולב] *with one heart*, lit. "with not a heart of two kinds," *cf.* Ps. 12^{3}, for construction Ges. § 123*f*. Dav. *Syn.* § 29 R. 8. On בלא *cf.* v. ^{18}.—**35.** וחנית] vv. $^{9. 25}$ ורמח. It is uncertain whether we should draw a distinction between these (Now. *Arch.* I. p. 362), although the former has been regarded as the heavier weapon used by great warriors (2 S. 2^{23} 23^{21}) (*EBi.* art. Spear).—**37.** יוצאי צבא] *cf.* v. ^{34}.—**39.** עדרי] some MSS. and 𝔊 ערכי preferred by Kau., Bn. (*id.* or עזרי), *cf.* v. ^{34}.

XIII. 1–14. The removal of the ark from Kiriath-jearim.—This narrative is taken from 2 S. 6^{1-11}, but is provided by the Chronicler with an introduction vv. $^{1-4}$ fitting it into his conception of the organised hosts of Israel and of the activity of the Levites at that time. In giving the removal of the ark immediately after David's coronation and capture of Jerusalem (11^{1-9}) the Chronicler has departed from the order of 2 S., where accounts of David's building himself a house, and of his family and of his victories over the Philistines (2 S. 5^{11-25}), precede the mention of his removal of the ark. The Chronicler has clearly placed this last event first in order to magnify David's concern for the worship of Yahweh. David's religious acts are the main thing with the Chronicler. Others are mere episodes in the King's career.

1. For such consultation with all officers of the realm *cf.* 28^{1} 2 Ch. 1^{2}. This representation may be due to the Chronicler's desire to minimise the suggestion of the arbitrary authority of the King seen in the books of S. and K. (Ba.).—**2.** *All the assembly of Israel*] *i.e.*, the assembly of officers.—*Let us send in every direction* (Oe., Ba.) or *let us send quickly* (Be., Ke., Zoe., Ki.)]. The former rendering (RV.) is the better according to the meaning of the verb (פרץ), *cf.* Gn. 28^{14} Is. 54^{3} Jb. 1^{10} (but *v. i.*).—*Who are left in all districts of Israel*] *i.e.*, those who did not come to make David king in Hebron. The writer closely connects the removal of the ark with the assembly of the hosts described in the previous chapter.—*The priests and the Levites*]. The narrative in 2 S. has no word concerning the participation of the priests and the Levites. Their introduction here is due to the point of view of the Chronicler. Everything must be done according to P.—*In their cities that have pasture lands*]. An express provision of the Levitical and priestly cities was that pasture lands, the immediately adjoining suburbs, should go with them (Nu. $35^{1\ ff.}$, see also Jos. 14^{4} $22^{13\ ff.}$ 1 Ch. $6^{39\ ff.\ (54\ ff.)}$ 2 Ch. 11^{14}).—**3.** *And let us bring up* [lit. *round*] *the ark of our God*]. The Chronicler varies in his use of terms designating the ark. In passages independent of Biblical sources he calls it *the ark of God* v. ^{5} $15^{1.\ 2.\ 15.\ 24}$ 2 Ch. 1^{4}, *the ark of the covenant of God* 16^{6}, *the ark of Yahweh* $15^{3.\ 12.\ 14}$ 16^{4} 2 Ch. 8^{11} and *the ark of the covenant of Yahweh* 16^{37} 22^{19} $28^{2.\ 18}$, and in the Biblical excerpts he

has allowed to remain unchanged *ark of God* vv. $^{6.\ 7}$ and *the ark of the covenant of Yahweh* 2 Ch. $5^{2.\ 7}$, and has substituted for the ark of Yahweh, *the ark of God* vv. $^{12.\ 13}$ (*the ark*) ^{14} 16^{1}, and for the ark of Yahweh, *the ark of the covenant of Yahweh* $15^{25.\ 26.\ 28.\ 29}$, and the same also for the ark of God 17^{1}. Thus while a tendency is shown toward preferring the term *God* to *Yahweh*, since in no instances is *the ark of Yahweh* allowed to stand in a Biblical extract, yet since this term is used by the Chronicler himself, we have no real consistency of usage. The preference, however, of the Dtic. term *the ark of the covenant of Yahweh* is noticeable.—*For we have not sought it in the days of Saul*] *i.e.*, we have made no inquiry concerning it (*cf.* 1 S. $7^{1\ f.}$).—**5.** *From Shiḥor of Egypt*]. In Is. 23^{3} Je. 2^{18} *Shihor* clearly stands for the Nile. The name properly seems to have been that of an arm or branch of the delta or canal of the Nile (Shihor, *DB.*, *EBi.*). In this passage and the parallel one Jos. 13^{3} the name is more applicable to the *Wady el ʿArîsh* or *the Brook of Egypt*, which is elsewhere taken as the south-western limit of the Promised Land (Nu. $34^{5.\ 8}$ Jos. $15^{4.\ 47}$ 1 K. 8^{65} 2 Ch. 7^{8} Is. 27^{12}) (Be., Ke., Zoe., Oe., Ba.). Ki. thinks of the most eastern arm of the Nile delta; Bn., that *Shiḥor* is in our text through careless transcription. Probably at the time of the Chronicler one thought of the Nile as well as the *Wady el ʿArish* as the ideal boundary of the ancient kingdom of Israel (*cf.* Spurrell on Gn. 15^{18}).—*Even unto the entrance of Ḥamath*] the northern boundary of Israel (Nu. 13^{21} 34^{8} Jos. 13^{5} Jg. 3^{3}) identified with the *Beḳaʿ*, a broad valley between Lebanon and Anti-Lebanon watered by the Orontes, in which was located the city of Hamath, mod. *Ḥamâ*.—*Ḳiriath-jeʿarim*] a city of the Gibeonites west of Jerusalem (identification uncertain) (*cf.* Buhl, *GAP.* pp. 166 *f.*). The ark was placed there after its return by the Philistines (1 S. $7^{1\ f.}$).—**6.** From this verse to the end of the chapter the narrative is taken directly from 2 S. 6^{2-11} with few variations (yet a marked one in v. ^{14}), and the text is on the whole here better preserved than in 2 S.—*Baʿalah*] was another name for *Kiriath-jearim* (Jos. $15^{9-11.\ 60}$ 18^{14}). The name shows that the place was an ancient sanctuary or seat of Baal-worship.—*Yahweh enthroned above the cherubim whose name is called over it**] *i.e.*, over the ark; signifying that

the ark belonged especially to Yahweh (Oe., Bn., *v. i.*). This description of God probably did not belong to the original text of 2 S. 6^{2}.—**7.** *New cart*] to avoid any possible defilement. —*Abinadab*]. *Cf.* 1 S. 7^{1}. In 2 S. 6^{3} the house of Abinadab is located on a hill and *'Uzza* and *Aḥio* are his sons. The Chronicler has omitted these particulars and also the verb *and they bore it* (וישאהו).—**8.** On the instruments of music *v. i.*, and *cf.* $15^{16.\ 19.\ 24}$.—**9.** *Chidon*] the name probably of the owner of the threshing-floor.—**10.** That Uzza met his death from some cause now utterly unknown while the ark was being brought, may be historical, and the reason assigned would be most natural (*cf.* 15^{13}). On the other hand, the story may have originated in an endeavour to explain the meaning of the local name *Pereẓ-'uzza* v. ^{11}.—**14.** *And the ark of God abode by the house of 'Obed-edom in its own house*] *i.e.*, the ark was in its tent alongside or near the house of Obed-edom. This statement is a modification of that of 2 S. 6^{11} (*v. i.*) where the ark is represented as placed *in* the house of Obed-edom. The Chronicler, however, evidently could not conceive of the ark placed in an ordinary dwelling and modified the text accordingly. On Obed-edom as a Levite *cf.* 15^{18}.

1. שרי] followed by two genitives, *cf.* 2 Ch. 11^{1} 12^{15} Ges. § 128*a*. 𝔊^B *μετὰ τῶν πρεσβυτέρων καὶ* before שרי is not likely original.—לכל נגיד] *in short with every leader.* For the force of ל *v.* BDB. ל 5 e (d). 𝔊^L *καὶ μετὰ παντὸς ἡγουμένου* probably had no different underlying Heb.—**2.** אם עליכם טוב]. על has here the force of a dat. *cf.* Ne. $2^{5.\ 7}$ Est. 1^{19} 3^{9} *et al.*—מן יהוה אלהינו] *cf.* Gn. 24^{50}.—נפרצה נשלחה] for the construction *v.* Ges. § 120*h*. 𝔊 connects נפרצה with previous clause and renders *εὐωδώθη*. This suggests that 𝔐 is corrupt. SS. conjecture נקרה or נחרצה Niph. forms, favoured also by Kau., Bn., BDB.; נרצה Klo., who connects with previous clause and renders *und wir von Jahve unserm Gotte Gunst dazu erlangen.* Ki. *BH.* after 𝔊 reads נרצתה, *and from Yahweh our God it is acceptable.* Both 𝔙 and 𝔖 favour connecting the verb with the previous clause.—על אחינו]. על interchanges with אל in late Heb. *v.* BDB. אל note 2 and על 8.—ארצות] this plural of ארץ is almost wholly late (some twenty-two times in 1 and 2 Ch.) used, as here, for districts of Israel, *cf.* also 2 Ch. 11^{23} 15^{8}, as well as countries adjoining Israel 14^{17} 22^{5} 29^{30}, *et al.* (l. 6).—**3.** ודרשנהו] 𝔊 דְּרָשׁוּהוּ. נ may be a corruption of ו, or *vice versa.*—**4.** לעשות כן] on the use of inf. after אמר *cf.* 27^{23} 2 Ch. 21^{7} Ps. 106^{23} Est.

4^7, Ew. § 338 *a*.—**6.** ויעל דוד וכל ישראל] 2 S. 6^2 ויקם וילך דוד וכל העם אשר אתו. In 2 S. 6^1 the people who are with David are only thirty thousand, while according to Ch. v. ^{5} David has assembled all Israel.—בעלתה . . . ליהודה]. The text in 2 S. is corrupt. Ch. probably preserves the original with the insertion of אל קרית יערים (Bn.). Bu. in 2 S. (*SBOT.*) reads בעלת יהודה.—יהוה יושב הכרובים אשר נקרא שם] 2 S. אשר נקרא שם שם יהוה צבאות ישב הכרבים עליו. Both texts appear faulty. Dr., Bu., after 𝔊, omit שם ^{2} in 2 S. Kau. substitutes in Ch. the text of 2 S. with this omission and that of 'צב. Bn. with Oe., after 𝔊, reads שמו עליו, and thinks the Chronicler changed the order of 2 S. purposely to avoid placing the ark in close connection with the God of Israel as Yahweh Ṣabaoth, the God of War, and instead merely refers to the ark as of *Yahweh . . . whose name is called over it;* the last phrase indicating merely ownership (for ref. see BDB. I. קרא **Niph. 2. d.** (4).). Ki. *BH.* reads שמו שם.—**7.** חדשה וישאהו . . . בגבעה in 2 S. $6^{3.4}$ are a dittography and to be struck out. The Chronicler has, however, omitted the remainder of v. ^{4} in 2 S.—**8.** בכל עז ובשירים] 2 S. 6^5 בכל עצי ברושים. Ch. has the true reading.—ובמצלתים ובחצצרות] 2 S. ובמנענעים ובצלצלים. The latter text is the original (Be., Zoe., Dr.). The motive of the change was to introduce instruments better known or more in use. The חצצרים are often mentioned by the Chronicler ($15^{24.28}$ $16^{6.42}$ 2 Ch. $5^{12f.}$ $13^{12.14}$ 15^{14} 20^{28} *et al.*) (l. 44).—**9.** כידן] 2 S. 6^6 has נכון which as a part. *fixed* is meaningless (*v.* Dr.).—את ידו] wanting in 𝔐 of 2 S. is required by Heb. usage (Dr., Bu.).—2 S. has also ויאחז instead of לאחז.—שָׁמְטוּ] read perhaps שָׁמְטוֹ, see BDB.—**10.** Compared with 2 S. 6^7, whose text is quite corrupt, Ch. has here the original text.—**11.** ויחר] 𝔊 καὶ ἠθύμησεν, which is also the rendering of 𝔐 ויחר in 1 S. 15^{11}, hence the emendations to וַיֵּמַר or וַיֵּצֶר proposed by Dr., Bu., *SBOT.*, do not appear necessary (Sm. on 1 S. 15^{11}).—כי פרץ] 2 S. 6^8 על אשר פרץ.—**12.** האלהים $^{1 \text{ and } 2}$] 2 S. 6^9 יהוה.—לאמר] 2 S. ויאמר.—*How shall I bring the ark unto me*]. 2 S. "How shall the ark come unto me."—**13.** הסיר] 2 S. 6^{10} אבה להסיר.—**14.** Before בית^1 of 2 S. 6^{11} the Chronicler has inserted עם and he has also inserted after *'Obed-edom* בביתו (*v. s.*).—את בית עבד אדם ואת כל אשר לו]. 𝔊 omits בית and 2 S. reads את עבד אדם ואת כל ביתו.

XIV. David in Jerusalem.—This chapter is taken from 2 S. 5^{11-25}. As already remarked, the Chronicler has varied the order in 2 S., giving the first place to David's removal of the ark, c. 13, and now the second to his buildings, his family, and his victories.

1. 2. David's assistance in building from Tyre.—The embassy from the Phœnician King with gifts of cedars and skilled

slaves was a recognition of David's great power, his friendship being worth cultivating, and this prosperity indicated that God had established David as king over Israel, *for his kingdom was exalted on high.*

1. חירם] Qr. has חורם preferred by Ki. (see his note *SBOT.*), and also occurring in 2 Ch. $2^{2.\ 10\ f.}$ $8^{2.\ 18}$ 9^{21}. In S. and K. we have חירם. This is what we should expect from a compound of אח, which is generally seen in *Hiram* (*v.* BDB., חירם after אח; also *v.* Aḥumai 4^{2}). אחורם is, of course, possible like פנואל.—וחרשׁי קיר] 2 S. 5^{11} וחרשׁי אבן קיר.—לבנות לו בית] 2 S. ויבנו בית לדוד. The Chronicler is fond of using the inf. of purpose and substitutes it for the *waw* consec.—**2.** כי] 2 S. 5^{12} וכי. It is difficult to determine whether the omission of the ו is a slip or intentional by the Chronicler to show why David knew that Yahweh had established him as king.—נשׂאת] must be taken as a Niph. pf. 3. fem. and so 𝔊 of 2 S., where 𝔐 has נשׂא ממלכתו. The Chronicler has substituted the common word of late Heb. מלכותו, and also inserted for emphasis למעלה, a phrase peculiar to Ch., to intensify the verb, *cf.* 22^{5} 23^{17} $29^{3.\ 25}$ 2 Ch. 1^{1} 20^{19}, with עד 16^{12} 17^{12} 26^{8} (l. 87).

3–7. David's sons born in Jerusalem. (*Cf.* 3^{5-8} 2 S. 5^{13-16}.)—The Chronicler has omitted from 2 S. the mention of the concubines, either as derogatory to David (Bn., but *cf.* 3^{9}) or because according to 3^{9} the sons here mentioned were only those of wives (Be.). The names of the sons correspond to those given in 2 S., except as in $3^{6\,b.\ 7a}$ (*q. v.*) we have the two additional names *Elpeleṭ* and *Nogah* vv. $^{5b.\ 6a}$, and correctly *Beʿeliadaʿ* (בעלידע) instead of Eliadaʿ (אלידע), *cf.* 3^{8}.

3–7. Besides the omission of פלגשׁים before נשׁים, the Chronicler has omitted the reference to Hebron, but has preserved the true reading בירושׁלם instead of מירושׁלם. He has also given ויולד דוד instead of ויולדו לדוד, and also we have in v. ^{4} הילודים, instead of הילדים, followed by the additional words אשׁר היו. The retention of עוד (v. ^{4}) is meaningless, since the record 2 S. 3^{2-5}, to which it refers, is omitted. For variation in the names see above.

8–12. David's victory at Baal-perazim. (*Cf.* 2 S. 5^{17-21}.)—The Chronicler follows here very closely the text of 2 S. The only specially noteworthy variations are his removal at the end of v. ^{8} of the reference to the stronghold, which perhaps he did not under-

stand and which in meaning is not perfectly plain (see Sm.); his substitution of *Elohim* for Yahweh vv. $^{10, 11}$, and the new statement in v. ^{12}, *q. v.*—**8.** *Over all Israel*]. David as King of Judah had not been a menace to Philistia and it is possible that he thus ruled with some kind of consent from the Philistines, but they naturally could not countenance the extension of his power over all Israel. —**9.** *In the valley of Repha'im*] very near Jerusalem, through which passes the railway from Jaffa (Baed.^{4} p. 15) (GAS. *HGHL.* p. 218).—**10.** *Inquired of Yahweh*] by the sacred lot, the Urim and Thummim or the Ephod (*cf.* Ju. 1^{1} 1 S. $23^{2, 4, 9-12}$ $30^{7 f.}$.—**11.** *Ba'al-peraẓim*] should probably be identified with Mt. Perazim of Is. 28^{21}. The site is unknown. The meaning is "Lord of breakings." If the name is not more ancient than David, to wit, that of some sanctuary of a god, then Baal is equivalent to Yahweh, who, as the remainder of the verse implies, had given them the victory that day.—**12.** In 2 S. 5^{21} we read that the Philistines left the images of their gods and that David and his men took them away. Here we read that *David commanded* and the images *were burned with fire.* The Chronicler could not think of any other disposal of idols by David than their destruction according to the law, Dt. $7^{5, 25}$.

8. נמשח דוד] 2 S. 5^{17} משחו את דוד.—כל] wanting in 2 S.—ויצא לפניהם] 2 S. וירד אל המצורה. Probably the stronghold of Adullam was meant (Bn.).—**9.** יפשטו] 2 S. 5^{18} ינטשו. This latter is by Ki. preferred. Bn. says it is impossible to determine which is original.—**10.** באלהים] 2 S. 5^{19} ביהוה.—ונתתם] 2 S. התתם.—לו] 2 S. אל דוד.—ונתתים] 2 S. כי נתן אתן את הפלשתים, a good illustration of abridgment by the Chronicler. —**11.** ויעלו] 2 MSS., 𝔊 sg., 2 S. 5^{20} ויבא דוד.—האלהים] 2 S. יהוה.—בידי] 2 S. לפני.—**12.** את אלהיהם] 2 S. 5^{21} את עצביהם. Ch. supported by 𝔊 in 2 S. doubtless preserves the original reading (Dr., Bu., Bn., Sm.). A transcriber of 2 S. refused to call idols *gods.*—ויאמר דוד וישרפו באש] 2 S. וישאם דוד ואנשיו, *v. s.*

13-17. David's victory over the Philistines in the valley (= 2 S. 5^{22-25} with the addition of v. ^{17}).—V. ^{13} has been abridged with the loss of *Repha'im*, the name of the valley. Elohim, as above, has been substituted for Yahweh in vv. $^{14-16}$ and inserted in v. ^{14}, giving *and God said.* Emphasis has been placed on David's inquiry of God by inserting the word *again.*—**13.** *In the valley*]

i.e., of Rephaim (*v. s.*).—**14.** Philistines are to be attacked on flank or rear.—**15.** *When thou hearest, etc.*]. The omen for attack was to be the sound of the wind in the trees: the wind was regarded as a manifestation of Yahweh (*cf.* 2 S. 22^{11} 1 K. $19^{11\,f.}$ Jb. 38^{1}). It is not necessary to think that the trees before this event were regarded as sacred.—**16.** *From Gibe'on even to Gezer*]. The former (*cf.* 8^{29}) indicates the quarter of attack and the latter (*cf.* $6^{52\,(67)}$) the Canaanitish city the probable place of refuge and escape of the Philistines. The distance is some sixteen miles. This scene of the battle may account for the Chronicler's omission of Rephaim in v. ^{13}.—**17.** The Chronicler has given an exaggerated significance to this victory quite in the line of his desire to glorify David.

13. 2 S. 5^{22} has לעלות after פלשתים and וינטשו instead of ויפשטו (see v. ^{9}) with רפאים after עמק.—**14.** (*V. s.*) לא תעלה אחריהם הסב מעליהם] 2 S. 5^{23} לא תעלה הסב אל אחריהם. The text of 2 S. is preferable. A frontal attack is forbidden and one commanded on the rear. Chronicles gives the wrong connection to אחריהם, and yet adapted it probably by changing its force from *behind them* to that of following in a straight direction *after them*. מעליהם is either an original addition of the Chronicler, or possibly the original of 2 S. was לא תעלה עליהם and we have by oversight in Chronicles an interchange of prepositions (Be., Bn.).—In both texts read סב instead of הסב (Dr., Bu., Ki., BDB.).—**15.** אז תצא במלחמה] "paraphrase with much loss of originality and vigor" of 2 S. 5^{24} אז תחרץ.—**16.** ויכו את מחנה פ'] 2 S. 5^{25} ויך את פ'.—מגבעון] 2 S. מגבע. The former is the true reading, *cf.* Is. 28^{21} "where *Perazim* and *Gibeon* are mentioned together as scenes of celebrated victories. The Philistines are in the עמק רפאים south of Jerusalem. David advancing from the south does not approach them in front, but makes a circuit and assails their rear. *From Gibeon*, on the north-west of Jerusalem, would thus just indicate the quarter from which his attack would be made" (Dr.).

XV.-XVI. The bringing of the ark to the city of David.— This narrative differs, especially in its elaboration, from the parallel in 2 S. 6^{12-19}. In 2 S. the impulse for the second removal of the ark is derived from the blessing which the ark had brought to the house of Obed-edom and which had taken away the fear of the King (v. ^{12a}, *cf.* v. ^{9}), and the removal itself is described as performed by the King and the people without the mention of a priest

or a Levite. In Chronicles, on the other hand, this blessing of the house of Obed-edom is mentioned only incidentally (13^{14} = 2 S. 6^{11}) and is not made the motive which led David to carry out his original intention of bringing the ark to Jerusalem. The King, apparently having realised that the failure of the first attempt was due to a non-compliance with the Levitical law, now proceeds to bring up the ark with due ecclesiastical state and ceremony.

If we exclude $15^{19-21.\ 23.\ 24b}$ and in 16^{5} the words, ***and Obed-edom and Jeiel . . . and Asaph*** (*v. i.*), the narrative runs smoothly and is probably the composition of the Chronicler. The sixfold division of the Levites (vv. $^{5-10}$) is somewhat peculiar and has been given as the ground for assigning 15^{1-15} to an older source (so Bn., Ki.), but the text does not imply that ***Elizaphan***, ***Hebron***, and ***Uzziel*** were co-ordinated with ***Kehath***, ***Merari***, and ***Gershon*** as sons of Levi. Subordinate members of a family might have become heads of classes beside those named after their forefathers (*cf.* 2 Ch. $29^{12\ ff.}$). According to Nu. $3^{30f.}$ the family of Elizaphan, the son of Uzziel, had charge of the ark and in the light of Nu. 4^{15} where the transportation of the sacred utensils is committed to the sons of Kehath only, it is surprising that the descendants of any but this family should be represented. The tradition that there were only three sons of Levi was firmly established by the time of P (see on 5^{27} (6^{1})). Hence we think it simpler to suppose that the Chronicler himself introduced the representatives of the three great divisions of the Levites beside those from the family of Kehath. These men with their brethren do not represent necessarily all the Levites, but merely those assigned to this task, which accounts for the small number.

The Psalm fragments ($16^{8ff.}$) may be later interpolations (Hitzig, Reuss, Bn.) or more probably they were introduced by the Chronicler (Ki. *Kom.* p. 70).

The evidence that $15^{19-21.\ 23}$ was added later, is as follows: (1) The corrected text of v. ^{18} (*v. i.*) refers to twelve singers whose names are found to that number, followed by the names of two gate-keepers, but in vv. $^{20f.}$ the whole number are classified as singers, including the well-known gate-keeper Obed-edom (*cf.* 15^{24} 16^{38} $26^{4.\ 8.\ 8.\ 15}$) and one new name ***Azaziah*** (*v. i.*). (2) Although the Chronicler gives lists of singers elsewhere, he never classifies them according to their instruments (except 16^{5} *v. i.*). (3) The phrase על עלמות (v. ^{20}) is found elsewhere only in the titles of Pss. (9^{1} 46^{1} 48^{15} †, see BDB.), and the same is true of על השמינית (v. ^{21}, *cf.* Ps. 6^{1} 12^{1} †). למנצח precedes the latter in both Pss. cited, and in Chronicles לנצח follows the phrase. If the Chronicler had been interested in these musical terms, we should expect them elsewhere in a narrative so replete with references to the

singers. (4) The notice concerning the elsewhere unknown gate-keepers (v. [23]) seems to take the place of the two in v. [18]. On the other hand, v. [22] may have come from the Chronicler, since he knows a *Chenaniah*, a Kehathite (26[29]), who would be a suitable *prince of the carrying*. The Chronicler thought the singers needed instruction (25[7]), and he might well have thought the bearers of the ark also required directions after the ill-fated ending of the first attempt (13[10]). Either the reference to *Chenaniah* in v. [27] is also secondary or v. [22] is from the Chronicler.

The development of 15[16-24] seems to have been somewhat as follows: The Chronicler wrote vv. [16-18. 22. 24a]. An interpolator interested in the classification of singers according to musical instruments added vv. [19-21] taking all the names except *Azaziah* from the preceding lists. He found the text of v. [18] in its present corrupt form (*v. i.*) and so concluded that all the names were those of singers. There is no indication in the present text of v. [18] that *Mikneiah* concludes the list of the singers. Then, supposing the names of the gate-keepers to have fallen out after השוערים (v. [18]), he added two gate-keepers (v. [23]), probably appropriating the names from 9[16]. The final clause of v. [24] originated in a marginal gloss contradicting the statement in v. [23].

The interpolator of vv. [19-21. 23] also inserted the words, *and Obed-edom and Jeiel, and Asaph* into 16[5]. *Obed-edom* and *Jeiel* were added since otherwise only one harp-player would have been mentioned (*cf.* 15[21]) and the insertion of *and Asaph* assigns to him the cymbals as in 15[19]. Since the phrase, *Obed-edom also the son of Jeduthun*, in 16[38] is probably a gloss (*v. i.*), there is every reason to doubt that Obed-edom was known to the Chronicler as anything but a gate-keeper, and since his position as a singer (15[21] 16[5]) rests in all likelihood upon the interpolator's misunderstanding of 15[18], *there is little probability that in history the family of Obed-edom were ever anything except gate-keepers.*

XV. 1–15. The general preparation for bringing up the ark.—These verses have no direct parallel in 2 S. Six Levites were assigned the task of carrying the ark, the Chronicler possibly thinking of a representative of each of the three great classes of the Levites as at one end and three representatives of the Kehathites at the other. The two priests who were appointed doubtless had the task of covering the ark (*cf.* Nu. 4[15]). These were commanded to sanctify themselves.—**1.** *And he made for himself houses*]. The reference is either to the erection of other buildings besides the palace which David had built with the assistance of Hiram (14[1]) (Be.) or to the internal construction of the

palace as a residence for wives and children (Ke., Zoe., Oe.).—*And he prepared a place for the ark God*]. Some kind of a permanent enclosure is clearly meant where a tent could be erected for the ark. The old tabernacle, according to Chronicles, was at Gibeon (2 Ch. 1^{3}, *cf.* 1 Ch. 16^{39} 21^{29}).—**2.** *Then*] *i.e.*, after the ark had been three months in the house of Obed-edom (13^{14}) (Be., Ke., Zoe.), or better after the preparation mentioned in v. ^{1} when, according to the writer, David is ready to renew the attempt to bring up the ark.—The observation about the Levites is made in view of the death of Uzza (13^{10}). It is implied that the Law had not been observed in carrying the ark on a cart (13^{7}). For the law *cf.* Nu. 1^{50} 4^{15} 7^{9} 10^{17}.—**3.** This statement or its equivalent is lacking in 2 S., although such an assembly might be inferred from 2 S. 6^{15} where *all Israel* is mentioned.—**5.** *Uri'el*]. The name occurs in the Kehathite genealogy of Elkanah $6^{9\ (24)}$. He is mentioned first because the Kehathites had the duty of carrying the furniture of the sanctuary, Nu. 4^{15}.—**6.** *'Asaiah*]. A Merarite of this name with his genealogy is mentioned in $6^{15\ (30)}$.—**7.** *Jo'el*]. One of this name is mentioned in 23^{8} as a son of the Gershonite Ladan and the head of a family.—**8.** *Eliẓaphan*]. *Cf.* 2 Ch. 29^{13} where Elizaphan also represents a division of the Levites. In Nu. 3^{30} the prince of the Kehathites is Elizaphan the son of Uzziel.—*Shema'iah*] a name of frequent occurrence (*cf.* 9^{14}).—**9.** *Ḥebron*] a son of Kehath in 5^{28} (6^{2}) $6^{3\ (18)}$ 23^{12} Ex. 6^{18} Nu. 3^{19}.—*Eli'el*] in the genealogy of Heman $6^{19\ (34)}$ and the name of a Levitical overseer appointed by Hezekiah 2 Ch. 31^{13}, elsewhere in Chronicles as the name of non-Levites *cf.* 5^{24} $8^{20.\ 22}$ $11^{46\ f.}$ $12^{12\ (11)}$.—**10.** *'Uzzi'el*] like *Ḥebron* a son of Kehath in passages given above v. ^{9}—*'Amminadab*] the name of a son of Kehath in $6^{7\ (22)}$ but there the name is a textual error for *Iẓhar*.—**11.** *Ẓadoḳ and Abiathar the priests*]. This double priesthood is mentioned in 2 S. 8^{17} (*cf.* 1 Ch. 18^{16} for true text) $15^{29.\ 35}$ 19^{11} 20^{25} and came to an end in the reign of Solomon when Abiathar was deposed (1 K. $2^{27.\ 35}$).—**12.** *Of the Levites*] is here used in the general sense, including the priests, *cf.* v. ^{14}.—*Sanctify yourselves*] (*cf.* 2 Ch. 5^{11} $29^{5.\ 15.\ 34}$ $30^{3.\ 15.\ 24}$ 31^{18} 35^{6}) by the washing of the body and the garments and the keeping aloof from every defile-

ment, avoiding sexual intercourse (*cf.* Gn. 35^2 Ex. $19^{10.\ 14.\ 15.\ 2}$). —*Unto* the place *which I have prepared for it*]. *Cf.* vv. $^{1.\ 3}$. On the construction see textual note.—**13.** The verb *bear* (נשא) may be supplied in the first clause (Oe., RV., *cf.* v. ^{2}; 𝔙 has *præsentes*, on 𝔊 *v. i.*).—*Made a breach upon us*]. *Cf.* 13^{11}.—*For we did not seek it* (or *him*) *aright*]. The text is ambiguous, the pronominal object of the verb may either refer to the ark as in 13^3 (*q. v.*) (Ba.) or to God (Ke., Zoe., Oe., and most). The former, however, is to be preferred: We did not search out and bring up the ark in the right way.—**14.** David's request is complied with.—**15.** *Upon their shoulders*]. *Cf.* Nu. 1^{50} 7^9, but see text. n.

1. עשה] is here taken with the force of בנה by Be., Kau., Ki., while Ke., Zoe., Oe. give the force *to prepare* (see עשה BDB. II. 3).—**2.** לשאת] on use of inf. *cf.* Ges. § 114*l*.—**7.** גרשם] read גרשון, see on 6^1.—**12.** אל הכינותי לו] equivalent to אל מקום הכ׳ וגו׳ Ex. 23^{20}. On the omission of the relative see Ges. § 156*n* (d), Dav. §§ 144, 145 Rem. 5, Ew. § 333 *b;* for the same construction where preposition precedes verb 2 Ch. 1^4 and very similar 1 Ch. 29^3 2 Ch. 16^9 $30^{18f.}$.—**13.** למבראשנה] apparently a combination of למה and בראשנה, the union being formed as in the case of מה with short words, מזה Ex. 4^2, מלכם Is. 3^{15}, מתלאה Mal. 1^{13} (Be.). למה then has the force of על אשר *wherefore, because*, Ew. § 353 *a*, Koe. ii. §§ 2. 389h. Hence Kau. renders the clause: *Weil ihr das erste Mal nicht zugegen wart.* BDB. (under מה 1. e) renders: *Because ye were not* (employed) *for what was at first.* Ki. retains the interrogative force and renders: *Warum wart ihr doch bisher nicht da?* 𝔊^L reads *ὅτι οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι ἑτοίμους* (^{B} omits *ἑτοίμους*). Bn. then regards 𝔐 as a corruption and reads כי לא אתם נכונים בר׳.—**15.** בכתפם] is wanting in 𝔊^{BA} and hence is regarded as a gloss derived from בכתף in Nu. 7^9 by Bn., Ki.—In P the carrying staves of the ark are בדים Ex. $25^{13\ ff.}$ Nu. 4^6 *et al.*, מוט the frame or flat surface on which the utensils of the sanctuary were carried Nu. $4^{10.\ 12}$, also the grapes of Eschol Nu. 13^{23}, see Gray, *Com. in locis.*—עליהם]. The suffix refers to the implied pl. in כתפם.

16–24. The musical arrangements for bringing up the ark. —On the composite character of this section, see above.—**16.** *And David commanded*] expresses the Heb. idiom more nearly than the *spake to* of EVs. (*v. i.*).—*The chiefs of the Levites*]. The reference may be to the six enumerated in vv. $^{5-10}$ repeated in v. ^{11}.—*With*

psalteries and harps and cymbals]. These three instruments are often mentioned together by the Chronicler v. ^{28} 13^{8} 16^{5} 2 Ch. 5^{12} 29^{25} Ne. 12^{27}. The *cymbals* expressed by *mĕẓiltayim* are mentioned only in Chronicles. In 2 S. 6^{5} Ps. 150^{5} the Heb. word for *cymbals* is *ẓelẓĕlim* (*cf.* 13^{8}), although we cannot distinguish between the instruments (Now. *Arch.* I. pp. 272 *f.*).—**17.** On the three singers, *Heman*, *Asaph*, and *Ethan*, *cf.* $6^{16\text{-}32\ (31\text{-}47)}$ $25^{1\ ff.}$—**18.** *Their brethren twelve*] should be read instead of *their brethren of the second degree* (*v. i.*). The singers here mentioned are given again in vv. $^{20\ f.}$ and in part in 16^{5} (*v. s.*).—*Zechariah*] has been identified with the Zechariah of 9^{21} $26^{2.\ 14}$ (*EBi.* IV. col. 5390). The name is an Asaphite, probably family, name in 2 Ch. 20^{14} Ne. $12^{35.\ 41}$.—The following *Ben*, wanting in v. ^{20} 16^{5}, should be read *Bani* (*v. i.*). A *Bani* appears in the line of descent of the singer Ethan ($6^{31\ (46)}$) and as an Asaphite (Ne. 11^{22}).—*'Uzzi'el**] (so read also in v. ^{20} 16^{5} instead of *'Azi'el, Je'i'el*) the name also of a musician, a son of Heman, in 25^{4}, and of a son of Jeduthun in 2 Ch. 29^{14}.—*Shemiramoth*]. A Levite of this name appears also in 2 Ch. 17^{8} †. —*Jeḥi'el*] the name of a son of Heman 2 Ch. 29^{14} Qr., also elsewhere frequent.—*'Unni*] wanting in 16^{5}, a Levite in Ne. 12^{9} Qr. †. —*Eli'ab*] a frequent name, not elsewhere of a musician.—*Beniah*] in an Asaphite pedigree 2 Ch. 20^{14}.—*Ma'aseiah*] wanting in 16^{5}.—*Mattithiah*]. *Cf.* 9^{31}, a son of Jeduthun $25^{3.\ 21}$.—*Eliphelehu* † and *Miḳneiah* †] both wanting in 16^{5}.—*'Obed-edom*]. This historical Philistine caretaker of the ark, a native of Gath, 2 S. $6^{10\ f.}$, is transformed by the Chronicler, or the school which he represents, into a Levite of the division of the gate-keepers, v. ^{24} 16^{38} $26^{4\ ff.}$, and as a Korahite gate-keeper ($26^{1.\ 4}$), he is a Kehathite. On his appearance as a singer see above and on 16^{38}.—*Je'i'el*] a name of frequent occurrence; in an Asaphite genealogy 2 Ch. 20^{14}. The name is doubtless used for the same individual as *Jeḥiah* (v. ^{24}) but which is correct cannot be determined.—*The gate-keepers*] *i.e.*, *Obed-edom* and *Jeiel*, *cf.* $9^{17\ ff.}$ With the Chronicler both singers and gate-keepers are fully recognised as Levites.—**19-21.** The singers are now divided into three divisions according to their musical parts. —*With cymbals*]. *Cf.* v. ^{16}. These instruments fell to the conductors to mark the time (art. *Music*, *DB.*).—*To sound aloud*]

perhaps equivalent to beating time (Ke., Zoe.).—***With psalteries***]. *Cf.* v. ^{16}, stringed instruments perhaps not unlike the Greek lyre. —*Set to ʿAlamoth*] lit. *to* (the voice of) *young women*, *i.e.*, in soprano (*cf.* Ps. 46^{1} 48^{15}, BDB. עלמה). The phrase is obscure. Kau. and Ki. refuse to translate.—*ʿAzaziah*] wanting in v. ^{18} and 16^{5}, hence may not be original.—***With harps***]. *Cf.* v. ^{16}, stringed instruments whose difference from the ***psalteries*** is not entirely clear, but they were probably more harp-like.—***Set to the Sheminith*** lit. ***upon the eighth***, ***i.e.***, prob. to a deep octave or in the bass, *cf.* Ps. 6^{1} 12^{1}.—*To lead*]. The musicians led the service of song. —**22.** *Chenaniah*]. *Cf.* v.^{27}, the name also occurs of Levites in 26^{29} and as Conaniah, which Ki. after 𝔊 prefers here, 2 Ch. $31^{12f.}$ 35^{9}.—*Chief of the Levites in the carrying*] *i.e.*, he had charge of the duty of carrying the sacred furniture and ***directed the carrying*** (of the ark) ***because he was skilful.*** This is the usual interpretation, but the word ***massa***, meaning ***bearing***, ***carrying***, ***uplifting***, is rendered ***uplifting of the voice***, ***song***, by 𝔊, EVs., Oe. (𝔙 ***prophetia***). —**23.** *Berechiah*]. For the occurrence of the name in kindred lists *cf.* v. ^{17} $6^{24\,(39)}$ 9^{16}.—*Elḳanah*]. *Cf.* as above 9^{16}. *Elkanah*, derived from the father of Samuel, appears in the genealogy of Heman, *cf.* $6^{10\text{-}12\,(25\text{-}27).\,19\text{-}21\,(34\text{-}36)}$. The introduction of two gatekeepers here in addition to those of vv. $^{18.\,24}$ is striking and suggests that this section is composite.—**24.** *Shebaniah*] also the name of a priest in Ne. $10^{5\,(4)}$ 12^{14}, and of Levites in Ne. $9^{4f.}$ 10^{10} and perhaps 1 Ch. 24^{11} †.—*Joshaphaṭ*] an abbreviated form of Jehoshaphat. Neither name occurs elsewhere as that of either a priest or a Levite.—*Nethan'el*] the name of priests in Ezr. 10^{22} Ne. 12^{21}, of Levites in 26^{4} 2 Ch. 35^{9} Ne. 12^{36}.—*ʿAmasai*] not elsewhere a priest's name, but in the genealogy of the Kehathite Heman, $6^{10\,(25).\,20\,(35)}$, and of the Kehathite Mahath, 2 Ch. 29^{12}.—*Zechariah*] not elsewhere the name of a priest; of Levites see v. ^{18}.—*Benaiah*] not elsewhere as a priest's name; as Levite see v. ^{18}.—*Eli'ezer*] a priest's name in Ezr. 10^{18}.—*Sounded with trumpets*] (*ḥaẓoẓĕroth* חצצרות) the long straight metal horns with flaring mouths, mentioned almost entirely as a sacred instrument (v. ^{28} 13^{8} 2 Ch. 15^{14} 20^{28} $29^{26.\,27}$ Ezr. 3^{10} Ne. $12^{35.\,41}$ espec. Nu. $10^{2\text{-}9}$) in distinction from the *shophar*, the curved horn of a cow or ram used in early

Israel especially in signals of war (Ju. 3^{27} 6^{34} 7^{8} 1 S. 13^{3} 2 S. 2^{28}, etc.), but also by the priests (Jos. 6^{4} Lv. 25^{9}). The seven priestly trumpeters before the ark were doubtless suggested by Jos. 6^{4}.—*'Obed-edom and Je'i'el* were gate-keepers for the ark*] a curious repetition from v. [18] (*q. v.*), probably a gloss.

16. ויאמר] a late use of אמר with the force *command* followed by inf. + ל of pers. (l. 4), *cf.* 2 Ch. 14^{3} 29^{21} 31^{4} Est. 1^{10}; so Kau., Ki.—להעמיד] inf. instead of the direct discourse in older writings, Ew. § 338 *a*, *cf.* 13^{4} 27^{23} 2 Ch. 1^{18}.—להרים] inf. expressing means, Ew. § 280 *d*, Ges. § 114*o*.—בקול]. On use of ב *cf.* Ew. § 282 *d*, Ges. § 119*q*, BDB. ב III. 4.—לשמחה] ל should be struck out: a dittography.—**17.** קושיהו] 𝔊^B^ *κεισαιου*, 𝔊^AL^ *κισαιου*, hence with reference also to קישי 6^{29} we should read קישיהו (Ki.).—**18.** ועמהם אחיהם המשנים] משנים occurs elsewhere only in 1 S. 15^{9} and Ezr. 1^{10}, where the text is corrupt in both places (see BDB. משנה and authorities there cited), hence is suspicious. After subtracting the two gate-keepers, the following list contains twelve names. Accordingly we conjecture that the original read ועמהם אחיהם שנים עשר, *and with them their brethren twelve*, the first two consonants of המשנים having come in by dittography caused עשר to fall out.—זכריהו בן ויעזיאל] בן is wanting in 𝔊, v. [20], and 16^{5}, but it would naturally be omitted before the copulative, since it is used nowhere as a proper name. Probably ו and י have been transposed and the copulative before the resulting בני has been connected with the preceding word, accordingly read זכריה וּבְנֵי ועזיאל. The spellings of the first and of the last of these names are supported by v. [20] זכריה ועזיאל and partially by 16^{5} זכריה יעיאל (*q. v.*).—אליאב] without ו suggests some disturbance of the text (see Ki. *SBOT.*). 𝔊 has ו. The preceding name is dubious, *cf.* 𝔊.—**19.** נחשת]. On constr., Dr. *TH.* 188, Ges. § 131*d*.—**22.** כְּנַנְיָהוּ] 𝔊^BNL^ have Κωνενια, Χωνενια, Ιεχονια, hence Ki. reads כוננירו.—ובמשא] wanting in 𝔊, and so omitted by Ki., Bn.—יסר במשא] 𝔊 ἄρχων τῶν ᾠδῶν, שר המשא followed by Ki., Bn., the former rendering משא with reference to carrying the ark, the latter being uncertain, *v. s.*—יסר] inf. abs. Oe. regards it as a noun or ptc.—**24.** מחצצרים] Hiph. ptc. from denom. חצצר Kt. מַחְצְצְרִים Ges. § 53*o* (for מַחֲצֹרְצְרִים Stade, *Gram.* 280) or מַחְצְצְרִים Baer, also BDB. Qr. מַחְצְרִים Ges. § 53*o*, Baer, Koe. i. § 305 e). *Cf.* 2 Ch. 5^{12} 7^{6} 13^{14} 29^{28}, Piel 2 Ch. 5^{13} † (l. 44).—יחיה] read after v. [18] יעיאל.

Following the clue of 16^{5} Bn. and Ki. give the original of vv. [17 f.] as follows: *The Levites appointed Asaph the son of Berechiah the chief and Zechariah the second in rank, then Uzziel, and Shemiramoth, Jehiel, Eliab, Beniah, Mattithiah, and Obed-edom and Jeiel, the gate-keepers.*

The names omitted are regarded as coming from a later annotator who has also added vv. $^{19-24a}$; v. ^{24b} is a still later gloss (but see above).

25–XVI. 3. The bringing up of the ark.—The Chronicler took these verses from 2 S. 6^{12b-19}, making such alterations as were necessary according to his view of the affair, which is shown in the preceding passage.—**25.** *So David, etc.*]. The connection is with v. ^{3} after the details concerning the preparation have intervened. 2 S. makes no mention of the elders of Israel and the captains of thousands.—*The ark of the covenant of Yahweh*] in 2 S. "the ark of God" or "the ark of Yahweh," *cf.* vv. $^{26. 28 f.}$ with 2 S. $6^{12. 13. 15. 17}$. This change is a touch of the school of the Chronicler, *cf.* 13^{3}.—**26.** *When God helped the Levites*]. The Chronicler piously introduces the divine agency as the cause of the auspicious beginning of their undertaking. 2 S. has "when they that bare the ark had gone six paces."—*That they sacrificed seven bullocks and seven rams*]. According to 2 S. David is the sacrificer and the sacrifice is "an ox and a fatling." Ke. and Zoe. harmonise the passages by making them refer to two distinct occasions, 2 S. describing the start and 1 Ch. the conclusion of the journey. But the sacrifices of the conclusion are mentioned in 16^{1}. Ba. points out that the small offering of 2 S. is represented as David's and the large one of Chronicles as that of the King and his elders. For special sacrifices consisting of the same numbers of the same animals *cf.* Jb. 42^{8} Nu. $23^{1. 29}$, also 2 Ch. 29^{21}.—**27.** *With a robe of byssus*]. Not only David but also the Levites and singers are represented as wearing processional robes of white linen.—*And upon David was an ephod of linen*] from 2 S. is perhaps a gloss. According to 2 S. David wore only an ephod, which was a scant skirt or kilt, and thus he was liable to shameful exposure (*EBi.* II. col. 1306) 2 S. $6^{14. 20}$. According to the Chronicler, David wears the priestly robe. The Chronicler omits all reference to David's dancing save incidentally in v. ^{29}. The scandal of the exposure of his person is passed over in silence.—**28.** 2 S. mentions David along with Israel and introduces only one musical instrument, the *shophar* or *horn* (*cf.* v. ^{24}) occurring in Chronicles only here. On the other instruments, the addition to the text of 2 S., *cf.* vv. $^{19-21. 24}$.—**29.**

It is a mark of the unskilful art of the Chronicler that this single verse of the episode of Michal's judgment on David should be here introduced when the story as a whole with its reflection on David is omitted.—**1.** *Peace-offerings*] were largely eaten by the worshippers; hence indicative of feasting.—**2.** *He blessed the people*]. The king as well as the priest exercised this function; *cf.* Solomon's blessing (1 K. 8[55]) omitted by the Chronicler (2 Ch. 7[1 ff.]).—**3.** *A portion*] uncertain whether of flesh or wine (*v. i.*).

25. ההלכים] strike out ה, a dittography, so Kau., Ki.—עבד־אדם] 2 S. 6[12] + עיר דוד which is superfluous here, *cf.* v. [1].—**27.** מכרבל] either a denom. verb from BAram. כרבלא Dn. 3[21] or from כבל with ר inserted, BDB. Be. thought מכרבל במעיל בוץ a corruption of מכרכר בכל עז (as in 2 S. 6[14]) through illegibility, and this emendation is accepted by BDB. (*v.* בוץ p. 101). More likely the change was intentional, as the omission of לפני יהוה would show. The statement also that "the Levites that bare the ark" *danced* would then be inappropriate, while a description of their sacred vestures is a natural touch of the Chronicler.—השר]. Either the art. is to be omitted or read במשא instead of המשא, *cf.* v. [22]. —המשררים[2]] is an explanatory gloss (Zoe., Bn.) by a reader who understood המשא to refer to the lifting up of the voice in song, *cf.* v. [22] (Kau.).—**29.** ויהי] 2 S. 6[16] והיה. The latter is striking in pre-exilic literature, Dr. *TH.* **133,** Dav. § 58 *c*, and is probably a corruption. —בא]. On the perfect *cf.* Dr. *TH.* **165.**—מרקד ומשחק] instead of מפזז ומכרכר in 2 S., a substitution made either to suggest a more dignified movement or because more intelligible. מכרכר is an ἅπ. λεγ. and מפזז a δὶς λεγ.—**XVI. 1.** האלהים[1. 2]] 2 S. 6[17] יהוה, *cf.* 13[2].—After אתו 2 S. has במקומו.—ויקריבו עלות וגו'] 2 S. ויעל עולות לפני יהוה ושלמים.—**2.** יהוה] 2 S. 6[18] + צבאות, *cf.* 13[6].—**3.** The Chronicler condenses לכל העם לכל המון ישראל of 2 S. 6[19] into לכל איש ישראל.—ככר] (the ordinary word for loaf, Ju. 8[5] 1 S. 2[36] 10[3] Pr. 6[26] Je. 37[21]) 2 S. חלת elsewhere only in P of a sacrificial cake, implying that the people received cakes connected with the peace-offerings.—2 S. has in 𝔐, not 𝔊, the numeral, אחת, אחד, with each gift.—The exact meaning of אשפר ἅπ. λεγ. is unknown; the renderings in the Vrss. vary (for full discussion *cf.* Dr. *TS.*, pp. 207 *f.*).

XVI. 4-6. The Levites appointed for service before the ark. —These verses are original with the Chronicler with the omission of the words, *and Obed-edom and Jeiel, and Asaph,* from v. [5] (*v. s.*). The appointees already mentioned (15[17 ff.]) were set aside

merely for the purpose of bringing the ark in state to Jerusalem. They consisted of three chief singers with twelve of their brethren and seven priests. Here we have only one chief singer with seven of his brethren and two priests. The reason for this reduction in the numbers is to be sought in vv.$^{38 ff.}$. The Chronicler thought the tabernacle with the altar of burnt-offering was at Gibeon at this time. The occasion of bringing up the ark to Jerusalem was so important as to call for the participation of all the priests and Levites. When this had been accomplished, they were divided for service in both places. Asaph and seven of his brethren were assigned to service before the ark in Jerusalem, while Heman and Jeduthun and the rest of those mentioned by name (v.^{41}) were appointed to the worship in the tabernacle at Gibeon. Only two priests were appointed for services as trumpeters before the ark. Thus the reductions are not in the same proportion. We should expect Asaph with but four of his brethren. The number two for the priests may have been suggested by 15^{11} or Nu. $10^{1. 2}$, while a large number of priests was indispensable at the altar of burnt-offering. Since the service before the ark is represented as of a musical character entirely, the larger number of singers appointed to that service is accounted for, also the number seven may have influenced the Chronicler (*cf.* 15^{24}).

4. The administration of the Levites was one of prayer and song as is implied by the following words, ***both to commemorate and to thank and to praise Yahweh the God of Israel.*** These indicate three forms of service, the first a liturgical prayer at the presentation of that part of the meal-offering which was burnt, *i. e.*, ***the memorial*** (*cf.* Lv. $2^{2. 9. 16}$ 5^{12} $6^{8 (15)}$ Nu. 5^{26} and explanations of the titles of Pss. 38 and 70 espec. Briggs, *Psalms*, i. Intro. § 39 (*b*)); the second refers to the use of Psalms that prominently confess and give thanks to God; and the third to praises like those of the Hallelujah songs (Zoe.). The Levites were assigned the duty "to thank and to praise Yahweh" at the daily burnt-offerings and at all burnt-offerings ($23^{30 f.}$) of which the meal-offering constituted a part (Nu. $28^{1 ff.}$), hence all three of these liturgical forms are connected with the burnt-offering. Since the Chronicler represents that no regular sacrifices were

made in Jerusalem at this time (*cf.* $21^{28 ff.}$), it may be inferred that these Levites were to conduct the musical liturgy before the ark at the same time that the offerings were being made on the altar at Gibeon with corresponding musical service. The two priests also (v. ^{6}) sounded the two silver trumpets as if present at the burnt-offerings (2 Ch. 29^{26-28} Nu. $10^{1.2.10}$).—**6.** *Jaḥazi'el*] does not appear in 15^{24}. For occurrences of the name *cf.* $12^{5\,(4b)}$ 23^{19} Ezr. 8^{5}.

4. ארון] 𝔊 + ברית.—**5.** ויעיאל] read ויעזיאל as also in $15^{18.\,20}$ *q. v.*, so Ki.—ויעיאל] in 15^{24} יחיה but *cf.* 15^{18}.

7. An interesting statement showing that Psalms of thanksgiving (*Hodu* Psalms) were assigned to a particular class of singers (Bn.).

8-36. A Psalm of thanksgiving.—This is a compilation from verses found in the Psalter, vv. $^{8-22}$ = Ps. 105^{1-15}, vv. $^{23-33}$ = Ps. 96, vv. $^{34-36}$ = Ps. $106^{1.\,47.\,48}$. The variations from the text of the Psalter are slight. The original place of these verses was in the Psalter, since vv. $^{8-22}$ are clearly a fragment of Ps. 105. (This is now universally admitted, although Hitz. and Ke. held the original place to have been in Ch.) Hence, since v. ^{36} corresponding to Ps. 106^{48}, is the doxology marking the close of the fourth book of the Psalter, it is a fair and usual inference that the Psalter had already been arranged in five books at the time of the Chronicler. Yet it may be further said that if the small fragment vv. $^{34-36}$ existed independently of Ps. 106 (so Cheyne), and if the whole section, vv. $^{7-36}$, is an insertion of a later date than the period of the Chronicler (so Bn.), this inference cannot be made.

8-22 = Ps. 105^{1-15}. According to Briggs, the first five verses are an introductory gloss, making the Ps. into a *Hallel*.—**8. 9.** Two tetrameter synthetic couplets:

Give thanks unto Yahweh, call upon his name;
Proclaim among the peoples his doings.
Sing unto him, make music for him;
Muse upon all his wondrous deeds.

The Hebrew shows assonance between the first and third, and the second and fourth lines, these ending in the sounds *ō* and *au* re-

spectively. Each couplet consists of three clauses, the first two short composing one line, and the third a tetrameter and so a line by itself. In the first couplet the first clause calls upon the worshipper to pay divine honours, the second clause is a stronger repetition of this call, and the third commands him to proclaim the deeds of his God among the peoples; in the second couplet the movement is similar.—*Call upon his name*] may also be rendered "proclaim his name," which is preferred by Briggs, but the former is better suited to the structure of the stanza. The second couplet shows that this clause strengthens the preceding command instead of anticipating the following.—*Make music for him*]. The verb (זמר) may either mean to *sing* to (ל) God, Ps. 27^{6} 101^{1} 104^{33}, also here according to BDB., or it may be used of playing musical instruments, Ps. 33^{2} *cf.* 144^{9} (parallel to אשירה), 71^{22} 98^{5} 147^{7} 149^{3}. The parallelism of Ps. 144^{9} suggests that the latter meaning may have been intended here, so Briggs.—These two couplets are based upon Is. 12$^{4\,f.}$, which reads as follows:

> "Give thanks unto Yahweh, call upon his name;
> Proclaim among the peoples his doings.
> Commemorate for his name is exalted,
> Make music (זמרו) unto Yahweh for he hath
> done excellent things,
> Let this be known in all the earth."

The first two lines were taken verbatim; the last three were reduced to the same form as the first two. The words "in all the earth"—parallel to "among the peoples"—may have been original in Ps., but not in Chronicles.—**10.** *Glory in his holy name*] *i.e.*, his name as sacred and separate from all defilement.—*Of them that seek Yahweh*]. Briggs substitutes as original the personal pronoun, *him*, instead of the divine name for the sake of the assonance.—**11.** *Seek his face continually*] that you may gain knowledge of his greatness, even as when men sought the face of an earthly king, 1 K. 10^{24}.—No assonance appears in this verse, but in **12** there is an apparently intentional resemblance of sound (*niphle'othau . . . mophethau*) in the midst of the lines instead of at the ends.—*Commemorate*] celebrate by recounting,

***His wondrous deeds which he has done*] and *his marvels*] espec. the miracles of the Exodus, *cf.* Ps. 105^{27}. This is done in Pss. 105 and 106, but most of these wonders of Hebrew history are omitted here.—**13.** The original text of Ps. probably read, "Ye seed of Abraham, his servant, Ye sons of Jacob, his chosen one" (so Briggs), which in Chronicles has become, *Ye seed of Israel, his servant* (pl. in 𝔊 is not likely original), *Ye sons of Jacob, his chosen ones.* The Chronicler copied the pronominal suffixes from the present text of Ps., where the assonance has been destroyed by a copyist's misunderstanding, by which the plural *his chosen ones*, *i.e.*, the sons of Jacob, has been substituted for the singular *his chosen one*, *i.e.*, Jacob rather than Esau (Briggs). *Israel* was doubtless substituted for *Abraham*, since it makes a more obvious, though less poetic, parallel, *cf.* v. ^{17}.—**14.** *He, Yahweh, is our God; In all the earth are his judgments*] an assertion of the world-wide rule of Yahweh.—**15–22.** The Psalmist then recalls the covenant which Yahweh made with the three patriarchs in turn, *with Abraham*] Gn. 15, 17, 22^{16-18}, *his oath unto Isaac*], Gn. 26^{2-5}, *unto Jacob for a statute*], Gn. 28^{13-15}, and *to Israel for an everlasting covenant*], Gn. 35^{9-12}; and how *when they were but a few in number* (so read instead of *ye, v. i.*), *cf.* Gn. 34^{30}, *he suffered no man to wrong them*], as in the relation of Abraham to the Canaanites, of Isaac to the men of Gerar, of Jacob to Laban and to Esau, *and reproved kings for their sakes*], Pharaoh Gn. 12^{17}, and Abimelech Gn. 20^{3-7}. The patriarchs are represented as anointed kings only here and in the parallel Ps. In Gn. 20^{7} (E), Abraham is termed a prophet.—**23–33** = Ps. $96^{1b\ 2b-9.\ 10b\ 11a\ 10a\ 11b-13b}$. The strong beginning of Ps. 96 is weakened by omitting vv. $^{1a\ 2a}$, since they are inappropriate here (Be.). In these verses an appeal is made to *all the earth* (v. ^{23}), and Yahweh is proclaimed as the one efficient God who alone has done *wondrous deeds among all peoples* (v. ^{24}). He is contrasted with the gods of other peoples which are things of nought and have done nothing for their worshippers, *cf.* Is. $40^{18\ ff.}$ $44^{9\ ff.}$ Je. 2^{11} Ps. 115^{4-8}, while *Yahweh made the heavens* (v. ^{26}). All peoples are admonished to bring offerings unto Yahweh and to worship him (vv. $^{28.\ 29}$). All nature shall rejoice, *the heavens* and *the earth*, *the sea* with all its life and *the field* with all its life,

and *the trees of the forest*, for Yahweh *cometh to judge the earth*. The conclusion of Ps. 96, v. ^{13cd}, is omitted in Chronicles, since the Ps. does not come to an end with v. ^{33}.—**34–36** = Ps. 106$^{1. 47. 48}$. The first of these verses is a common liturgical phrase with which Pss. 106, 107, 118, and 136 begin and makes also an appropriate closing, Ps. 118^{29}, *cf.* also Je. 33^{11} Ezr. 3^{11} 1 Mac. 4^{24}.—**35.** *And gather us together and deliver us from the nations*]. In Ps. "and gather us from the nations" is a clear reference to the dispersion and so inappropriate to the time of David. The writer sought to remove this significance of the phrase by inserting the words, *and deliver us*.—Verse **36,** the doxology of the fourth book of Ps., is not unsuitable here.

12. פיהו] Ps. 105^{5} פיו.—**13.** זרע ישראל] Ps. 105^{6} זרע אברהם.—**15.** זכרו] Ps. 105^{8} זָכַר 𝔊^{B}, *μνημονεύομεν* has grown out of 𝔊^{AL} *μνημονεύων* = זֹכֵר. Ki. *BH*. prefers the reading of Ps. but the Chronicler may have changed to pl. imv. intentionally to accord with vv. $^{8. 9. 10. 12. 23. 24}$ +.—**16.** ליצחק] Ps. 105^{9} לישחק which spelling also occurs in Je. 33^{26} Am. 7$^{9. 16}$.—**19.** בהיותכם] Ps. 105^{12} בהיותם, likewise 1 MS., 𝔊, 𝔙. This is the better text.—**20.** וממלכה] ו is wanting in Ps. 105^{13}.—**21.** לאיש] Ps. 105^{14} אדם.—**22.** ובנביאי] Ps. 105^{15} ולנביאי.—**23.** אל יום] Ps. 96^{2} ליום.—**24.** את כבודו] Ps. 96^{3} without את.—**25.** ונורא] ו wanting in Ps. 96^{4}.—**26.** ויהוה] 𝔊 *κ. ὁ θεὸς ἡμῶν* = ואלהינו.—**27.** וחדוה במקמו] Ps. 96^{6} ותפארת במקדשו. חדוה is a late word frequent in Aram., elsewhere in OT. only Ne. 8^{10}. The word *place* may have been substituted for *sanctuary* because more general and better fitting the abode of the ark before the Temple was built (Zoe.).—**29.** לפניו] instead of לחצרותיו, Ps. 96^{8}, because the Temple was not built.—בהדרת קדש]. The meaning is dub. RV. *in holy array* (margin *in the beauty of holiness*), better *in holy attire*. Perles suggests a connection with the Babylonian *adâru* "to fear" and interprets *veneration before the sanctuary*, though this rendering is excluded in 2 Ch. 20^{21}, which he regards as corrupt (*OLZ*. 8, 1905, col. 127).—V. ^{29c} corresponds to Ps. 96^{9a}.—**30.** This verse is composed of Ps. 96$^{9b \text{ and } 10b}$.—מלפניו] Ps. 96^{9} מפניו.—**31.** Composed of Ps. 96$^{11a \text{ and } 10a}$.—ויאמרו] Ps. 96^{10} אמרו.—Ps. 96^{10c} ידין עמים במשרים wanting in Ch.—**32.** Composed of Ps. 96$^{11b \text{ and } 12a}$.—יעלץ השדה] Ps. 96^{12} יעלז שדי.—**33.** עצי היער מלפני] Ps. 96$^{12b \; 13a}$ כל עצי יער לפני.—בא] Ps. + כי בא.—**35.** ואמרו] wanting in Ps. 106^{47}.—אלהי ישענו] Ps. יהוה אלהינו.—והצילנו] wanting in Ps.—**36.** ויאמר] Ps. 106^{48} ואמר.—והלל ליהוה] Ps. הללו־יה. Thus the poetic termination of Ps. 106 is turned into an historical statement. On הלל *cf.* Ges. § 113^{z}.

37-43. Levites appointed for service.—A continuation of vv.$^{4-6}$.—**37.** A résumé of vv.$^{4\ f.}$.—**38.** *And ʿObed-edom and his* brethren sixty-eight and Hosa to be gate-keepers*]. We must either read *his* with 𝔊, 𝔙 (Bn.) or transpose *and Hosa* to a position before *and their brethren, etc.* (Kau., Ki.). The phrase *and ʿObed-edom the son of Jeduthun** is probably a marginal gloss which made its way into the text in the wrong place. The glossator finding Obed-edom represented as a singer in 15^{21} 16^{5} gives him a place in the family of Jeduthun, the singer (see below on v.^{42}). In 26^{8} the gate-keepers of the family of Obed-edom number sixty-two.—On Hosa *cf.* 26^{10}.—**39.** Thus according to the Chronicler there were two sanctuaries, the ark brought to Jerusalem constituting one and the tabernacle with its other furniture at Gibeon constituting the other (21^{29} 2 Ch. 1$^{3-6}$). At this latter *Ẓadoḳ and his brethren* ministered.—On *the high place which was at Gibeʿon cf.* 1 K. 3$^{4\ f.}$.—**40.** On the continual offerings *cf.* Ex. 29^{38} Nu. 28$^{3.\ 6}$.—*And* to do *all that is written, etc.*] *i.e.*, everything which was the priests' duty to do in the sanctuary.—**41.** *With them*] *i.e.*, with Zadok and his brethren at Gibeon were placed the two guilds of singers represented by *Heman* and *Jeduthun*, while the guild of Asaph (v.^{37}) ministered before the ark at Jerusalem.—*And the rest of the chosen*] refers to all the singers chosen at this time.—*Who were designated by name*] *i.e.*, those so designated in 15^{18} who did not serve in Jerusalem (v.^{5}).—**42.** *And in possession of them were trumpets and cymbals for musicians and other instruments used in sacred song**] lit. *and instruments of the song of God.* With *song of God, cf. song of Yahweh*, Ps. 137^{4} 2 Ch. 29^{27}.—*And the sons of Jeduthun at the gate*] is dubious. Chronicles does not know of any sons of Jeduthun who were gate-keepers except "Obed-edom the son of Jeduthun," v.^{38}, a late gloss possibly dependent upon the statement here. Some words may have fallen from the text between *Jeduthun* and *at the gate.*—**43.** Taken from 2 S. 6$^{19b.\ 20a}$ and thus is a continuation of v.^{3}.

37. לאסף ולאחיו] ל with direct object, Ges. § 117*n*.—לדבר יום ביום] *cf.* Ex. 5^{13} 16^{4} *et al.*—**38.** ידיתון] is merely a copyist's variation of ידותון.—**39.** את צדוק] obj. of ויעזב of v.^{37}.—**42.** ועמהם] BDB. עם 3. b. —הימן וידותון] wanting in 𝔊 and to be omitted as a dittography

from v. ^{41} (Kau., Bn., Ki.). Be. holding that כלי שיר הא' were equivalent to the נבלים וכנרות of v. ^{5} rearranged vv. $^{41 f.}$ somewhat after the order of v. ^{5} reading: ושאר הברורים אשר נקבו בשמות להודות ליהוה כי לעולם חסדו בכלי שיר האלהים והימן וידותון חצצרות ומצלתים משמיעים.—**43.** וישב] 2 S. ויסב.

XVII. The promise to David in view of his purpose to build a temple for Yahweh.—Taken with slight variations from 2 S. 7. According to Dt. 12$^{10 f.}$ unity of worship should become law after the Israelites had passed over Jordan and when Yahweh had given them "rest" from all their enemies round about, and had chosen a place "to cause his name to dwell there" (*i.e.*, when the Temple should have been built). This "rest" came in with David and Solomon, *cf.* 2 S. 7$^{1. 11}$ 1 K. 5$^{18 (4)}$ (We. *Hist. of Isr.* pp. 19 *f.*, n.). If the narrative in 2 S. 7 is as late as the Exile (so Sm. *Com.*) the writer probably knew of this Deuteronomic provision and sought to show why this unity of worship was not ushered in by David through the erection of the Temple when "Yahweh had given him rest from all his enemies round about" (v. ^{1}). To the Chronicler, David, the man of blood, in no wise fulfilled this condition (*cf.* 1 Ch. 22$^{8 f.}$), hence he omitted from 2 S. 7^{1} the words "Yahweh had given him rest, etc.," and substituted *I will subdue all thine enemies* (v. ^{10}) for "I will cause thee to rest from all thine enemies" (2 S. 7^{11}).

1–15. Nathan's message to David.—1. 2. *When David dwelt in his house*] probably the one built with the aid of the King of Tyre, 14^{1} = 2 S. 5^{11}.—*Nathan, the prophet*] (vv. $^{2. 3. 15}$ and parallels in 2 S. 7, 2 S. 12^{1} + 6 times in 2 S. 12, 1 K. 1^{8} + 10 times in 1 K. 1, 2 Ch. 29^{25} Ps. 51^{2} (title) BS. 47^{1}; in the phrase "acts of Nathan the prophet" 1 Ch. 29^{29} 2 Ch. 9^{29}; and frequent as a personal name elsewhere) was the well-known court prophet during David's reign and one of the supporters of Solomon at his accession, 1 K. 1.—*Lo, I dwell in a house of cedar and the ark of the covenant of Yahweh is under curtains*]. The contrast between David's regal palace and the humble resting-place of the ark was sufficient to indicate his intention to his religious adviser, who immediately responded, *Do all that is in thy heart, for God is with thee.*—**3.** Nathan's first impression that God would favour David's undertaking was a

mistaken one.—*It came to pass the same night, that the word of God came to Nathan*] doubtless in a dream.—**4.** *Thou shalt not build me a* (lit. *the, v. i.*) *house to dwell in*] is expressed in 2 S. in the form of a question equivalent to a negative.—**5.** *For I have not dwelt in a house from the day I brought up Israel, i.e.*, from Egypt (so 2 S.), *unto this day, but have walked in a tent and in a tabernacle**]. This statement was not literally true, since the sanctuary at Shiloh seems to have been a fixed structure (see Dr. in *DB*. IV. p. 500 a, also *EBi*. IV. col. 4925, § 2).—**7–14.** H. P. Smith finds traces of rhythmical structure in this oracle, but not without extensive emendation (see *Com. in loco*).—**7f.** *I took thee from the pasture, from following the sheep*] as narrated in 1 S. $16^{11 \text{ ff.}}$. From this humble origin Yahweh had made David a prince over Israel and promised to make his fame like that of the great men of the earth. It is implied that David's honour is great enough without the added credit of building the Temple.—**9.** *And I will appoint a place for my people Israel and will plant them*] *i.e.*, the establishment of the people in the promised land in safety from their enemies was not yet accomplished, hence the time for the building of the Temple as set forth in Dt. $12^{10 \text{ f.}}$ had not yet come (*v. s.*).—**10.** *Will build thee a house*] certainly means a dynasty and not a building.—**11.** *Thou must go to be with thy fathers*]. 2 S. "thou shalt sleep with thy fathers" is the more usual phrase (*cf.* Gn. 47^{30} (J) Dt. 31^{16} 1 K. 2^{10} 11^{43} 2 Ch. 26^{2}, etc.), while that of Chronicles has no exact parallel, yet *cf.* 1 K. 2^{2} Gn. 15^{15}. The motive for the change in Chronicles is difficult to determine. Boettcher (*Aehrenlese*) thought the expression *to go* was more indeterminate and that it was introduced by one believing in the continuation of David's life.—**12.** A direct reference to the Temple to be built by Solomon, with which is coupled the fundamental Messianic promise. In 2 S. the verse may be a gloss (so Sm.).—**13.** The foreboding of iniquity with its punishment contained in 2 S. 7^{14} is omitted evidently to avoid a sombre thought. "So sensitive is the Chronicler for the honour of David and his house that he cannot even endure in the mouth of Yahweh a reference to its faults" (Ki.).—*As I took it from him that was before thee*] *i.e.*, from Saul, who is mentioned by name in 2 S. (*v. i.*).—**14.** *But I will settle him in*

my house and in my kingdom forever] 2 S. "Thy house and thy kingdom shall be made sure forever before thee." The change of Chronicles (2 S. has the more original text) is due to the point of view of the Chronicler, who regards the kingdom as a theocracy, *cf.* "upon the throne of the kingdom of Yahweh" 28^5, "thine is the kingdom, O Yahweh" 29^{11}, "upon the throne of Yahweh" 29^{23}. *My house* must be taken parallel to *my kingdom*, thus referring to the people of Israel.

1. Ch. has כאשר, דויד twice, הנה and ארון ברית יהוה תחת יריעות where 2 S. $7^{1.2}$ have כי, המלך, ראה נא, ארון האלהים ישב בתוך היריעה. The Chronicler by his last phrase has given a clearer description of the position of the ark.—אנכי] Ch.-Ezr.-Ne. has elsewhere אני, except Ne. 1^6 (*LOT.*[13], pp. 155 *f.*, foot-note).—**2.** Ch. has again דויד in the place of המלך, and has omitted לך before עשה.—**3.** האלהים] 2 S. 7^4 יהוה.—נתן] 6 MSS., 𝔖 + הנביא, which is not original, *cf.* 2 S.—**4.** לא אתה הבנה לי הבית לשבת] 2 S. 7^5 אל עבדי אל דוד.—אל דויד עבדי האתה תבנה לי בית לשבתי. The latter is undoubtedly the more original statement. הבית is either definite with the idea, *the house* which shall be built, not by thee, but by thy son (Bn.), or Ges. § 126*q*, only definite in the writer's mind and to be rendered indefinite in our idiom.—**5.** מן היום אשר העליתי את ישראל] 2 S. 7^6 למיום העלתי את בני ישראל ממצרים.—ואהיה מאהל אל אהל וממשכן] 2 S. ואהיה מתהלך באהל ובמשכן. This latter is probably the true text (Be., Kau., Ki., Bn.). Bu. (*SBOT.*) after Klo. reads ואהיה מתהלך מאהל אל אהל ממשכן אל משכן. "Thus only," says Bu., "does the necessary sense of shelter under strange roofs find proper expression whereas 𝔐 (in 2 S.) expresses a wandering about in and with a shelter belonging to it corresponding to the later fiction of אהל מועד in P." But one would expect this later fiction to be shown by the text of Ch. rather than S. (Bn.).—**6.** After בכל 2 S. 7^7 has בני.—שפטי] the true text. 2 S. שבטי, a clear case of copyist's confusion of letters.—עמי] 2 S. + את ישראל.—**7.** מן אחרי] 2 S. 7^8 מאחר supported by Ps. 78^{71}.—Before ישראל 2 S. has על, an unnecessary repetition and perhaps not original.—**8.** ואכרית] 2 S. 7^9 וְאַכְרִתָה.—2 S. has גדול after ושם. 𝔊 in 2 S. agrees with Ch. in its omission, hence Ch. has the true text (We. *TS.*, Dr., Bu., Sm.). —**9.** As in v. [7] the preposition with עמי is repeated before ישראל in 2 S. 7^{10}.—לבלתו] 2 S. לענותו. Bn. thinks the text of Ch. is original, but the use of בלה in Dn. 7^{25} suggests that this verb was supplanting the older and more usual ענה. 𝔊 τοῦ ταπεινῶσαι reproduces the text of 2 S. Perhaps 𝔐 comes from a late transcriber.—**10.** ולמימים] 2 S. 7^{11} ולמן היום. In both texts after 𝔊 in 2 S. ו should be omitted (Dr., Bu., Bn., Ki.?). To retain the ו causes a reference in v. [9b] to the

Egyptian oppression, but this is a thought alien to the context, in which rather the blessings secured by the settled government of David are contrasted with the attacks to which Israel was exposed during the period of the judges.—והכנעתי את כל אויביך] 2 S. והניחתי לך מכל איביך. We. *TS.*, Dr., Bu. prefer for the text of 2 S. as more agreeable to the context והניחתי לו מכל איביו. Bn. prefers in Ch. אויביו as demanded by the context.—ואגד לך ובית יבנה לך יהוה] 2 S. והגיד לך יהוה כי בית יעשה לך יהוה. Both of these texts are harsh. Ki. in Ch. removes ו before בית. 𝔊 read ואגדלך *and I will magnify thee*. This is followed by Oe. and commends itself to Bn. In that case we should read אבנה, *cf.* the first person in v. ^{11}; יהוה has then arisen from והיה the first word of v. ^{11}. Bu. (*SBOT.*) gives as the true text in 2 S. והנני מגיד לך כי בית יעשה לך יהוה. Sm. suggests that the material of v. ^{10} is a gloss (see his full comment).—**11.** והיה] wanting by error in 2 S. 7^{12} (Dr., Bu.).—ללכת עם אבותיך] 2 S. ושכבת את אבותיך followed by 𝔊 in Ch.—אשר יהיה מבניך] 2 S. אשר יצא ממעיך, also 𝔊 in Ch. The change in Ch. has been made to point more definitely to Solomon.—מלכותו] 2 S. ממלכתו, see 14^2.—**12.** לי] 2 S. 7^{13} לשמי.—כסאו] 2 S. כסא ממלכתו. 𝔊 in 2 S. supports the text of Ch.—**13.** On omission see above.—אסיר] supported by 𝔊 in 2 S. 7^{15} where 𝔐 has יסור, and preferred as more pointed by Dr., Bu., Sm.—מאשר היה לפניך] 2 S. מעם שאול אשר הסירתי מלפניך. The shorter text of Ch. is original (Be., We. *TS.*, Dr., Bu., Sm.).—**14.** והעמדתיהו בביתי ובמלכותי עד העולם וכסאו יהיה נכון עד עולם] 2 S. 7^{16} ונאמן ביתך וממלכתך עד עולם לפניך כסאך יהיה נכון עד עולם.

16-27. David's prayer of thanksgiving.—Thus David expressed his gratitude for the divine promise delivered by Nathan.—**16.** *Then David went in*], the newly erected sanctuary (Be.) or possibly his own house,—*and sat before Yahweh*]. This posture in prayer is peculiar in the OT., but for instances among related peoples, see Sm. on 2 S. 7^{18}. Standing (Gn. 18^{22} 1 S. 1^{26}), kneeling (1 K. 8^{54} Ps. 95^6 Dn. $6^{11\,(10)}$) and prostration (Nu. 16^{45} 1 K. 18^{42}) were the usual postures.—The prayer begins with an expression of wonder that Yahweh should have exalted one so humble and from such an unimportant family,—*Who am I, O Yahweh God, and what is my house, that thou hast brought me thus far?*—**17.** This verse is obscure both here and in the parallel text of 2 S. (*v. i.*).—**18.** *What shall David continue to say unto thee?* for thou knowest thy servant*]. This rendering is of a text corrected from 2 S. (*v. i.*). David's heart is too full for utterance, yet God will understand his servant.—**19.** Again the text is doubtful.—**20.**

All that men have heard reveals the uniqueness of Yahweh, beside whom there is no other God.—**21.** According to Geiger (*Urschrift und Uebersetzungen*, p. 288) this verse in its most original form contained a contrast between Israel's God and the gods of other nations. His reconstructed text (*v. i.*) is rendered as follows: *And who is like thy people Israel? (Is there) another nation in the earth which a god went to redeem to himself for a people and to give to himself a name and to do for them great and terrible things in driving out from before his people a nation and its gods.* But the Chronicler, or rather his forerunner in 2 S., applied all this to Israel by the change of *another* (אחר) to *one* (אחד) and other changes until Chronicles read: *And who is like thy people Israel? a unique nation which God went to redeem to himself as a people, giving to thyself a name by great and terrible things in driving out nations from before thy people, which thou didst redeem from Egypt.* Chronicles passes from the third to the second person, not an unusual construction.—**22.** It is Israel's glory that the true God had chosen them in preference to any other nation, that they should be his people and he should be their God. —**23.** The King prays that the message borne by Nathan, the prophet, may be established forever.—**24.** *Saying, Yahweh of hosts is the God of Israel * and the house of thy servant David is established before thee*]. The prayer seems to be that the people may say that Yahweh is Israel's God, and that David's house has the legitimate right to rulership by divine choosing. The change from third to second person is awkward, but possible (*v. s.* v. [21]). Thus King David puts the rights of his house to rule beside the right of Yahweh to be the God of Israel, and wishes them as firmly established. He justifies the boldness of this petition by recalling the divine revelation which he had received through Nathan,—**25** *thou hast revealed to thy servant that thou wilt build him a house.*—**27.** The prayer closes with an assertion of the confidence of the worshipper that Yahweh has blessed his house and what he has blessed, shall be blessed forever. In this the text differs from that of 2 S., where the last verse is a prayer for this blessing. Bertheau regarded the text of 2 S. as the original because the request for the fulfilment of a promise and also for

new blessing has its proper place at the close of the prayer. This very fact, however, Benzinger alleges as the reason why we should look for the change of a perfect into an imperative, and not the converse. The request for fulfilment he finds in v. ^{23}. The leading thought, he says, of David's prayer is that Yahweh through his revelation has already brought a blessing and made a beginning with salvation (vv. $^{19.\ 20}$); therefore David's house will endure, for whatever Yahweh once blesses, remains blessed forever, and this thought is disturbed by the introduction of the imperative.

16. אני] 2 S. 7^{18} אנכי, *cf.* v. ^{1}.—יהוה אלהים] 2 S. אדני יהוה.—**17.** 2 S. 7^{19} has עוד after הקטן.—אלהים] 2 S. אדני יהוה.—על] 2 S. אל.—וראיתני כתור האדם המעלה]. (Some Heb. MSS. have כתוך instead of כתור, which helps not at all in solving the textual difficulty.) ***And (thou) hast regarded me according to the estate of a man of high degree***, AV., RV. 2 S. וזאת תורת האדם, ***And this too after the manner of men***, RV., ***And is this the law of man?*** AVm., RVm. Both of these texts are clearly corrupt and are unintelligible. 𝔊 in Ch. has καὶ ἐπεῖδές με ὡς ὅρασις ἀνθρώπου καὶ ὕψωσάς με, the last clause of which, ***and thou hast exalted me*** (והעליני), gives good sense, and from the first half Bn. would derive הֶרְאַנִי כמראה and render, ***Du liessest mich schauen etwas wie eine Vision.*** Ki. gives 𝔐 up as hopelessly corrupt. Oe. reads ותראני כתורת אדם המעלני, ***Thou regardest me after the manner of a man*** (*i.e.*, in thy condescension), ***O thou who exaltest me.*** Ke. gave a similar meaning but retained המעלה (as corresponding to למרחוק) ***as regards the elevation, i.e.***, the elevation of my race (my seed) on high. We. *TS.*, after hints of Be. and Ew. (see Sm.), reads in 2 S. ותראני דורת האדם ***And thou hast let me see the generations of men, i.e.***, hast given me a glimpse into the future of my descendants. Bu. adopts this and then from מעלה in Ch. adds לעלם. Kau. favours the reading of We. *TS.*—**18.** מה יוסיף עוד דויד אליך לכבוד את עבדך] 2 S. 7^{20} ומה יוסיף דוד עוד לדבר אליך. Ke. defends the text of Ch. as the original because the more difficult. Zoe. allows it. Oe. reads לְכַבֵּר after 𝔊 τοῦ δοξάσαι and thus obviates the harsh construction of את עבדך. But את עבדך is wanting in 𝔊 and came probably by copyist oversight from the second half of the verse and לכבוד is likely an error for לדבר, hence the text of 2 S. is to be preferred (Be., Kau., Bn., Ki.).—In 2 S. עבדך is followed by אדני יהוה. Ch. omits אדני, and יהוה, in 𝔐, goes with v. ^{19}.—**19.** יהוה] see v. ^{18}.—עבדך] 2 S. 7^{21} דברך, which Be. and Ba. regard as the original reading but 𝔊 in 2 S. agrees with Ch. and is followed by Bu., *SBOT.*, Sm. rightly (Bn.).—After להדיע 2 S. has עבדך but wants את כל הגדולות. 𝔊^{B} in Ch. omits the clause. Bu. in 2 S. rearranges v. ^{19b} (after Reifmann given

in Dr.) (see Sm.), עשית להודיע עבדך את כל הגדולה הזאת. The Chronicler, however, had clearly the present order in 2 S. before him.—**20.** Ch. has retained only יהוה out of על כן גדלת יהוה אלהים כי in 2 S. 7^{22} before אין. The words על כן גדלת may be represented in the את כל הגדולות of the previous verse (Be).—**21.** Both the texts of Ch. and 2 S. 7^{23} give evidences of corruption, but the former is the better. Ch. has rightly ישראל instead of כישראל, הלך instead of הלכו, and גרש instead of לארצך, while 2 S. has correctly לשום לו instead of לשום לך, and גדולת instead of הגדולה. Both texts require emendation of אחד into אחר after $\mathfrak{G}^B$ in 2 S. Ch. has omitted ולעשות לכם (to be read ול׳ להם) after שם and also at the end of the verse אלהיו. The passage according to Geiger (*Urschrift*, p. 228) followed by We. *TS.*, Dr., Bu., Sm. (and Ki. in Ch.), originally read as follows: ומי כעמך ישראל גוי אחר בארץ אשר הלך אלהים לפדות לו לעם ולשום לו שם ולעשות להם גדולות ונראות לגרש מפני עמו גוי ואלהיו. Bn. emends לשום reading ותשם and thus retains the second person and the clause respecting redemption from Egypt, which clause Ki. regards as an insertion or marginal note.—**22.** ותתן] 2 S. 7^{24} והכונן לך.—**23.** יהוה] 2 S. 7^{25} יהוה אלהים.—יאמן] 2 S. הקם. —**24.** ויאמן] wanting in 2 S. 7^{26} and to be struck out as a dittography from v. [23].—אלהי ישראל] wanting in 2 S., also to be struck out as a mere repetition of the following אלהים לישראל.—2 S. has על ישראל and has יהוה before נכון.—**25.** אלהי] 2 S. 7^{27} יהוה צבאות אלהי ישראל.—לבנות לו בית] 2 S. לאמר בית אבנה לך.—After מצא עבדך 2 S. has את לבו and after לפניך. את התפלה הזאת. The former is necessary to the text, but the latter is probably a needless copyist addition (Bn.).—**26.** The text of 2 S. 7^{28} is fuller and as follows: ועתה אדני יהוה אתה הוא האלהים ודבריך יהיו אמת ותדבר אל עבדך את הטובה הזאת.—**27.** הואלת לברך] 2 S. 7^{29} הואל וברך.—כי אתה יהוה ברכת ומברך לעולם] 2 S. כי אתה אדני יהוה דברת ומברכתך יברך בית עבדך לעולם. On these changes see above.

XVIII. 1–13. A summary of the foreign wars of David.— Taken with slight variations from 2 S. 8^{1-14}. David defeats the Philistines and acquires Gath with its dependencies and conquers Moab, Zobah, Damascus, and Edom. As a consequence of the defeat of the King of Zobah, the King of Hamath sends gifts, hence David controls practically all of Syria south of Hamath except the Phœnician cities and the remaining cities of Philistia.—**1.** *Gath and its daughters*] instead of the unintelligible "bridle of the mother city" RV. of 2 S. 8^1. Whether the reading of Chronicles is the original is impossible to determine. We. *TS.* and Dr. think it derived from 2 S.—**2.** The Chronicler omitted from 2 S. the passage, "and he measured them with the line, making them to lie down on the

ground; and he measured two lines to put to death, and one full line to keep alive," possibly because this harsh treatment of the Moabite captives cast reflections upon the character of David after the previous kindness shown him by the Moabite King, 1 S. $22^{3\,f.}$. Of that incident the writer of 2 S. 8^{2} seems to have had no knowledge (Sm.), but the Chronicler certainly must have been acquainted with it. This fact, then, rather than the excessive cruelty of the measure, probably influenced him, *cf.* 20^{3}.—*And brought tribute*] probably, as in the days of Mesha, this consisted of wool, 2 K. 3^{4}.—**3.** *Hadad'ezer**]. Chronicles has here and elsewhere *Hadar'ezer*, *cf.* vv. $^{9.\,10.\,10}$ $19^{16.\,19}$, as also 𝔊 in all the parallel passages in 2 S. The original form of the name was of course *Hadad'ezer*, as in 2 S. 𝔐, and 1 K. 11^{23}. The component *Hadad* appears in the name *Benhadad*, carried by a number of kings of Damascus of later times, 1 K. $15^{18.\,20}$ = 2 Ch. $16^{2.\,4}$ 1 K. 20^{1}, etc. Of these Ben-hadad II. is known in Assyr. ins. as *Dadda-id-ri* (var. *'idri*) = Aram. *Hadad-'idri* = Heb. *Hadad'ezer* (*KB.* i, p. 134, n. 1). Hadad was the name of a Syrian deity. The name signifies *Hadad is help* (Dr.) (see Sm.).—*Zobah*] an Aramean state of consequence during the reigns of Saul (1 S. 14^{47}) and David, mentioned in Assyr. ins. as *Subutu* or *Subiti* (see Del. *Par.* pp. 279 *ff.*, Schr. *KAT.*^{2} pp. 182 *ff.*), and situated according to Noeldeke between Damascus and Hamath (*EBi.* I. col. 280 § 6). —*Unto Ḥamath*] is an addition to the text of 2 S. Whether from a glossator or, as is more likely, from the Chronicler, the statement is an inference from vv. $^{9\,f.}$. Hamath is identical with the mod. *Ḥamâ* on the Orontes about one hundred and fifteen miles north of Damascus.—*As he went to establish his hand by the river Euphrates*]. The subject is either Hadadezer (Be., Zoe., Dr.) or more probably David (Oe., Ba., Sm.).—**4.** *A thousand chariots and seven thousand horsemen*] but according to 2 S. David took a thousand and seven hundred horsemen and no mention is made of the chariots. Since 𝔊 of 2 S. agrees with Chronicles, the Chronicler did not likely alter the text, but rather reproduced what he found.—*David hamstrung all the chariot horses*] as a measure to insure peace, *cf.* Jos. 11 $^{6.\,9}$. The Hebrews among their hills were slow in adopting cavalry and chariots, but David now began their use, for *he reserved from them*

[horses] *for a hundred chariots.*—**5.** *Aram of Damascus*]. Aram is a singular collective for the Arameans. The Aramean kingdom with Damascus as its chief city played an important role in the history of Syria until it was finally overthrown by Tiglath-pileser III in 732 B. C. Damascus itself is a city of extreme antiquity, although early references to it are few and uncertain. It appears as *Timasḳu* in the list of the Syrian conquests of Thotmes III, and as *Timašgi*, *Dimašḳa*, in the Amarna letters.—The independence of Damascus was also threatened by this attack upon Zobah, hence the willingness to succour Hadadezer.—**6.** *Then David put garrisons* in Aram of Damascus*] as was his custom to do to subjected peoples, *cf.* v. ^{13}.—The writer piously ascribes the credit for David's victories to Yahweh, *cf.* v. ^{13}.—**7.** *Shields of gold*] is a somewhat doubtful rendering, more likely *arms* or *armour* (Ba. *Exp. Times* X. pp. 43 *f.*). *Of gold* would refer to the decoration.—**8.** *Ṭibḥath*] (so read also in 2 S. 8^{8} †) and *Cun* †] (2 S. Berothai) are otherwise unknown. Furrer (*ZPV*. viii. p. 34) identifies the latter with the mod. *Kuna* near *Bereitan*.—*Wherewith Solomon made the brazen sea and the pillars and the vessels of brass*] is an addition from the hand of the Chronicler, whence it made its way into 𝔊 of 2 S.—**9.** *Toʿu, king of Ḥamath*] (2 S. Toʿi) is otherwise unknown. *Ḥamath*, regularly mentioned as the northern boundary of Israel, on the western side of Hermon immediately north of Dan. This kingdom had plainly been threatened by the Arameans whom David defeated.—**10.** *Hadoram, his son*] (2 S. Joram). Nothing further is known of him. The name appears as that of an Arabian tribe in 1^{21} (*q. v.*).—Upon the defeat of Hadadezer Tou hastened to send his son *to bless* David, *i. e.*, to congratulate him, possibly to acknowledge his suzerainty, and to purchase his favour with gifts.—**11.** *These also did king David dedicate to Yahweh*] together with the spoils of war from the nations, *Edom, Mo'ab, ʿAmmon, the Philistines*, and *ʿAmaleḳ*. 2 S. adds "and from the spoil of Hadadezer, son of Rehob, king of Zobah." We have no other mention of a war of David with Amalek except that in 1 S. 30, where we are told that David distributed the spoil among his friends in Judah (vv. $^{26\,ff.}$).—**12.** *And when he returned he smote Edom* in the Valley of Salt eighteen thousand*]. This is probably the

original text here, an abridgment of 2 S. 8[13], "And David made a name. And when he returned from his smiting of Aram, he smote Edom,* etc." 𝔐 of Chronicles, *Moreover Abshai the son of Zeruiah*, is due to a curious misreading of a copyist (*v. i.*). The Edomites may have taken advantage of the absence of David and the army, when they were far north, to make a hostile raid, as the Amalekites did when David left Ziklag to go north with the Philistines (1 S. 30). *The Valley of Salt* is only mentioned in connection with Edom, 2 Ch. 25[11] 2 K. 14[7] Ps. 60[2]. On account of its proximity to the salt mountain, *Khashm Usdum*, and to the Salt Sea, it has been identified with the plain *es-Sebkhah*, at the southern end of the Dead Sea.—**13.** *And he put garrisons in Edom*] as he had done in Damascus, v. [6]. The pious formula which closes v. [6] is repeated here verbatim.

1. ויקח] 2 S. 8[1] + דוד.—את גת ובנתיה] 2 S. את מתג האמה, which is quite unintelligible (see Sm.).—**2.** On omission see above.—ויהיו מואב] 2 S. 8[2] ותהי מואב.—**3.** הדרעזר] many MSS., 2 S. 8[3] הדדעזר. Ch. preserves a corrupt spelling, which since it appears in 𝔊 of 2 S., Ἀδρααζάρ, may have been found in this form by the Chronicler.—Ch. has omitted בן רחב.—חמתה] wanting in 2 S. Bn. thinks it is a corruption of חלמה, *at Helam*, see 19[17].—להציב] 2 S. להשיב. The former is read after Dr. by Bu., who thinks it represented in ἐπιστῆσαι of 𝔊 in 2 S.—פרת] wanting in Kt. of 2 S., given in Qr. and some MSS.—**4.** אלף רכב ושבעת אלפים פרשים] 2 S. 8[4] אלף ושבע מאות פרשים. 𝔊 in 2 S. agrees with Ch. But 𝔐 of 2 S. is likely nearer to the true reading, which may have been originally *seven hundred chariots*, *cf.* 2 S. 10[18], to which was added a thousand horsemen, and finally by other additions and changes the text of Ch. appeared (see Bn.).—**5.** ויבא] 2 S. 8[5] ותבא.—In דרמשק instead of דמשק we have an unusual spelling, *cf.* v. [6] and Syriac ܕܪܡܣܘܩ. For a full discussion see J. Halévy, *Revue Sémitique*, 1894, pp. 280–283.—להדרעזר] see v. [3].—**6.** נצבים *garrisons* given in 2 S. 8[6] has fallen from the text as the object of וישם. It is found in the Vrss.—ויהי] 2 S. ותהי—לדויד[2] 2 S. את דוד. The former gives the better idea, *Yahweh gave victory to David*.—**7.** על עבדי] correct over against אל עבדי of 2 S. (Be., Dr., Bu., Sm.).—ויביאם ירושלם] wanting in 𝔖.—**8.** מטבחת] true reading confirmed by 𝔊 in 2 S., where in 𝔐 מבטח, *cf.* Gn. 22[24]. Kau. reads וּמַטֶּבַת.—ומכון] 2 S. ומברתי. 𝔊 in both 2 S. and Ch. has ἐκ τῶν ἐκλεκτῶν = מבחרות *cf.* 16[41] or ממבחר (Bn.), מבחורי (Sm.). Nothing is known of a city of either name.—בה עשה וגו'] wanting in 2 S., an addition by the Chronicler, *v. s.*—**9.** תעו] 2 S. 8[9] תעי, but the text of Ch. is confirmed by 𝔊 in

2 S. and is the more probable form (Dr., Bu.).—מלך צובה] wanting in 2 S.—**10.** וישלח] 2 S. 8^{10} adds the King's name.—הדורם] 2 S. יורם, but since 𝔊 in 2 S. has Ιεδδουραν the text of Ch. is to be preferred (Dr., Bu.).—וכל כלי זהב וכסף ונחשה] 2 S. ובידו היו כלי כסף וכלי זהב וכלי נחשת.—**11.** נשא] 2 S. 8^{11} הקדיש and also after הגוים the additional clause אשר כבש.—מאדום] 2 S. 8^{12} מארם. The text of Ch. is to be preferred (see Sm.).—2 S. has after ומעמלק the additional clause ומשלל הדדעזר בן רחב מלך צובה.—**12.** ואבשי בן צרויה הכה את אדום] 2 S. 8^{13} ויעש דוד שם בשבו מהכותו את ארם. The first clause, *And David made a name*, the Chronicler clearly omitted. Instead of בשבו the original after 𝔊 in 2 S. was ובשובו (Bu., Ki.). This by a copyist has been corrupted into אבשי בן, and then some hand has added the missing name of the mother צרויה. הכה may have been the correct reading in 2 S. (We. *TS*., Bu.), where as the text now stands we must substitute אדם for ארם, or possibly the original text may have contained two clauses and as a whole read: ויעש דוד שם ובשבו מהכותו את ארם הכה את אדם (Bu., *SBOT*., somewhat after Be., who read *And Joab the son of Zeruiah smote Edom when he returned from the conquest of Aram*). Ke. read as Bu. except ויך instead of הכה. The words of the title of Ps. 60, וישב יואב ויך את אדום בגיא מלח, support the reading of Be., yet the title most probably is subsequent to the text of Ch. with ובשבו (Bn.).—**13.** After נצבים 2 S. 8^{14} has the additional clause בכל אדום שם נצבים, which (if not a dittography) the Chronicler naturally omitted as superfluous.—ויהיו] 2 S. ויהי.

14–17. Administrative officers.—Taken from 2 S. 8^{15-18}.—**14.** The King himself acted as chief justice, thus making himself accessible to the people, *cf.* 2S. $15^{2ff.}$.—**15.** David's nephew *Jo'ab the son of Ẓeruiah* (David's sister) *was over the host*]. *Cf.* 2^{16}.—*Jehoshaphaṭ the son of Aḥilud was the recorder*]. This Jehoshaphat always mentioned in this way (2 S. 8^{16} 20^{24} 1 K. 4^{3} †) held office also in the reign of Solomon (1 K. 4^{3}). The functions of the recorder (מזכיר, lit. *the one who causes to remember*) are nowhere defined exactly. Most likely his duty consisted in reminding the King of important business (see Bn. *Arch.* p. 310, Now. *Arch.* I. p. 308).—**16.** *Ẓadoḳ, the son of Aḥiṭub*]. *Cf.* 5^{34} (6^{8}).—*Aḥimelech* the son of Abiathar*]. *V. i.*, *cf.* 24^{3}.—*Shavsha was scribe*]. The spelling is doubtful (*v. i.*). The scribe (סופר) was the King's secretary, an office distinct from that of the recorder. Shavsha's two sons acted as scribes in the reign of Solomon (1 K. 4^{3}).—**17.** *Benaiah the son of Jehoiada'*] see 11^{22}, *was over the Cherethites and*

the Pelethites] the King's guard (*cf.* 2 S. 15^{18} 20^{7} + v. ^{23} Qr. 1 K. $1^{38.\ 44}$).—*And David's sons were about the king*] is the Chronicler's paraphrase for 2 S. "And David's sons were priests" because he could not understand how any could be priests except, according to P, the sons of Aaron (see Intro. p. 13).

14. 2 S. 8^{15} has דוד after ויהי.—**16.** וצדוק בן אחיטוב ואבימלך בן אביתר] 𝔊, 𝔙, 2 S. 8^{17} אחימלך the true reading for Ch., but since Abiathar is mentioned as priest before, during, and after David's reign, most modern scholars prefer to read in 2 S. after 𝔖 *Abiathar the son of Aḥimelech* (Dr.). The change, however, should go further and we should read in 2 S., but not in Ch., וצדוק ואביתר בן אחימלך בן אחיטוב (see Bu. *Com.*).—שושא] supported against שריה of 2 S. by שיא 2 S. 20^{25} and שישא 1 K. 4^{3}.—**17.** על הכרתי] 2 S. 8^{18} והכרתי by error.—הראשנים ליד המלך] 2 S. כהנים.

XIX–XX. 3. David's war with the Ammonites and their Aramean allies.—Taken from 2 S. 10^{1-19} 11^{1} $12^{26.\ 30.\ 31}$. The Chronicler has omitted the narrative of David's kindness to the house of Saul, 2 S. 9, because he passes over entirely David's relation to Saul; and he has also omitted the episode of David's crimes in connection with Bathsheba, 2 S. 11. 12, because it reflects upon the character of the King. In this story of the Ammonite war the direct variations from that of 2 S. are of minor importance, chiefly those of a magnifying character to give David greater glory, or to simplify the narrative (see especially below vv. $^{6.\ 7.\ 16.\ 19}$).

XIX. 1–15. The King of Ammon insults David.—**1.** *Naḥash the king of the children of ʿAmmon*] (v. ^{2} 2 S. 10^{2} 1 S. $11^{1.\ 1.\ 2}$ and perhaps also 2 S. 17^{27}) was already on the throne during the time of Saul (1 S. $11^{1\ ff.}$), but this does not imply a very long reign, since we have no exact chronology for the events of either Saul's or David's reign.—**2.** When the King of Ammon died, David resolved to show kindness to his son *Ḥanun* because of some kindness which the father had shown him. What this kindness was, the history does not tell us. Bertheau suggests it may have been during the time when David was persecuted by Saul. Hiram's love for David led to a similar mission upon the accession of Solomon (1 K. $5^{15\ (1)}$).—**3.** The princes of Ammon, suspecting another

aggressive move on the part of the Hebrew King, warned their lord in the scornful question, *Thinkest thou that David desires to honor thy father because he hath sent comforters unto thee?*—**4.** With a reckless determination to provoke war, Hanun insulted the ambassadors of David.—The beard was held in high esteem among the Hebrews. To remove the beards and shorten the robes of the ambassadors to near the waist, was an insult indeed.—**5.** David saved the feelings of his messengers and upheld his own dignity by directing that they should remain at Jericho until their beards should be grown.—*Jericho*] (ירחו) is the well-known town in the lower Jordan valley, the mod. *Eriḥa*, about fourteen miles (as the crow flies) from Jerusalem.

1. נחש] wanting in 2 S. 10^{1}, which has חנון before בנו. Bu. after We. *TS.* omits חנון.—**2.** כי] 2 S. 10^{2} כאשר.—מלאכים] wanting in 2 S., which has the additional phrase ביד עבדיו and אל instead of על before אביו. 2 S. lacks אל before ארץ, though given in some MSS., and also אל חנון לנחמו.—**3.** 2 S. 10^{3} adds ארניהם after חנון, and instead of בעבור לחקר ולהפך ולרגל הארץ באו עבדיו אליך, 2 S. has בעבור חקר את העיר ולרגלה ולהפכה שלח דוד את עבדיו אליך.—המכבד] precedes the subject to throw stress upon the idea conveyed by the verbal form, Dr. *TH.* § 135 (4).—**4.** ויגלחם] 2 S. 10^{4} ויגלח את חצי זקנם.—המפשעה]. The Chronicler has given a less offensive word than שחותיהם of 2 S. (Bn.).—**5.** וילכו] and על האנשים] are wanting in 2 S. 10^{5}.

6–15. The first campaign.—**6. 7.** The Chronicler has quite rewritten 2 S. 10^{6b}, which reads "The children of Ammon sent and hired (of) Aram Beth-rehob and Aram Zoba twenty thousand footmen and (of) the King of Maacah a thousand men and (of) Ishtob twelve thousand men." We. *TS.* and Bu. omit "a thousand men," since the Chronicler has a total of 32,000. The sources or the motives of the changes introduced in the text by the Chronicler are mostly obscure. That he should convert footmen into chariots is obvious enough to make the victory of David so much greater; and possibly a similar motive, and his love of detail setting forth magnificence, may have led him to insert as the compensation the enormous sum of *a thousand talents of silver*. According to 2 Ch. 25^{6} Amaziah hires 100,000 men for a hundred talents. "Ishtob" may have been omitted as obscure

or because originally joined with *Maʿacah* or through oversight. *Aram-naharaim* may have been substituted for Beth-rehob because the Chronicler identified the latter with Rehob of Jos. 19^{28}, which as a possession of Asher could not belong to the Arameans. Since Arameans from beyond the River took part in the second campaign (v. ^{16}), *Aram-naharaim* was an easy substitute. The assembling of the host *at Medeba* is a touch of detail description, but scarcely corresponds to the actual fact, since Medeba is a city of northern Moab. In some way it may have been confused with Rabbah of Ammon.—*Aram-naharaim*] "Aram of the two rivers," *i.e.*, probably the Tigris and the Euphrates, *cf.* 1^{17}. —*Aram-maʿacah*] (Dt. 3^{14} Jos. 13^{11}) was a small Aramean kingdom not far from Damascus in Gaulanitis.—*Ẓobah*]. *Cf.* 18^{3}.—*Medeba*] (Nu. 21^{30} Is. 15^{2} Jos. $13^{9.16}$ †; also Moabite Stone מהדבה, line 8) was about six miles south from Heshbon.—**9.** The children of Ammon awaited Joab's attack *at the gate of the city*, doubtless Rabbath Ammon, while the Aramean forces were at some distance *in the field*.—**10. 11.** Joab prepares to attack the Aramean allies himself with the flower of the army, because they were probably the stronger, while his brother Abishai with the rest of the people draw up before the Ammonites.—On *Jo'ab* and *Abishai** see 2^{16}.—**12.** If the forces of Joab should show themselves unable to cope with their Aramean antagonists, Abishai should send him re-enforcements, and in case Abishai should be put to the worse, Joab promised to help him.—**14. 15.** Joab's help, however, was not needed, for the Ammonites lost heart when they saw their Aramean mercenaries in full flight, and retreated within the walls of their city.—*And Jo'ab came to Jerusalem*]. For the time the campaign was closed.

6–7. התבאשו] 2 S. 10^{6} נבאשו.—עם דויד] 2 S. בדוד. The remainder of these verses is quite different in 2 S. (*v. s.*).—**8.** כל צָבָא הגברים] 2 S. 10^{7} כל הצבא הגברים. Dr. accepts 2 S., the construction being that of apposition. Bu. follows Ch. putting צבא in construct, but both of these readings convey the wrong idea that the host consisted of *mighty men*. The original undoubtedly was כל הצבא והגברים (Th., Graetz, Oe., Bn.), since *the mighty men* were David's body-guard.—**9.** פתח העיר] 2 S. 10^{8} פתח השַׁעַר. Ch. has the original reading (Be., Bn.). The city is Rabbah, the royal city of Ammon.—והמלכים וגו'] 2 S. repeats the

names of the four allies. Ch. has given a natural paraphrase.—**10.** פנים ואחור] 2 S. 10[9] מפנים ומאחור.—בחור] 2 S. בחורי. Bu. follows Ch.—**11.** אבשי] 2 S. 10[10] אבישי, which is the better spelling, so also v. [15], *cf.* 11[20].—ויערכו] 2 S. ויערך.—**12.** לתשועה] 2 S. 10[11] לישועה.—והושעתיך] 2 S. והלכתי להושיע לך. It is impossible to determine which text is original (Bn.), though probably that of 2 S.—**13.** ערי] ארון, *ark*, was probably the original text of 2 S. 10[12] (see Sm.).—**14.** לפני ארם למלחמה] 2 S. 10[13] למלחמה בארם. The wording of Ch. is the more graphic.—**15.** גם המה] and אחיו] are wanting in 2 S. 10[14]. 𝔊 reads *and they also fled from the presence of Joab and from the presence of his brother.* Hence it is inferred that מפני יואב stood in the original text after ארם (Ki.).—2 S. has after העירה (2 S. העיר) the additional clause וישב יואב מעל בני עמון. The unrelieved statement of Ch. *and Joab came to Jerusalem* is certainly very abrupt, and more likely an abridgment of an original than that the text of 2 S. should be an expansion of an original represented in the text of Ch., as Bn. suggests.

16–19. The second campaign.—In this the Arameans come with re-enforcements from the far north in order to regain their lost prestige.—**16.** The Arameans had apparently returned to the north, where they rallied and *sent messengers and brought out the Arameans that were beyond the River*, *i.e.*, the Euphrates. According to 2 S. it was Hadadezer who sent for the northern Arameans. Either his authority extended to the region of Mesopotamia or he only applied to the Arameans of that country for assistance.—*Shophach*] (v. [18], Shobach 2 S. 10[16. 18] †) the commander of Hadadezer's army, was placed in command of the new troops.—**17.** David in turn gathered all the fighting men of Israel together, crossed the Jordan, *and came upon them;* or better perhaps after 2 S. (*v. i.*) *and came to Ḥelam*, an unknown place.—*And set the battle in array against them*]. These words are superfluous and have arisen from a repetition of the text (*v. i.*).—Apparently David commands in person on this expedition.—**18.** The Arameans were again defeated.—*Seven thousand chariots*] 2 S. 10[18] "seven hundred chariots," an intentional change by the Chronicler to magnify David's victory. But the change of "forty thousand horsemen" (2 S.) to *forty thousand footmen* can only be explained on the ground that the Chronicler preserves the original text. Otherwise no footmen would be mentioned in 2 S.—**19.** This

victory was complete and the Arameans were reduced to the position of a subject people.

16. ונגפו] 2 S. 10^{15} נגף.—The Chronicler has abridged and simplified the narrative of 2 S. by omitting the clauses "and they were assembled together," "and they came to Helam." The latter may be a wrong insertion in 2 S. (Bn.). He also has retained one plural subject throughout referring to the Arameans, thus *they sent messengers and they brought out, etc.*, where 2 S. has "Hadadezer sent messengers and brought out," etc.—שופך] 2 S. שובך, so also v. ^{18}.—**17.** ויבא אלהם] to be read with 2 S. ויבא חלאמה, Qr. חלמה *and he came to Ḥelam* (Be., Bn., Ki.). This proper name occurs twice in 2 S. 10, in v. ^{16}, the gathering-place of the Arameans, and secondly in v. ^{17} parallel to its substitution here. It is possible that in the first instance *Ḥelam*, read by Cornill in Ez. 47^{16} after Sibraim and situated between the border of Damascus and the border of Hamath, is meant. If this is accepted, *Ḥelam* was the northern rallying-point for the Arameans called from beyond the River (2 S. 10^{16}) and the reading of 𝔐 *upon them* is correct and 2 S. 10^{17} should be corrected from Ch. and not *vice versa*.—ויערך אלהם are to be struck out as a dittography from the following and the preceding words.—ויערך דויד לקראת ארם מלחמה] 2 S. 10^{17} ויערכו ארם לקראת דוד. 𝔊^{B} follows 2 S. and ^{A} Ch., while in 2 S. 𝔊^{B} follows Ch. and ^{A} 2 S. Either there was a variant tradition which made David initiate the action or more likely this change was due to the Chronicler and some MSS. of 𝔊 came under its influence.—**18.** אלפים] 2 S. 10^{18} מאות.—איש רגלי] 2 S. פרשים. The text of Ch. is to be preferred as original. Dr. and Bu. read איש.—ואת שופך שר הצבא המית] abridged from 2 S. ואת שובך שר צבאו הכה וימת שם.—**19.** 2 S. 10^{19} has כל המלכים with עבדי ה' in apposition as the subject of ויראו.—עם דויד ויעבדהו ולא אבה] 2 S. את ישראל ויעבדום ויראו. The Chronicler is more concerned with David than Israel and has paraphrased accordingly.

XX. 1-3. The conquest of Ammon.—1. *And it came to pass, at the time of the return of the year, at the time when kings go out*] is doubtless what the Chronicler copied from 2 S. 11^{1}, but there the original was "at the time when the messengers went forth," *i.e.*, a year after David first sent messengers to Hanun, 19^{2} = 2 S. 10^{2} (see Sm.).—*And Jo'ab led forth the strength of the host and destroyed the land of the children of ʿAmmon, and he came and besieged Rabbah*] a paraphrase of 2 S. "And David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah." The Chronicler

sharpens the narrative by making it more individualistic.—It seems a curious oversight on the part of the Chronicler to have retained from 2 S. *Now David was abiding in Jerusalem*, the words introducing the story of Bathsheba and out of place in the Chronicler's narrative, since in the following verses David is clearly in the field with the army.—*And Jo'ab smote Rabbah and destroyed it*]. *Cf.* 2 S. 12^{26} where the text is faulty (see Sm.). According to what seems to have been the original text of 2 S., Joab captured a fortification which protected the city's water. With victory thus assured, he sent for David that the latter might have the glory of taking the city. By the Chronicler's abridgment, the King appears abruptly on the scene in time to take part in the sacking of the city.—*Rabbah*] (2 S. 11^{1} Am. 1^{14} Je. 49^{2} and frequent) the mod. *'Amman*, thirteen and one-half miles north-east from Heshbon, twenty-eight and one-half miles east from the Jordan, was the capital of the Ammonites (*cf.* Baed.^{4} pp. 142 *ff.;* Buhl, *GAP.* p. 260; and on the history of the place Schür. *Jewish People*, II. i. pp. 119 *ff.*).—**2.** *And David took the crown of Milcom**] the national god of Ammon (1 K. $11^{5.\ 33}$ 2 K. 23^{13}) and probably distinct from *Molech* (see Moore, *EBi.* III. col. 3085). The name has not been found outside the OT. If this emendation is correct, this statement implies that an image of the deity was found at Rabbah. A parallel to the idol's crown has been found in that of the Delian Apollo.—*And he found the weight* a talent of gold and in it was a precious stone*]. The weight is probably an exaggeration, since *it came upon David's head*, *i.e.*, it was worn by him.—**3.** This verse has been interpreted to mean that David tortured the captives, and also that he put them at forced labour. The latter seems the more likely, hence we render, *And he set * them at saws and at picks and at axes.*

1. ולאת] wanting in 2 S. 11^{1}. On other variations from the text of 2 S. see above.—**2**=2 S. 12^{30}.—דויד] supplied by the Chronicler.—מַלְכָּם] *their king*, so also 2 S. 𝔊^{BA} Μολχο(λ)μ *βασιλέως αὐτῶν*, and ^{B} in 2 S. Μελχολ *τοῦ βασιλέως αὐτῶν* (other MSS., Μελχομ,—ωμ). 𝔙 *Tulit autem David coronam Melchom de capite ejus.* Jewish commentators interpret as a proper name, מִלְכֹּם (*cf.* 1 K. $11^{5.\ 33}$ 2 K. 23^{13}), adopted by We., Dr., Sm., Kau., Oe., Bn., and others.—וימצאה

משקל] better וימצא המשקל (Bn.). 2 S. משקלה.—כה] wanting in 𝕳 of 2 S., but given in 𝕾, 𝕿, 𝕷, and necessary (Dr., Bu., Bn.).—**3.** וישר] 2 S. 12^{31} וישם. The text of Ch., a ἀπ. λεγ., was preferred as original by Be., Ke., Zoe., but that of 2 S. correctly by Ki., Bn.—במגרות] 2 S. מגזרות הברזל, *axes of iron*. This latter is the true text. 2 S. has the additional unintelligible clause והעביר אותם במלכן.

4-8. Philistine champions slain.—Corresponds with 2 S. 21^{18-22}. The Chronicler passes over the story of Tamar and Absalom, Absalom's rebellion, and the atoning vengeance on the house of Saul, recorded in 2 S., as foreign to the purpose of his history. This brought him to the account of the slaying of the four sons of a Philistine giant, 2 S. 21^{15-22}. The account of the destruction of the first the Chronicler omits probably because he thought it unworthy of David that he should *wax faint* and require to be rescued by one of his men, 2 S. 21^{15-17}. He gives then simply the story of the death of three sons of the giant, but departs from the narrative of 2 S. by changing the statement "Elhanan slew Goliath the Gittite" into "Elhanan slew the brother of Goliath the Gittite," v. ^{5}. This change by the Chronicler was undoubtedly made to reconcile this story with that of 1 S. 17, where Goliath the Gittite falls by the hand of David. The discrepancy in S. is due to the different sources of the stories.—**4.** *Sibbecai the Ḥushathite* (2 S. 21^{18} 1 Ch. 11^{29} and the corrected text of the parallel 2 S. 23^{27} 1 Ch. 27^{11} †), *i.e.*, Sibbecai from the town of Ḥushah (*cf.* 4^{4}). He was of the Judean family of Zeraḥ.—*Sippai* †] (*Saph* 2 S. 21^{18} †) otherwise unknown.—**5.** The place of this war, *Gob* in 2 S., was probably omitted because obscure, just as *Gezer* was substituted in the preceding verse (*v. i.*).—*Elḥanan, the son of Ja'ir*] (2 S. 21^{19}; and another of David's chiefs 2 S. 23^{24} = 1 Ch. 11^{26} †).—*Laḥmi* †] is a fiction from the *leḥem* of Bethlehem in the text of 2 S. 21^{19} (*v. i.*)—*Goliath the Gittite*] (1 S. $17^{4.23}$ 21^{10} 22^{10} 2 S. 21^{19} †).—*The staff of whose spear was like a weaver's beam*]. It is a mark of the Chronicler's carelessness that he should have retained this clause descriptive of Goliath when, according to his text, Goliath merely identifies Laḥmi.—**6. 7.** The unnamed giant was slain by *Jonathan the son of Shime'a*. This nephew of David is apparently called Jonadab in 2 S. $13^{3ff.}$.

4. ויעמד] a corruption of 2 S. 21^{18} ותהי עוד which 𝔊 has (Be., Zoe., Oe., Ki., Bn.).—בגזר] 2 S. בגב *in Gob*. The Chronicler probably substituted *Gezer* for the obscure *Gob*, which is likely the original form. It is considered the original here by Zoe. and Ki., while Be. preferred *Gezer* in both places. But *Gezer* was a Canaanite city. Klo. reads *Gath*.—את ספי מילידי הרפא] (many MSS. and editions הרפאים) 2 S. את סף אשר בילדי הרפה.—ויכנעו] wanting in 2 S., and probably an addition of the Chronicler (Be., Zoe., and Bn. think the word may have fallen from the text of 2 S.).—**5.** 2 S. 21^{19} has בגוב after מלחמה.—אלחנן בן יעור את לחמי אחי גלית (Qr. יעיר)] 2 S. אלחנן בן יערי בית הלחמי את גלית (omitting ארגים after יערי, which is a dittography from the following clause). The Chronicler has changed the original text given in 2 S. to avoid a discrepancy with 1 S. 17, where David slays Goliath (*v. s.*). יעיר is clearly to be preferred to יערי (Bu.). Ba. favours the assumption that Goliath is a title and not a proper name and thus harmonises the two statements concerning the death of Goliath.—**6.** מדה] 2 S. 21^{20} מדין a corruption (Dr., Bu.).—ואצבעתיו שש ושש עשרים וארבע] 2 S. ואצבעת ידיו ואצבעות רגליו שש ושש עשרים וארבע מספר probably an amplification of the original.—נולד] 2 S. ילד.—**7.** שמעא] so Qr. in 2 S. 21^{21}, but Kt. שמעי and 1 S. 16^{9} שמה.—**8.** אל נולדו] 2 S. 21^{22} את ארבעת אלה ילדו. The Chronicler has omitted the numeral because he has omitted the story of the death of the first of the four brothers. נולדו should be pointed נֻולְּדוּ, Ges. § 69*t*, *cf.* 3^{4}. אלה=אל *these*, *v.* BDB.

XXI–XXIX. The preparations for the building of the Temple and the personnel of the servants of the Temple.—In these chapters David is said to have made such preparations for the building of the Temple as to make him deserve the entire credit for its erection. It is to him that the Temple site is revealed in consequence of the sinful numbering of the people and the propitiatory sacrifice (21^{1}–22^{1}). The material necessary for the building and its furnishings, greatly in excess of what could possibly have been used, is represented as collected by him, gold, silver, bronze, iron, timber, hewn stones ($22^{2-4.14}$), and even precious stones, with variegated stuff and fine linen (see on 29^{2}), in astonishing abundance. Workmen in wood and in stone, in gold, in silver, in bronze, and in iron are also supplied without number (see on $22^{15\,f.}$). Even the plans are prepared in advance and delivered to Solomon by David with proper public ceremony ($28^{11\,ff.}$). The princes are commanded to give the young King all possible assistance in carrying out the great undertaking ($22^{17\,ff.}$), Solomon

himself being admonished to conduct himself piously to secure prosperity for the work ($28^{9\,f.}$). Thus every problem is anticipated and solved by David. Solomon becomes merely the representative who carries out the predetermined plans, and is thus robbed of the credit for that performance which the earlier historical writings put down as his greatest glory. The organisation of the Temple servants, which grew up during the long period between the completion of the Temple and the post-exilic period of the writer, is also credited to David in defiance of historical facts.

Modern critics have usually considered the greater part of cc. 21–29 to be from the Chronicler (so Ki., *SBOT*.). But recently, Büchler has come to the conclusion that cc. 22. 28 *f.* are a part of an extensive extra-canonical source which he thinks the Chronicler used here and elsewhere (*Zur Geschichte der Tempelmusik und der Tempelpsalmen*, *ZAW*. 1899, pp. 130 *f.*). Benzinger carries Büchler's position still further, maintaining that c. 21 (ultimately taken from 2 S. 24), excepting vv.$^{6.\,28\,ff.}$, is from the same source, but he ascribes $22^{14\text{-}19}$ $28^{12a.\,14\text{-}18.\,20\,f.}$ $29^{10\text{-}20}$ to the Chronicler (*Kom.* pp. 61, 62, 64). Kittel now adopts Benzinger's position (*Kom.*). Büchler's whole theory is based upon radical textual emendation which discredits his results (*l. c.* pp. 97 *ff.*). The Chronicler's omission, in the preceding chapters, of everything which is in any way compromising to the character of David, properly prepares for this presentation of the crowning acts of his life. The passage must be late post-exilic, and since we find many indications of the Chronicler's hand (*v. i.*), we can see no good reason why practically the whole section should not have been written by him.

XXI. 1–XXII. 1. David's census and the plague.—This passage is dependent upon 2 S. 24, but deviates from it in a number of important particulars. (1) Satan (v.^{1}) instead of Yahweh (2 S. 24^{1}) is the instigator of the census. (2) The officers of the army, there associated with Joab (2 S. 24^{4}), are omitted, and also the description of the country traversed and the time occupied in taking the census (2 S. $24^{5\text{-}8}$). (3) The results of the census differ (cp. v.^{5} with 2 S. 24^{9}). (4) According to Chronicles no count of Levi and Benjamin was made (v.^{6}), while according to 2 S. all the tribes seem to have been counted. (5) David sees the destroying angel "between earth and heaven" (v.^{16}), while in 2 S.

he is simply described as "by the threshing-floor" (2 S. 24^{16}). (6) The elders appear with David, and both are clothed with sackcloth and fall prostrate (v. ^{16}). This description is wanting in Samuel. (7) Chronicles also adds the representation that Ornan on seeing the angel went into hiding with his four sons (v. ^{20}). (8) The price paid for the threshing-floor varies (cp. v. ^{25} with 2 S. 24^{24}). (9) The fire from heaven is not mentioned in 2 S. (10) Vv. ^{26}–22^{1} are wanting in 2 S. Although these variations are extensive and Chronicles has reproduced 2 S. 24 in a freer manner than in the earlier parallels, there is little ground for the view that the Chronicler must have used an intermediate source. Of the main variations, (1), (5), (6), (7), and (9) might be expected from any late writer including the Chronicler; (2) is an abridgment most natural from him; (3) rather reveals the Chronicler after the gloss has been omitted (see v. ^{6}); (4) is in accord with his religious attitude. Even if an earlier hand were certain, (8) must be an exaggeration due to the Chronicler, while (10) is recognised as coming from his hand (except 22^{1}, which is certainly an integral part of the preceding paragraph, *v. i.*).

Benzinger, followed by Kittel, holds that since these variations cannot be explained on any one principle, neither by the theology of the Chronicler, overlooking exceptions, nor as an abridgment, the Chronicler did not take the chapter directly from 2 S. However, too much stress should not be laid on the variations in this case, since the Chronicler would doubtless have omitted this account as doing David discredit had he not found a new use for it, *i.e.*, to show how the site for the Temple was selected, a thing not hinted in 2 S. The changes seem natural enough from the Chronicler. He abridges what is to David's discredit (2 S. $10^{1 \cdot 16}$) and expands that which does him credit (2 S. 24^{16}).

1–8. The census.—1. *Now Satan rose up against Israel and moved David to number Israel*]. According to 2 S. 24^{1} Yahweh moved David to number the people. Some commentators have held that *Satan* has fallen from the text of 2 S. (Ew., Zoe., Oe., *et al.*), but this finds no support in textual criticism. The introduction of Satan, who appears in Jb. 1^{6} 2^{1} as an angel bringing complaints about men before God (*cf.* also Zc. $3^{1.2}$), is due to the Chronicler, who desired to remove the offence caused by the state-

ment that Yahweh was the direct instigator of an act portrayed as sinful. David sinned by ordering a census to be taken without having been commanded to do so by God (*cf.* Ex. 30^{11-16} and the *lustratio populi Romani*, introduced by Servius Tullius, which took place on Mars-field after each census, see Varro, *de Re Rustica*, ii, I.; Livius, i. 44, *cf.* iii. 22; Dionysius, iv. 22). According to Thenius, Zoe., Ba., *et al.*, the arrogance of David revealed in the census was the principal cause of Yahweh's anger. But such conduct, though possibly the basis of the popular view taken of a census, is not hinted in David's prayers (vv. $^{8. 17}$); the census is regarded by the writer as a sin *per se*. A connection between an epidemic and the crowding of people in narrow quarters for enumeration has been found by some.—For the use of *Israel* instead of "Israel and Judah" (2 S. 24^1) see below, v. ^{5}.—**2.** *And David said to Jo'ab, and to the princes of the people, go number Israel*]. The census was a military measure, hence was entrusted to Joab and only those "that drew sword" (v. ^{5}) were numbered. On *Jo'ab*, *cf.* 2^{16}.—*From Be'ersheba' even to Dan*] *i. e.*, the extreme southern and northern limits (see Buhl, *GAP.* pp. 69 *f.*). *Beersheba*, the modern *Bîr-es-Seba'*, on north bank of *Wady es-Seba'* (*cf.* 4^{28}), lay twenty-eight miles (as the crow flies) south-west from Hebron, and was an ancient sanctuary (*cf.* Am. 5^5). For biblical derivations of the name, *cf.* Gn. 21^{31} (E), 26^{33} (J) (see Buhl, *GAP.* p. 183, with references there). *Dan*, the modern *Tell-el-Kâdî*, had the original name of Laish (ליש) Ju. 18^{29}, Leshem (לשם) in Jos. 19^{47}. It lay in the extreme north of Palestine, and according to *Onom.* (2nd ed. Lag. 249. 32, 275. 33) was four Roman miles west from Panias (see Buhl, *GAP.* pp. 238 *f.*, with references there; also GAS. *HGHL.* pp. 473. 480, who identifies Dan with the modern *Banias*). For the Chronicler's habit of defining limits from south to north, *cf.* 2 Ch. 19^4 30^5 Ne. 11^{30}, also 1 Ch. 13^5.—**3.** *And Jo'ab said, Let Yahweh increase his people as much as one hundred times, is not my lord the king, are not all of them servants of my lord?**] (*v. i.*). Popular superstition connected a plague, and consequently a large decrease of the population, with the taking of a census. Joab diplomatically called this fact to his lord's attention by wishing for him Yahweh's

blessing in a great increase of people. He also assured the King of the loyalty of his subjects.—*Why will he be a cause of guilt unto Israel?*] *i.e.*, the community guilt which results from the sins of one or a part of its members, *cf.* Lv. 4³ Ezr. 10¹⁰· ¹⁹.—**5.** *And all Israel were a thousand thousand and a hundred thousand that drew sword*]. This number falls short of those given in 2 S. 24⁹ (800,000 + 500,000 = 1,300,000) by 200,000. This decrease was probably intentional on the part of the Chronicler, since he had excepted Levi and Benjamin (v. ⁶) from the census, an explanation which is favoured by the round number of the decrease, 100,000 for each tribe, or 200,000 in all. V. ⁵ᵇ is a gloss (*v. i.*). The numbers in both lists (2 S. and here) are at variance with those in Nu. 1. 2. and 26. **6.** This verse, wanting in 2 S., is from the Chronicler. Its historicity was maintained by Be., Ke., Zoe. The Chronicler excepted Levi because the law required that this tribe should not be numbered among the children of Israel (Nu. 1⁴⁹, *cf.* 2³³), *i.e.*, for military service. They might be numbered by themselves, however, for religious purposes (Nu. 3¹⁵ 26⁶²). Some commentators have held that Benjamin was not numbered because the census was interrupted (27²⁴) by a countermand from David (Be., Ke., Zoe., Oe.). We., followed by Bn., makes the ground of the omission of Benjamin the fact that the holy city lay within its borders. But Jerusalem was sanctified by the Temple and this was before even the site of the Temple had been consecrated through the sacrifices of David. The Chronicler would scarcely overlook this fact when in v. ²⁰ he explains why David sacrificed in Jerusalem. It is more probable that he was influenced by the fact that the tabernacle of Yahweh, which the Chronicler considered the centre of worship in David's time, was set up at Gibeon within the borders of Benjamin (Jos. 18²⁵).—**7.** *Therefore he* (God) *smote Israel*] anticipates the account of the plague. According to 2 S. 24¹⁰ it is David's heart which smites him for his sin, and leads to his repentant cry to Yahweh, while here God first shows his displeasure. It is not necessary to suppose that the Chronicler wished to represent that David's confession was wrung from him by the appearance of the pestilence (Ba.). He simply emphasised the divine leading in establishing the site for the Temple.

1. ויעמד] ***rise up***, a late usage for earlier קום, *cf.* 2 Ch. 20[23] Dn. 8[25] 10[13] 11[14] (BDB. עמד Qal. 6 c; l. 88). Zoe. following 𝔊 ἔστη, rendered ***stood***, but 𝔊[L] and other variations of 𝔊 have ἀνέστη, 𝔙 *consurrexit*, 𝔖 ܩܡ.—𝔗 אקים יי סטנא על ישראל is an attempt to harmonise with 2 S. 24[1].—ויסת] the same form in 2 S. 24[1], but there + ב *against*, while here + inf., *cf.* 2 Ch. 32[11] (= 2 K. 18[32] = Is. 36[18]) where only in Ch. the inf. follows. Also so used in 2 Ch. 18[2], which is certainly from the Chronicler, *cf.* 2 Ch. 32[15] 18[31] (without doubt from the Chronicler) ‡. —**2.** דויד] 2 S. 24[2] המלך. Same change in vv. [5. 21. 21] = 2 S. 24[9. 20. 20]. The Chronicler seems to prefer דויד, *cf.* 17[1] = 2 S. 7[1], 17[1] = 2 S. 7[2], 17[2] = 2 S. 7[3], 11[4] = 2 S. 5[6].—אל יואב ואל שרי העם] 2 S. 24[2] אל יואב שר החיל אשר אתו. Be. read doubtfully אל יואב ואל שרי החיל אשר אתו. Ki. follows 𝔊 καὶ πρὸς τοὺς ἄρχοντας τῆς δυνάμεως.—לכו ספרו for the unusual שוט and פקדו (in sense of ***muster***) in 2 S. 24[2]. שוט appears also in 2 Ch. 16[9] (intensive stem) ‡.—מבאר שבע ועד דן]. This order elsewhere only in 2 Ch. 30[5]. 2 S. 24[2] has מדן ועד באר שבע, so also Ju. 20[1] 1 S. 3[20] 2 S. 3[10] 17[11] 24[2. 15] 1 K. 5[5] Am. 8[14].—ואדעה] cohortative, *cf.* Ges. § 48*c* for form, § 108*d* for use.—**3.** עמו] 2 S. 24[3] העם. The suffix makes Yahweh the real ruler. This is the Chronicler's stand-point, *cf.* especially 29[11].—כהם] 2 S. 24[3] כהם וכהם. The repetition is customary in S. (*cf.* 2 S. 12[8]). The Chronicler's use corresponds to that in Dt. 1[11].—הלא אדני המלך כלם לאדני לעבדים] is at variance with 2 S. 24[3] ועיני אדני המלך ראות, which is a more attractive reading. Be. thought the text in Ch. was the result of reconstructing a corrupt text by conjecture. Oe. preferred the reading in 2 S., because the increase of one hundred times is not yet a fact. Although Bn. thinks 𝔊, καὶ οἱ ὀφθαλμοὶ κυρίου μου βλέποντες, may have been corrected from 2 S., he regards it as probable that the text of 2 S. was also original in Ch. The continuation of 𝔊 πάντες τῷ κυρίῳ μου παῖδες makes it altogether probable that 𝔊 is corrected from 2 S., hence has no independent value. Origen's text (Field) contained only this last clause. הלא אדני המלך may better be taken as a nominal sentence, with אדני as the subject and המלך as the predicate, which should be translated "Is not my lord the king" (*cf.* יהוה מלכנו Is. 33[22], אם יהוה האלהים 1 K. 18[21]; and on the rather unusual use of לא with a nominal clause Ges. § 152*d*). A ו may have fallen out before כלם, but is not indispensable. הלא must be understood before the second clause as in Ju. 9[28] 1 S. 9[20. 21] and probably also in Gn. 20[5]. This gives a smooth reading and explains the double question which follows: ***why does my lord require this thing***, for is he not the king (over these or a hundred times as many), and ***why will he be a cause of guilt unto Israel***, for are they not his servants.—אשמה] *cf.* Ezr. 10[10. 19], also 2 Ch. 24[18] 28[10. 13. 13. 13] 32[23] Ezr. 9[6. 7. 13. 15]; elsewhere Ps. 69[6] Lv. 4[3] 5[24. 26] 22[16] Am. 8[14]; Torrey says of it "used chiefly by the Chronicler" (*CHV.* p. 19, on Ezr. 9[6]) (l. 7).—**4.** Abridged from 2 S. 24[4. 8]. וישטו of 2 S. 24[8] is replaced

by the more common ויתהלך. Both are used parallel in Jb. 1[7] 2[2], *v. s.* v. [2].—**5.** דויד] 2 S. 24[9] המלך *v. s.* v. [2] (text. n.).—ויהי כל ישראל אלף אלפים ומאה אלף איש שלף חרב] כל ישראל is certainly used for the whole kingdom in v. [4]. It will also be noticed that in v. [1] the Chronicler used ישראל in the general sense to include the את ישראל ואת יהודה of 2 S. 24[1]. The writer's intention seems to have been to ignore the separation implied in the term "Israel and Judah." David's kingdom was one kingdom, hence כל ישראל seems to be used in the same sense here. V. [5bβ] then is a gloss and the internal evidence given for this is supported by its absence from 𝔊. (The phrase could have been lost from the text of 𝔊 (or its underlying Heb.) by homœoteleuton, but the other evidence is strong against its originality.) The Chronicler certainly would not reduce the number of 2 S. 24[9] from 500,000 to 470,000 (Bn.). The glossator was influenced by 2 S. 24[9].—**6.** נתעב ‡].—**7.** על ה'] *cf.* same construction in Gn. 21[12] and more usually without על 2 S. 11[27] Gn. 38[10].—**8.** האלהים] 2 S. 24[10] יהוה. A frequent though not consistent change of the Chronicler, *cf.* v. [17] = 2 S. 24[17], also 1 Ch. 11[10] 14[10. 11. 14. 15] 17[2. 3] = respectively 2 S. 23[17] 5[19. 20. 23. 24] 7[3. 4]. See also for further instances Dr. *LOT.*[11], p. 21 n.

9–13. Gad's commission.—9. *And Yahweh spake unto Gad David's seer*]. Gad is mentioned twice elsewhere in Ch., 29[29] 2 Ch. 29[25]; *cf.* also 25[5] where Heman is said to be the King's seer. Gad figures as a prophetic counsellor of David whilst a fugitive from Saul, 1 S. 22[5] †.—**12.** For triads of divine judgments *cf.* Lv. 26[25 f.] 1 K. 8[37] 2 Ch. 20[9] Je. 14[12 f.] 21[7. 9] 24[10] 27[8. 13] 29[17 f.] 32[24. 36] 34[17] 38[2] 42[17. 22] 44[13] Ez. 5[12] 6[11 f.]; also 7[15] 12[16]; for the angel of Yahweh as an expression for pestilence, 2 K. 19[35]. The Chronicler brings out the contrast between "the sword of man" and "the sword of Yahweh" which serves to make David's answer (v. [13]) clearer than in 2 S. 24[14].

10. נטה] 2 S. 24[12] נוטל. 𝔊 αἴρω in both places. We., Bu., *et al.*, adopt the reading of Ch. in both places.—**11.** קבל] not in 2 S.; an Aram. loan-word, late (BDB.), *cf.* 12[19] 2 Ch. 29[16. 22] Ezr. 8[30] (l. 103).—**12.** שלוש שנים] 2 S. 24[13] שבע שנים but 𝔊 τρία ἔτη. The reading of Ch. is original (Be., Zoe., *et al.*).—נספה] an error for נֻסְכָּה; 2 S. 24[13] נֻסְךָ, 𝔊 φεύγειν σε, 𝔙 *te fugere* (Be., Oe., Ki., Bn.).—וחרב אויביך למשגת ואם] 2 S. 24[13] והוא רדפך ואם היות. Zoe. prefers the reading of Ch., and Oe. the text of 2 S. We. (on 2 S. 24[13]), followed by Ki. and accepted in BDB, holds that למשגת arose from a misreading of ואם היות, which was original in Ch. This is an attractive possibility owing to the general resemblance of the letters, but the Chronicler introduces the first two alternatives with אם־ש', hence we should naturally expect the text as

given. Moreover, the second clause in 2 S., הוא רדפך, shows that something more than the flight (נסך) of David was necessary to make this punishment equivalent to the others. וחרב אויביך adds nothing not already expressed in צריך. It is far simpler to suppose a ך to have fallen out after ל, as the sense demands, so 𝔊^L, 𝔗, hence the clause read originally וחרב אויביך לך משגת *and the sword of thine enemies overtaking thee.* Cp. for an exact parallel Je. 42^{16}. The same use of the participle occurs in the last clause of the third alternative (משחית).—**13.** אפלה] 2 S. 24^{14} נפלה, but there 𝔊 *ἐμπεσοῦμαι.*

14–17. God's judgment and David's repentance.—14. *And there fell* (ויפל) *from Israel*] because they became the victims of *the sword of Yahweh;* 2 S. 24^{15} "And there died (וימת) from the people" in consequence of the pestilence. The Chronicler emphasises the divine side (*v. s.* v. [7]).—**15.** *And he* (God) *repented him of the evil*]. For repentance of God *cf.* Gn. 6^6 Ex. 32^{14} 1 S. 15^{11} Je. 18^{10} 42^{10} Jon. 3^{10}.—*And the angel of Yahweh was standing by the threshing-floor of Ornan the Jebusite*]. The threshing-floor of Ornan lay on the top of Mt. Zion, where later the Temple was built (*cf.* 22^1). 2 S. does not connect the incident with the site of the Temple. On *Jebusite, cf.* 1^4 11^4. *Ornan* is the only Jebusite mentioned by name.—Verse **16,** not found in the parallel text of 2 S., is an embellishment by the Chronicler based upon the phrase "when he saw the angel that smote the people" (2 S. 24^{17}) (Be.). In the older narratives the angels of Yahweh have a human form (*cf.* Gn. 18 Ju. $6^{11\,ff.}$ $13^{2\,ff.}$), but here the angel hovers between earth and heaven.

15. וישלח האלהים מלאך] 2 S. 24^{16} וישלח ידו המלאך. The difficulty with the text of Ch. lies in the indefinite מלאך, since the angel has already been mentioned (v. [12]) and has accomplished his work outside of Jerusalem (v. [14]). Moreover, God gives this command only to countermand it at once. Be., followed later by Oe. and Bn., pointed out that the reading in Ch. arose in the following manner: ידו ה׳ (2 S. 24^{16}), in a text which did not separate words, was mistakenly read יהוה and this the Chronicler changed to האלהים, according to his custom (*v. s.* v. [8]). However, the text of Ch. should not be changed, for it is the original of the Chronicler.—כהשחית] other MSS. and editions ב׳, 𝔊 ὡς, 𝔖 ܐܝܟ, but 𝔗 ב׳.—וכהשחית ראה יהוה] a clause not found in 2 S. but necessary here to explain why God sent an angel against Jerusalem and immediately repented (Be., Bn.).—רב] *enough, cf.* 1 K. 19^4 Gn. 45^{28}.—אָרְנָן] 2 S. 24^{16} Kt.

הָאוֹרְנָה, Qr. הָאֲרַוְנָה. 2 S. 24^{18} Kt. אַרְנְיָה or אֲרַנְיָה, Qr. as above. Elsewhere in 2 S. 24 always as Qr. 𝔊 Ὀρνά in all cases both 2 S. and Ch. 𝔖 always ܐܘܢ.—**16.** בין הארץ ובין השמים] so also 𝔊, 𝔗; other Heb. MSS. בין השמים ובין הארץ, so 𝔙, 𝔖.—**17.** ובעמך לא למגפה] Be. and more recently Ki. regard these words, which are not found in 2 S., as a gloss, but such an accumulation of clauses is characteristic of the Chronicler.

18–27. The purchase of Ornan's floor and the expiatory sacrifice.—18. *And the angel of Yahweh commanded Gad*]. The appearance of the angel of Yahweh consecrated this spot, *cf.* Gn. 28^{18} Ju. $6^{20 f.}$ $13^{16. 19 f.}$. In 2 S. Yahweh gives the command, but in the narratives in Judges the angel commanded sacrifices to be made. These may have influenced the representation of the Chronicler. —**20.** *And Ornan turned about and saw the angel; and his four sons with him hid themselves*] since to see the angel of Yahweh was the same as seeing Yahweh himself, which portended death (*cf.* Ju. 6^{22} 13^{22} Tob. $12^{16 f.}$ also Gn. 32^{30} Ex. 20^{19} 33^{20} Is. 6^{5}).—*Now Ornan was threshing wheat*] is wanting in 2 S. 24, but might easily be inferred from v. ^{20} (*cf.* the similar addition in 𝔊 of 2 S. 24^{15} *καὶ ἡμέραι θερισμοῦ πυρῶν*) and appears to have been introduced by the Chronicler in view of the following statement of v. ^{21} *and Ornan went out from the threshing-floor*. V. ^{20a} ends abruptly with Ornan and his sons in hiding, but in a similar fashion in v. ^{16} David and the elders are left fallen upon their faces because of the presence of the angel.—**21.** *And as David came unto Ornan*] is wanting in 2 S. but is made necessary by the insertion of v. ^{20}.—**22.** The Chronicler fittingly makes the King speak first.—*Place*] more than the actual area of the threshing-floor (Ba.), which would have been sufficient for an altar (2 S. $24^{21 ff.}$) but not for the site of the Temple. This change goes with the increase in the purchase price (v. ^{25}).—**23.** *And wheat for the meal offering*] is not found in 2 S. In later times the meal-offering (*cf.* Lv. 2^{1-16}) was united with the burnt-offering (*cf.* Nu. $15^{9 ff.}$). The sacrifice recorded in Ju. 13^{19} may have influenced the Chronicler.—**25.** *And David gave Ornan for the place six hundred shekels of gold by weight*]. According to 2 S. 24^{24} David paid *fifty* shekels of *silver* for *the threshing-floor* and

the oxen. It is not likely that we have here two variant traditions, nor that one is a corruption of the other. If fifty shekels of silver is too small a price, by comparison with Gn. 23^{16}, six hundred shekels of gold is certainly too high. We have here a characteristic exaggeration of the Chronicler (Th.) not only for the sake of exalting David (We.) but also to emphasise the value of the Temple site (*v. s.* v. ^{24}), which should not be paid for in silver but in gold. (Note the later descriptions of Solomon's Temple, in which nearly everything is described as covered with gold.) While no importance can be attached to the ancient harmonising effort whereby each of the twelve tribes was made to pay fifty shekels, and thereby the six hundred in Chronicles was accounted for (Raschi), this suggests what may have been the Chronicler's reasoning in reaching six hundred shekels as the price of the Temple site. The Chronicler makes David pay fifty shekels of gold for each tribe since the Temple should be the place of worship for all.—**26.** *And he called upon Yahweh and he answered him with fire from heaven upon the altar of burnt-offering*]. God showed his acceptance of David's sacrifices with fire from heaven as at the consecration of Aaron (Lv. 9^{24}, *cf.* also 1 K. $18^{24.\,38}$ 2 Ch. 7^{1} 2 Mac. $2^{10\,ff.}$). This altar is thus put on a par with the former one (Ki.).

19. כדבר] better כרבר 2 S. 24^{19}, Be., Oe., Gin.—אשר דבר בשם יהוה] 2 S. 24^{19} כאשר צוה יהוה. This change was necessitated by the alteration in v. ^{18}. Gad spoke "in the name of Yahweh" but not at his direct command (*v. s.* v. ^{18}).—**20.** Be. corrected this verse from 2 S. 24^{20}. Ke. correctly asserted that v. ^{20} is not parallel to 2 S. 24^{20}, but the latter is reproduced in v. ^{21}. The result of Be.'s correction is a doublet in vv. ^{20} and ^{21}.—המלאך is rendered by 𝔊^{B} *τὸν βασιλέα* (= המלך), and מתחבאים being incomprehensible after המלך is transliterated *μεθαχαβειν*, but translated by ^{A} (which has *τον βασιλεα* like ^{B}) *κρυβομενοι*. 𝔊^{L} also has *τὸν βασιλέα*, but *πορευομένους* for מתחבאים. 𝔙, 𝔗, follow 𝔐. Ki. regards המלך as the original reading, and the mistake by which it was read המלאך led to the insertion of מתחבאים, which he supposes to have been originally מתהלכים (*SBOT.*), thus finding three steps (*Kom.*) in the development of the verse. (1) *As Ornan turned about, he saw the king going about*, etc. (2) *As Ornan turned about he saw the angel going about*, etc. (3) *As Ornan turned about and he saw the angel, his four sons hid themselves with him*, etc. Furthermore, he regards the verse as a gloss in its original

form, since it conflicts with v. ^{21}. The theory falls from its own weight. No reason is apparent why a glossator should insert this verse in Ki.'s original form, since it adds nothing and explains nothing. 𝕲 has the supposed original form המלך, and also the reading מתחבאים, which is regarded as the result of misreading המלאך for המלך. (See Tor. *Ezra Studies*, p. 112.) The Chronicler desired to add more witnesses to the presence of the angel at this spot, since this fact consecrated the Temple site, and for this purpose the narrative is recorded. The introduction of the four sons of Ornan is thus accounted for. Otherwise the angel plays a much more important part in this narrative than in the account in 2 S. (*cf.* vv. $^{12. 16. 18. 27}$ = respectively 2 S. $24^{13. 17. 18. 25}$).—**22.** בכסף מלא תנהו לי] *cf.* Gn. 23^{9}.—**23.** המורגים] *threshing sledges.* For a description of them, see Bn. *Arch.* pp. 209 *f.*, Now. *Arch.* i. pp. 232 *f.*, *DB.* I. p. 50.—**24.** והעלות] Bn. and Ki. correct to להעלות on basis of 𝕲, but העלות may be an inf. abs. in ות as other ל״ה verbs, *cf.* 2 Ch. 7^{3} והודות.—**27.** נדן †] is a Persian loan-word (see BDB.).

28–XXII. 1. The site for the Temple determined.—*At that time, when David saw that Yahweh had answered him in the threshing-floor of Ornan the Jebusite when he sacrificed there . . . then David said, This is the house of Yahweh God and this is the altar of burnt-offering for Israel.*] V. ^{28} has usually been understood *at that time when David saw*, etc., *then he was wont to sacrifice there* (Luther, Be., Ke., Oe.). Ba. rightly points out that v. ^{28} is a protasis to which 22^{1} forms the apodosis, vv. $^{29. 30}$ being parenthetical. The translation *he was wont to sacrifice there* is doubtful, since the fear of the angel of Yahweh (v. ^{30}) did not prevent David from going to Gibeon to sacrifice after this event. Before the Temple was built *Solomon* sacrificed at Gibeon (2 Ch. 1^{6}).—It follows that v. ^{28} and 22^{1}, as protasis and apodosis, cannot come from different sources (as Bn. and Ki. maintain). The unity of this section is also shown by the fact that *this is the house of Yahweh God* (*cf.* Gn. 28^{17}) and *this is the altar of burnt-offering for Israel* (22^{1}) are brought out in contrast to *the tabernacle of Yahweh which Moses made in the wilderness* and *the altar of burnt-offering* respectively, which were at that time in the high place at Gibeon (v. ^{29}). The purpose of these verses is to show how, as a consequence of the census and plague, the threshing-place of Ornan became the consecrated site for the Temple.

29. בנגעון] other MSS. 'אשר ב, so 𝔗.—**30.** נבעת ‡] elsewhere in Niph. Dn. 8^{17} Est. 7^{6}; in Pi. Jb. 3^{5} + 7 times, 1 S. $16^{14.15}$ Is. 21^{4} Ps. 18^{5} = 2 S. 22^{5}.—**XXII. 1.** יהוה האלהים] *cf.* 29^{1}. The Chronicler seems to be fond of this designation for the Deity. 1 Ch. $17^{16.17}$ has יהוה אלהים for ארני יהוה in 2 S. $7^{18.19}$; *cf.* also 'י' הא 22^{19}, 'י' א 28^{20} 2 Ch. 1^{9} $6^{41.41.42}$ 26^{18} (all probably from the Chronicler); also 32^{16} (which Bn. and Ki. ascribe to a Midrashic source). Possibly האלהים was inserted by a late editor (see BDB. יהיה II. 1. h), but then it is strange that this editor should have chosen almost exclusively those passages which seem on other grounds to belong to the Chronicler. Of course the possibility remains that the Chronicler himself inserted האלהים in an older source, though this is not likely.

XXII. 2-19. David's preparation for the Temple.—This chapter is a free composition by the Chronicler, full of general and exaggerated statements, with a number of short quotations from earlier canonical books woven together. No careful, definite statement suggests a trustworthy historian or even the use of an earlier source. That David contemplated building a temple is likely (2 S. 7), and he may have made some preparation for it, but the Chronicler's description must have been drawn by inference from the older canonical books, assisted by a vivid imagination.

2-5. General preparation.—Not a studied account of material prepared for the Temple, but rather a careless list of such things as happened to occur to the writer. Cedar (ארז) is the only timber mentioned, though fir (ברוש) (1 K. $5^{24\ (10)}$ $6^{15.34}$) and olive-wood (עצי שמן) (1 K. $6^{23.31.32.33}$) were also used.—**2.** David is here represented as anticipating the action of Solomon in setting non-Israelites at forced labour, for he *commanded to gather together the sojourners that were in the land of Israel; and he set masons, etc.* The historical fact seems to have been that Solomon made a levy upon pure Israelites to carry out his building operations (*cf.* 1 K. $5^{27\ f.\ (13\ f.)}$ 11^{28} 12^{4}). A later writer taking exception to the reduction of Israelites to practical slavery made the levy consist of non-Israelites (1 K. $9^{21\ f.}$). The Chronicler following this later view represents the levy as consisting of *sojourners*, but makes David responsible for calling them together just as he anticipates every other need in connection with the building of the

Temple. With characteristic inconsistency the Chronicler later represents Solomon as making the levy (2 Ch. $2^{1\,(2).\,16\,f.\,(17\,f.)}$). The *sojourners* (*gêrîm*) were foreigners who for one reason or another left their native clans and attached themselves to the Hebrews. Like the *jâr* among the Arabs, the *gêr* was personally free, but without political rights. By the performance of certain duties he rendered a return for his protection. His lot was often hard, as is evidenced by the repeated exhortations to deal justly with him Dt. 1^{16} 24^{17} 27^{19}, to show him kindness Dt. 10^{19} 26^{12}, to refrain from oppressing him Ex. 22^{21} 23^{9} (both JE) Lv. 19^{33} (H) Dt. 24^{14} Je. 7^{6} Zc. 7^{10}. He was entitled to the Sabbath rest Ex. 20^{10} 23^{12} (both JE) Dt. 5^{14}. In P the *gêr* represents the proselyte of the post-exilic community, *cf.* Ex. 12^{49} Lv. 24^{22} Nu. 9^{14} $15^{15.\,16.\,29}$.—**3.** *Iron in abundance*] exclusive of the 100,000 talents given by the princes (29^{7}).—*Binders*] obscure. Here they are represented as made of iron, but in the only other place where the word is found (2 Ch. 34^{11}) they are of wood. Possibly they were merely iron or wooden pins used to make the joints fast (BDB. "clamps or the like").—The *bronze* was for use in making the two pillars which stood in front of the Temple, the sea with its supporting oxen, and various sacred utensils.—**4.** *Cedar-trees*] of Lebanon, the much-prized building-material of the Assyrian and Babylonian kings as well as among the Syrians, were then abundant on the Lebanon range east of the Phœnician coast and probably also on Hermon and the Antilebanons, also on the Amanus Mountains further to the north, and elsewhere.—*Sidonians and Tyrians*] the inhabitants of the two well-known Phœnician cities, on which *cf.* 1^{13}.—**5.** *For David said to himself*] is better than *and David said, etc.*, since v. ^{5a} states the reason for David's preparation as narrated in vv. $^{2-4}$.—*Solomon my son is young and tender, etc.*] (*cf.* 29^{1}) agrees with the Chronicler's representation that the father and not the son was the moving spirit of the great undertaking.

2. לכנוס]. The use in the Qal is late (BDB.), *cf.* Est. 4^{16} Ps. 33^{7} Ec. $2^{8.\,26}$ 3^{5}. The only place where this root is found in any form elsewhere in Ch.–Ezr.–Ne. is Ne. 12^{44}, which is agreed to be from the Chronicler. There also it appears as the inf. cstr. with ל (l. 55).—הגרים] 𝔊 *πάντας τοὺς προσηλύτους*, so 𝔙; 𝔖 ܠܟܠܗܘܢ ܓܝܘܪ̈ܐ. Sm.

takes offence at the word in this connection and corrects to הגזרים or הגדרים, "masons" or "stone-cutters," comparing 2 K. 12^{13} 22^{6} (*JBL.* vol. XXIV, 1895, p. 29), but the Chronicler's motive for introducing הגרים is evident, *cf.* 2 Ch. 2^{16}.—ויעמד] l. 89.—בית האלהים] l. 15.—**3.** לרב] also in $22^{4.\ 5.\ 8}$ 29^{2}, etc., l. 105.—למחברות] appears also in 2 Ch. 34^{11} †, where the construction is the same, a verse agreed to be the work of the Chronicler, l. 34.—הכין] l. 54.—**4.** . . . . לאין] *cf.* Tor. *CHV.* p. 20; l. 132.—לרב] l. 105.—**5.** ויאמר] EVs. *said.* Ki. renders *dachte*, *cf.* Gn. 20^{11} 26^{9} Nu. 24^{11} 1 S. 20^{26} 2 S. 5^{6} 12^{22} 2 K. 5^{11} (BDB. אמר Qal 2). EVs. render these passages *thought.* אל לבו (*cf.* Gn. 8^{21}) may be understood as well as בלבו, hence, *For David said to himself.*—להגדיל] on ל see l. 129.—למעלה] l. 87.—ארצות] l. 6.—אכינה] cohortative used to express self-encouragement, see Ges. § 108*b* (*a*). On Chronicler's use of word *cf.* v. ^{3}, also for ויכן (l. 54).—לרב] l. 105.—This verse is cited by Driver (*LOT.*^{11}, p. 539) as one of the Chronicler's strangely worded sentences.

6-13. David's charge to Solomon.—7. *As for me, it was my purpose to build a house unto the name of Yahweh my God*] is dependent upon 1 K. 8^{17}, which is followed almost verbatim except in the change of person. The Chronicler represents David as telling Solomon his son what the latter says of David in his prayer of dedication (1 K. $8^{18\ f.}$).—**8.** The word of Yahweh came to David through the prophet Nathan, commanding him not to build a Temple (2 S. 7 = 1 Ch. 17), but no reason is given. Elsewhere David's wars are given as the reason why he could not build the house of Yahweh (1 K. $5^{17\ (3)}$), but only because they did not leave him time for other undertakings (Ki.). The Chronicler was the first to state that David could not build the Temple because he had *shed much blood* (*cf.* 28^{3}), which may be nothing more than a religious interpretation of 1 K. $5^{17\ (3)}$.—**9.** *And I will give him rest from all his enemies round about*]. *Cf.* 1 K. $5^{4b.\ 18}$ (4^{24b} 5^{4}).—*For his name shall be Solomon*] (שלום *peace*, שלמה *peaceful*), but he is also called Jedidiah (ידידיה *beloved of Yah*, 2 S. $12^{24\ f.}$).—**10.** With only slight variations, this verse is a repetition of 2 S. $7^{13.\ 14a}$ = 1 Ch. $17^{12.\ 13a}$, but the order of the last three clauses is reversed. With the first clause *cf.* also 1 K. $5^{19b\beta\ (5b\beta)}$.—**13.** *Be strong* (*cf.* 1 K. 2^{2}) *and of good courage; fear not neither be dismayed*]. *Cf.* 28^{20} 2 Ch. 32^{7} Jos. 10^{25}, also Jos. 1^{9} (where תערץ takes the place of תירא).

7. בְּנִי] Qr. בְּנִי; other MSS. בנו Kt. and Qr., also בני Kt. and Qr. 𝔊 *τέκνον*, 𝔙 *Fili mi*. AV., Ke., Zoe., Oe. follow Qr., but the emphatic אני (*cf.* 28^{2}) favours the Kt. (RV., Be., Ki.).—עִם לבבי] *cf.* 28^{2} 1 K. $8^{17.18.18}$ (= 2 Ch. $6^{7.8.8}$) 1 K. 10^{2} (= 2 Ch. 9^{1}) 2 Ch. 1^{11} 24^{4} 29^{10}.—**8.** לרב] l. 105.—דמים] *cf.* 28^{3} 1 K. 2^{31} Ps. 79^{3}; also Ges. § 124*n*.—**9.** שְׁלֹמֹה] 𝔊 *Σαλωμων*, rarely *Σαλομων*, $𝔊^{L}$ and NT. mostly *Σολομων*.—שֶׁקֶט †].—**10.** הכינותי] l. 54.—עַל ישראל] not found in 2 S. 7^{13} = 1 Ch. 17^{12}.—מלכותו] l. 67.—**11.** יהי יהוה עמך]. Same expression is used by the Chronicler in v. [16], *cf.* also v. [18] and 28^{20}, both agreed to be from the Chronicler.—**12.** שכל ובינה] *cf.* 2 Ch. 2^{11} (which Bn. and Ki. ascribe to the same source as this passage). שכל is used alone by the Chronicler in 26^{14} 2 Ch. 30^{22}, also Ezr. 8^{18} Ne. 8^{8}, see Tor. *CHV*. p. 24.

14–16. Transfer of material.—14. *Now behold by my hard labor I have prepared for the house of Yahweh a hundred thousand talents of gold and a thousand thousand talents of silver*]. The amounts are impossible, and out of all proportion to the actual cost of the Temple. The intrinsic value of this gold and silver is very nearly equal to five billion dollars in our money and its purchasing value was still more. Even if the light talent was intended (Ke., Zoe., *et al.*), reducing the value one-half, the amount remains incredible. According to 1 K. 10^{14}, Solomon's yearly income amounted to only 666 talents of gold, *cf.* also 1 K. $9^{14.28}$ 10^{10}.—**15. 16.** *Moreover, there are with thee in abundance workmen, hewers and workers of stone and timber; and all who are skilful in every work of gold, of silver, and of bronze, and of iron, without number*]. These two verses were certainly intended to be read together and their separation causes trouble (*v. i.*). *Without number* refers to the skilful workers of gold, etc. The metals were weighed, not numbered. This construction preserves the balance for the whole section (vv. [14-16]). In v. [14] the Chronicler records the material, which David prepared, in two groups: (1) the metals, (2) the timber and stone. In vv. [15 f.] he tells of two groups of workmen whom David gathered together: (1) those who did the rougher work in stone and timber, (2) the skilful artisans who worked in metals. The order of these two groups is reversed the second time in accord with the Chronicler's habit. (Notice also *timber and stone* v. [14], and *stone and timber* v. [15].) The ma-

terials were *without weight . . . in abundance* (v. ^{14}), and the workmen were *in abundance . . . without number* (vv. $^{15 f.}$).

14. בעניי] 𝔊 *κατὰ τὴν πτωχείαν μου*, 𝔙 *in paupertate mea*, AV. *in my trouble*, AVm. *in my poverty*, so BDB., RV. *in my affliction*. Bn. renders *my hard-pressed situation* (*bedrängten lage*), explaining that David was poor compared with the rich Solomon. But the whole account is an effort to exalt David even above Solomon, who has little to do except carry out the plans of his father. *HWB.*^{12} gives *Mühe* for this passage, which is followed by Ki. In Ps. 107^{41} poverty is regarded as an affliction (עני), but, possibly in Gn. 31^{42} and certainly in Dt. 26^{7}, עני means oppressive toil. Be., followed by Ke., rendered *durch meine mühevolle Arbeit*. The parallel ככל כחי in 29^{2} favours *by my hard* (or *painful*) *labor*. In any case the ב is instrumental (so in the translations of Be., Ke., Ki.), *cf.* Ps. 18^{30} Is. 10^{24} Mi. 4^{14} Ho. 12^{11} and see Ges. § 119*o*.—**15.** חכם] *skilful*, used of artisans of tabernacle and Temple, *cf.* Ex. 28^{3} 31^{6} 35^{10} 36$^{1. 2. 4. 8}$ 2 Ch. 2$^{6. 12. 13. 13}$.—**16.** לזהב לכסף ולנחשת ולברזל אין מספר] RV. *of the gold, the silver, and the brass, and the iron, there is no number*, so Ke., Zoe., *et al.* Ki. *Kom.* translates *Gold, Silber, Erz und Eisen ist unermesslich viel vorhanden*. These renderings are dependent upon the Massoretic punctuation, which creates two difficulties. (1) We should expect the Chronicler to use אין משקל as in vv. $^{3. 14}$, instead of אין מספר, when speaking of metals which were reckoned by weight and not by number. (2) No good reason can be assigned for the repetition of this list which has been given with more detail in v. ^{14}. It does not appear from the text that the metals are the main thing and must be grouped together again to add force to the exhortation, as Ke. suggested. Without emending the consonant text, both difficulties are removed by connecting לזהב ולכסף ולנחשת ולברזל with the preceding verse, אין מספר referring to the וכל חכם ב' of v. ^{15}. So 𝔊 seems to have understood ^{15b} *καὶ πᾶς σοφὸς ἐν παντὶ ἔργῳ,* ^{16} *ἐν χρυσίῳ, ἐν ἀργυρίῳ, ἐν χαλκῷ καὶ ἐν σιδήρῳ, οὐκ ἔστιν ἀριθμός*. (It is not necessary to suppose that 𝔊 did not read the article; see Ges. § 126*m*.) 𝔖 brings out this meaning clearly by repeating ܠܚܫܘܒ "workers" before each metal and by translating אין מספר, ܕܠܐ ܐܝܬ ܠܗܘܢ ܡܢܝܢܐ, *they* (masc.) *were not to be numbered*.

17-19. David's charge to the princes.—18. *For he hath delivered the inhabitants of the land into my hand*]. Not the Israelites but the original Canaanitish peoples are intended, *cf.* 11^{4} Jos. 2^{24} 18^{1} Nu. 32$^{22. 29}$.—**19.** The *ark of the covenant of Yahweh*] was at this time on Mount Zion in a tent which David had prepared for it, *cf.* 15$^{1. 28 f.}$ 1 K. 8^{1} = 2 Ch. 5^{2}.—*And the holy vessels of God*].

The Chronicler drew upon what was done in the reign of Solomon (1 K. 8^{4} = 2 Ch. 5^{5}) for what he represents as commands of David.

XXIII–XXIX. The last acts of David.—This passage is best understood as a unit from the hand of the Chronicler, whose title is contained in $23^{1.2}$, *When David was old and full of days, then* (1) *he made Solomon his son king over Israel, and* (2) *gathered together all the princes of Israel,* (3) *with the priests,* (4) *and the Levites.* These last acts of David, which concern his son, the princes, the priests, and the Levites, the Chronicler recounts in reverse order, as is his habit elsewhere.

According to 2 Ch. 29^{4}, Hezekiah brings in "the priests and the Levites," then in vv. $^{5 ff.}$ he addresses the Levites and assigns them their task and in vv. $^{21 ff.}$ he commands the priests to do their work. In 2 Ch. 29^{26} cp. "And the Levites stood with the instruments of David, and the priests with the trumpets," with "and the trumpets together with the instruments of David," v. ^{27}. For further instances *cf.* 22^{16} $22^{15.16}$ 25^{6} 26^{20}.

Beginning with the Levites (c. 23), the Chronicler narrates how David divided them into courses in preparation for the new service in the Temple. The increase in their duties which would result from the building of the Temple, and the lighter nature of them (v. ^{26}), led David to reduce the age at which they should begin service to twenty years (*v. i.*). Then David, with the assistance of Zadok and Ahimelech, divided the priests into courses (24^{1-19}). (24^{20-31} is a later insertion, see *in loco.*) The account of the organisation of the singers (c. 25) and that of the gate-keepers (c. 26) follow. The third act of David's old age, to gather together the princes of Israel (23^{2}), is doubtless introduced to give an opportunity to describe the military forces and the civil service as well organised (c. 27), so that Solomon could devote all his activity to carrying out the plans of his father concerning the Temple. This chapter (27) differs from the preceding, since the organisation or reorganisation of the religious functionaries is represented as taking place at this time, while the military and civil officers are simply exhibited as already organised. This was to be expected, since the former were being prepared for new

duties which should come with the completion of the Temple, while the latter had their duties throughout the reign of David. The last act of David, "He made Solomon king" (23^{1b}), is narrated in cc. 28 *f.*

XXIII. The Levites.—With this chapter the Chronicler begins to record the last acts of David. After the superscription (vv. $^{1.\ 2}$), he briefly states what provisions David made for the Levitical oversight of the building of the Temple (vv. $^{3-5}$), followed by a list of the heads of Levitical houses who were divided into courses (vv. $^{6-23}$), the introduction of a new legal age for service (vv. $^{24-27}$), and the duties of the Levites (vv. $^{28-32}$).

Ki. assigns 23^{6-23} and Bn. 23^{24-32} to a hand later than the Chronicler. The list of Levites, however, should properly be placed first, since the priests were a subdivision of the tribe of Levi, 23^{13} naturally preceding c. 24. Benzinger adduces the following reasons against the Chronicler's authorship of 23^{24-32}: (1) the description of the Levitical service is general and out of place here; (2) vv. $^{24-27}$ contain a correction of v. ^{3}; (3) the Chronicler in his preference for the singers would not have placed this service last. But the general description (1) is rather a mark of the Chronicler; no actual contradiction (2) exists between vv. $^{24-27}$ and v. ^{3}, since the former deals with the legal age of the Levites after the Temple should be completed and the latter with the more ancient legal age (see below on 23^{24}, also $23^{4.\ 5}$); and (3) the sequence of duties accounts sufficiently for the order (*cf.* c. 25). An account of this Levitical service is not out of place here, since it follows the appointment of the younger Levites to public duties and leads up to the description of the priestly organisation.

1. 2. The superscription to cc. 23–29.—1. *When David was old and full of days*] a statement defining the time of the acts which follow.—*Then he made Solomon his son king*] not a nomination to the kingship, the actual anointing and elevation to the throne taking place later (29^{22}) (Ke., Oe.), but a sub-title which introduces c. 28 (Bn.). Verse **2** gives the remaining sub-titles, which the Chronicler has taken up in reverse order (*v. s.*).

1. זקן] not the adj. but 3pers. sg. pf. of the verb.—שְׂבַע ימים] so also in 2 Ch. 24^{15}; usually as an adj., *cf.* Gn. 35^{29} Jb. 42^{17}.

3–5. The oversight of the service of the Temple.—3. *Now, the Levites were numbered from thirty years old and upward*]. Since

vv. $^{1 f.}$ are a title (*v. s.*), this statement begins a new section, so the copulative is better rendered *now*. The Levites were numbered according to the old custom (Nu. $4^{3. 23. 30. 35. 39. 43}$). The Law also knows of a numbering from twenty-five years old and upward (Nu. 8^{23-26}) (*cf.* v. ^{24}).—*And their number in men by their polls, was thirty-eight thousand*]. This number is found only here. According to Nu. 3^{39} the males from one month old and upward numbered 22,000 in Moses' time, or 23,000 according to Nu. 26^{62}. Those between the ages of thirty and fifty were 2,750 + 2,630 + 3,200 = 8,580 (Nu. $4^{36. 40. 44}$) (*cf.* v. ^{24}).—**4. 5.** *Of these twenty-four thousand were to oversee the work* (*i.e.*, of building, *v. i.*) *of the house of Yahweh*]. The Temple was built, according to the Chronicler, under the direct oversight of the Levites. These 24,000 were to have general oversight of the work. Associated with them in some way in this oversight were 6,000 officers and judges, 4,000 gate-keepers, and 4,000 singers. Just why these should have a part in building the house is obscure, unless the Chronicler thought of them as having the oversight of the building of their respective quarters. The fact is supported by 2 Ch. $34^{12 f.}$, where the singers, scribes, officers, and gate-keepers had a part in the oversight of the builders. It is hardly satisfactory to regard these words as glosses in 2 Ch. $34^{12 f.}$ (Bn., Ki.), since one of these passages supports the other. Thirty-eight thousand overseers would be unnecessary, but such an exaggeration is natural from the Chronicler (*cf.* $22^{14 ff.}$ $29^{2 ff.}$). These overseers were chosen from the existing body of official Levites, namely those over thirty (v. ^{3}), and not from those whose service was to begin at the age of twenty at the completion of the Temple (*cf.* vv. $^{24 ff.}$).—*Which I made*]. The use of the first person indicates that vv. $^{4 f.}$ contain the words of David. The Chronicler refers to the musical instruments of David elsewhere, 2 Ch. 29^{26} Ne. 12^{36}, *cf.* Am. 6^{5}.

3. ויספרו]. This Niph. is used positively only here.—לגלגלתם] pl. with sf., from גֻּלְגֹּלֶת; here and in v. ^{24} *head*, *poll*, in which sense only P and late, *cf.* Ex. 16^{16} 38^{26} Nu. $1^{2. 18. 20. 22}$ 3^{47}.—לגברים] is a nearer definition of לגלגלתם, excluding women.—שלשים] Ke. corrects to עשרים to agree with v. ^{24}, but see n. there.—**4.** לנצח] *act as overseer*, is used in

2 Ch. $2^{1.\ 17}$, Ezr. $3^{8.\ 9}$ 2 Ch. $34^{12.\ 13}$ of overseeing the workmen in building or repairing the Temple. The Levites acted as overseers during the repairing of the Temple under Josiah (2 Ch. $34^{12.\ 13}$), and also at the rebuilding when Zerubbabel was governor (Ezr. $3^{8.\ 9}$, where the same phrase לנצח על מלאכת בית יהוה is used), hence it is likely that the function of these Levites had to do with the oversight of the building of the house. The Levites did not oversee the work of ministry, but performed it (vv. $^{24.\ 28}$ ff.).—**5.** אשר עשיתי] 𝔊 *οἷς ἐποίησεν* and 𝔙 *quæ fecerat* are an effort to make a smoother reading.

6–23. Heads of Levitical houses.—Twenty-two heads of fathers' houses are usually found here, and various attempts have been made to increase this number to twenty-four, since there were twenty-four courses of priests (24^{7-18}), of singers (25^{9-31}), and of gate-keepers ($26^{2\ 11a}$), but all have been more or less arbitrary. The statement of Josephus (*Ant.* vii. 14. 7) that David divided the Levites into twenty-four classes may have been derived from 24^{31}. Bertheau restored the number twenty-four by inserting Jaaziah with his three sons Shoham, Zaccur, and Ibri (24^{27}) into v. ^{21}, omitting Mahli of v. ^{23} as a repetition. Berlin, more recently, departs from Bertheau only in making this Jaaziah either the son of Mahli of v. ^{23} or of Jerahmeel the son of Kish (*JQR.* XII. pp. 295 *f.*). These emendations are based upon the supposition that our text has only twenty-two heads of fathers' houses, while according to the true interpretation of v. ^{22} (*q. v.*) twenty-three should be counted. Very likely one name has been lost from the text through corruption, but just where and how remains dubious.—**6.** On names *Gershon*, *Ḳehath*, *Merari*, *cf.* 5^{27} (6^{1}).—**7.** *Laʿdan and Shimeʿi*] *Laʿdan* also in 26^{21}, elsewhere *Libni* and *Shimeʿi*, *cf.* $6^{2\ (17)}$ Ex. 6^{17} Nu. 3^{18}. Zöckler escapes the difficulty by considering *Laʿdan* a descendant of *Libni*. More recently this view has been put forward with confidence by Berlin (*l. c.* p. 292 B). The variation may be the result of different traditions. *Laʿdan* also occurs as the name of an Ephraimite 7^{26} †.—**8–11.** Ladan had three sons (v. ^{8}) and Shimei four (v. ^{10}), two of which united to make one fathers' house, since they had few sons (v. ^{11}). A second Shimei with three sons is found between these two (v. ^{9a}). Although v. ^{9b} connects this *Shimeʿi* with the family of *Laʿdan*, his relationship is not indicated. J. H. Michaelis, following Ḳimchi, con-

sidered this *Shime'i* a son of *La'dan* (*Hic Schimhi, inquit, non est Gersonis filius v.* ^{7} *sed unus ex Lahdanitis v.* ^{9}). Berlin (*l. c.*) holds that he is a brother of *La'dan*, both being the sons of *Libni* (*v. i.* text. n.). Still another solution has been suggested by Benzinger, who considers v. ^{9a} a gloss which has crept into the wrong place and properly belonged with v. ^{10}, adducing as proof that v. ^{9b} belongs with v. ^{8}. But v. ^{9a} as a gloss to v. ^{10} is more inexplicable than where it now stands, and v. ^{9b} is unnecessary after v. ^{8}. V. ^{9b} itself is best explained as a gloss inserted to escape the difficulty caused by the two-fold appearance of Shimei. After striking out v. ^{9b}, the first Shimei (v. ^{9a}) is to be identified with the second son of Gershon (v. ^{7}), and Shimei (שמעי) of v. ^{10} is probably a textual error for *Shelomoth* (שלמות). In 24^{22} a Jahath is chief of the sons of Shelomoth, but there the latter is represented as a son of Izhar. Then v. ^{11} is a glossator's attempt to restore the nine fathers' houses which had been increased to ten by this error (Bn. regards this verse as a correction). The family of Gershon formed nine fathers' houses in the original text, viz.:

Gershon

v. ^{7} Ladan — Shimei

v. ^{8} Jehiel Zetham Joel (sons of Ladan) v. ^{9} Shelomoth Haziel Haran (sons of Shimei)

v. ^{10} Jahath Ziza Jeush Beriah (sons of Shelomoth)

—**8.** *Jeḥi'el the chief*] *i.e.*, chief of those over the treasuries of the house of God 26$^{21 f.}$ 29^{8}.—*Zetham*] and *Jo'el*] appear as sons of Jehiel in 26^{22} *q. v.* *Jo'el* is possibly the same as Joel in 15$^{7. 11}$.—**9.** *Shelomoth*] *v. i.*—*Ḥazi'el* †].—*Haran*] appears elsewhere only as the name of Abram's brother, the father of Lot Gn. 11$^{27-31}$ †, *cf.* also the place-name בית הרן Nu. 32^{36} = בי׳ הרם Jos. 13^{27}.—**10.** *Jaḥath*] possibly the same as in 6$^{5. 28}$ $^{(20. 43)}$.—*Ziza**] is probably the correct reading, *cf.* v. ^{11} and text. n. *Ziza* is also the name of a Simeonite 4^{37}, and a son of Rehoboam 2 Ch. 11^{20} †.—*Je'ush*]. *Cf.* v. ^{11}, also the name of a son of Rehoboam 2 Ch. 11^{19}.—*Beri'ah*]. *Cf.* v. ^{11}, a common name.—**12.** The sons of Kehath are given elsewhere in

the same order, *cf.* 5^{28} (6^{3}) $6^{3\,(18)}$ 26^{23} Ex. 6^{18} Nu. 3^{27}.—**13.** *To ṣanctify him as a most holy one*] (*v. i.*).—*To burn incense*]. *Cf.* Ex. $30^{7\,f.}$.—**14.** The sons of Moses *were reckoned among the tribe of Levi*] and did not share the advantage of the sons of Aaron. For an ancient tradition of them *cf.* Ju. 18^{30}.—**15.** *The sons of Moses*]. *Cf.* Ex. $18^{3\,f.}$ and for the birth of Gershom Ex. 2^{22}.—*Eli'ezer*]. *Cf.* also v. ^{17}, a common Levitical name.—**16.** *Shuba'el**] (*v. i.*) became ruler over the treasuries (26^{24}) and is mentioned also in $24^{20.\,20}$.—**17.** *Reḥabiah*]. *Cf.* 24^{21} 26^{25} †.—Like that of Gershon, the family of Kehath is divided into nine heads of fathers' houses.—**18.** *Shelomith*]. See text. n. on v. ^{9}.—**19.** *Jeriah*]. *Cf.* 24^{23} 26^{31} †.—*Amariah*]. *Cf.* 24^{23}, also 5^{33} (6^{7}).—*Jaḥazi'el*]. *Cf.* 24^{23}. Also the name of a Benjaminite $12^{5\,(4b)}$, of a priest of David 16^{6}, of a Levite 2 Ch. 20^{14}, of an ancestor of one of the families of the restoration Ezr. 8^{5}.—*Jeḳame'am*]. *Cf.* 24^{23} †.—**20.** *Micah*]. *Cf.* $24^{24.\,25}$; a name not uncommon, *cf.* 5^{5}.—*Isshiah*] *Cf.* $24^{25.\,25}$, and as the name of another Levite 24^{21}; elsewhere the name of one of David's helpers 12^{7}, a man of Issachar 7^{3}, one of those with foreign wives Ezr. 10^{31} †.—**21–23.** Possibly six heads of fathers' houses were derived from Merari in the original text, but all restorations must rest on conjecture alone (*v. s.*).—**21. 22.** With the possible exception of $24^{26\,f.}$ (*q. v.*) tradition agrees that Merari had two sons *Maḥli and Mushi*, *cf.* $6^{4\,(19)}$ Ex. 6^{19} Nu. 3^{33}.—*Ele'azar and Ḳish*]. *Cf.* $24^{28\,f.}$. Benzinger regards v. ^{22} as a gloss by the same hand as v. ^{11}. This is not probable, but *Ele'azar* may be counted as a fathers' house without considering v. ^{22} a gloss. According to the later law, where there were no sons, daughters inherited, and with the express purpose of preventing a man's name from being lost to his family (Nu. 27^{4}), but such daughters must marry only into the family of the tribe of their father (Nu. 36^{6}). In v. ^{22} it is stated that these conditions were fulfilled in the case of Eleazar and doubtless the verse was added to show why Eleazar was also counted among the fathers' houses though he was known to have had no sons.—**23.** *Maḥli*] the grandson of Merari is mentioned only in 24^{30} and $6^{32\,(47)}$, but as the name of a son of Merari v. ^{21} $24^{26.\,28}$ $6^{4.\,14\,(19.\,29)}$ Ezr. 8^{18} Ex. 6^{19} Nu. 3^{20} †.—*'Eder*] is also mentioned in

24^{20} †; *cf.* also place-name *'Eder* in extreme south of Judah Jos. 15^{21} †.—*Jeremoth*] in 24^{30} written *Jerimoth* (*v. i.*), *cf.* 7^{7}. This list of the sons of *Mushi* is only found here and 24^{30}.

6. וַיְחַלְּקֵם] Baer, Gin.; some MSS. וַיֶּחלקם. Probably should be Pi. יְחַלְּקֵם, BDB., Bn., *cf.* 24^{3}.—**7.** Berlin (*v. s.*) supposes the original to have read: לבני ושמעי בני לבני] לערן ושמעי.—לגשני.—**9.** שלמות] Qr. שלמית, 𝔊^B Ἀλωθειμ, a corruption of ^A Σαλωμειθ = ־מית—, *cf.* v. ^{18} $24^{22.}$ ^{22} $26^{25 f.}$ ^{28}. Qr. is followed by Zoe., Oe., Ki., Bn., but there is no necessity for reducing all these names to the same form.—חזיאל] *v. i.* v. ^{19}.—**10.** זינא] in v. ^{11} זיזה, 𝔊 Ζιζα, 𝔙 *Ziza* and one MS. cited by Kennic. זיזא, which is probably original, so BDB.—**11.** לִפְקֻדָּה אחת] *for one class of officers*, see BDB. פקדה 2 c, or possibly *for one appointment*, which suits $24^{3.}$ ^{19}.—**13.** להקדישו קדש קדשים] 𝔙 *ut ministraret in sancto sanctorum*, so 𝔖, Zoe., Oe., but the holy of holies elsewhere קדש הק׳. Without the art. the phrase is used of holy things connected with worship, *cf.* Ex. 30^{10} Lv. 2^{3}, accordingly EVs. read *that he should sanctify the most holy things*. Then the suffix must be a subjective genitive. The most natural rendering "to sanctify him, a most holy one" was accepted by Be., Ke. Ki. mentions it as a possibility, but leaves the question doubtful, since the expression is not used of persons elsewhere.—בשמו] *cf.* 16^{2} Dt. 10^{8} 21^{5} 2 S. 6^{18} Ps. 129^{8} also Nu. 6^{23} $^{ff.}$.—**14.** יקראו על] *cf.* Ezr. 2^{61} = Ne. 7^{63}.—**16.** בני] pl. when only one son follows, *cf.* 2^{31}.—שְׁבוּאֵל] 26^{24} שְׁבָאֵל, 24^{20} שׁוּבָאֵל, 𝔊 here Σουβαήλ, which should be read with Oe., Bn., Ki., *cf.* Sab. proper noun חובאל.—**18.** שלמית] 24^{22} שלמות, *v. s.* v. ^{9} text. n.—**19.** יחזיאל] 𝔊^B Ὀζιήλ, ^A Ιαζιηλ, 𝔙 *Jahaziel*. Ki. supposes י to be the result of a dittography from the preceding שני and then resolves this חזיאל into עֻזיאל on the basis of 𝔊^B. This change introduces a second עזיאל into this list and also in 24^{20} $^{ff.}$, which though not impossible is not likely. Such forms as חֲזִיאֵל (v. ^{9}) and יַחֲזִיאֵל exist side by side, *cf.* עֲשִׂיאֵל (4^{35}) and יַעֲשִׂיאֵל (11^{47} 27^{21}). The evidence of 𝔊 is vitiated by the fact that in 16^{6} and 2 Ch. 20^{14} יחזיאל is rendered Ὀζ(ε)ιήλ. Ki. questions the latter but passes over the former without comment.—**23.** יְרֵמוֹת] 24^{30} ירימות, 𝔊^B in both places Ἀρειμώθ, ^A Ιαριμωθ and Ιεριμωθ, 𝔙 *Jerimoth*.

24–27. Legal age for Temple service.—24. *From twenty years old and upward*]. Various attempts have been made to reconcile this statement with that in v. ^{3}, according to which the Levites were numbered from thirty years old and upward. The older commentators explained the apparent discrepancy on the ground

that David first numbered the Levites from thirty years old according to the Law (Nu. 4^{3}) and then later from twenty years old since there was no further need of transporting the sanctuary (so J. H. Mich., also Ḳimḥi). That the Chronicler had two variant traditions contained in different sources has also been suggested (Be.). After describing all attempts to get rid of the discrepancy as makeshifts, Ke. arbitrarily emends v. ^{3}, reading *twenty* for *thirty*. Recent commentators ascribe vv. $^{24\,ff.}$ to a later hand. In later times, apparently, the Levites were eligible to service from twenty years old and upward. The scarcity of numbers was the probable cause for the change (*cf.* Ezr. 2^{40} $8^{15\,ff.}$). The Chronicler, however, makes this practice the rule for the whole post-exilic period (Ezr. 3^{8}) and also carries it back as far as the reign of Hezekiah (2 Ch. 31^{17}). He would hardly leave the matter there. The proper time for the institution of the new custom was at the building of the Temple. As the Chronicler ascribed the organisation of the Temple service to David (*cf.* 2 Ch. $8^{14\,ff.}$), so he made him responsible also for this change. In v. ^{3} he necessarily gave the enumeration from thirty years old and upward, since this enumeration was made that David could provide for overseeing the building of the Temple and only experienced Levites would be chosen for this task (see vv. $^{2-5}$). When David divided the Levites into courses (v. ^{6}) to do the *work for the service of the house of Yahweh* (v. ^{24}), after it should be completed, the younger men from twenty years old and upward were included among those eligible for service.—**27.** ***For by the last words of David, the number of sons of Levi was from twenty years old and upward***]. No new census is supposed, as EVs. imply. David decreed that the younger men should also serve but did not provide for a recount.

24. פקודיהם] *cf.* Nu. $1^{21\,ff.}$ Ex. 30^{14}.—במספר שמות] *cf.* Nu. 1^{18} 3^{40}.—לגלגלתם] *v. s.* v. ^{3} text. n.—עֹשֵׂה] other MSS. עֹשֵׂי, *cf.* Ne. 11^{12} and Ezr. 3^{9} עשה with Ne. 13^{10} עשי both pl. Only another way of writing the same form.—**27.** בדברי דויד האחרונים] Be. following Ḳimḥi rendered "In the later histories of David" and so also Oe., Ba.; but Be. was influenced by the theory that the Chronicler used two sources. Better render *by the last words* (or *commands*) *of David*, as 𝔙 *juxta præ-*

cepta, so J. H. Mich., Ke., Zoe., Bn., Ki., *cf.* 2 S. 23^{1}.—הֵמָּה] Ke. took as neuter sg. (Ew. § 318 *b*), since הֵמָּה is nowhere found with the signification *sunt*, and rendered "'This,' *i.e.*, this was done, viz., the numbering of the Levites," but *cf.* אֵלֶּה הֵם Nu. 3^{27}, and Ges. § 141*g*. *h*. Here הֵמָּה agrees with and strengthens בְּנֵי לֵוִי as the most important part of the compound subject מִסְפַּר בְּנֵי לֵוִי, Ges. § 146*a*.

28–32. Duties of the Levites.—29. *For the showbread*] lit. *bread of rows*, *cf.* 9^{32},—*and for the fine flour for the meal-offering*] *cf.* Lv. $2^{1.4.5}$,—*whether for the unleavened wafer*] *cf.* Lv. 2^{4},—*or of that which is baked in a pan*] *cf.* Lv. 2^{5} $6^{14\,(21)}$,—*or that which is mixed*] *cf.* Lv. $6^{14\,(21)}$,—*and for the measures of capacity and the measures of length*] *cf.* Ex. 29^{40} 30^{24}. The Levites may have been the keepers of standard measures, *cf.* Lv. 19^{35}.—**30.** On the morning and evening burnt-offerings *cf.* Ex. $29^{38.39}$ Nu. 28^{1-8}.—**31.** *And* (to stand, etc.) *at every offering of a burnt-offering*]. EVs. *and to offer all, etc.*, is a mistranslation (*v. i.*). Besides the Sabbaths (*cf.* Nu. $28^{9f.}$) and new moons (*cf.* Nu. 28^{11-15}), there were three annual historical feasts (Ex. 23^{14-17}), Passover and Mazzoth (Nu. 28^{16-25}), Pentecost (Nu. 28^{26-31}), and Tabernacles (Nu. 29^{12-38}).—**32.** According to the Law, the Levites *should keep the charge of the tent of meeting* (Nu. $18^{3.4}$) and *the charge of the sons of Aaron their brethren* (Nu. 3^{7} $18^{2.3}$) but they were expressly forbidden to approach the vessels of the holy place (Nu. 18^{3}, *cf.* however 1 Ch. 9^{29}) and the priests were given *the charge of the holy place* (Nu. 18^{5}). Büchler (*l. c.*) has used this as evidence of a priestly source which has become confused by the Chronicler's introduction of the Levites, but a variant tradition ascribes this duty to Levites (Nu. $3^{28.32}$). The Chronicler could have secured all his facts from Nu. 3 without consulting Nu. 18.

28. טָהֳרַת לְכָל] cstr. before לְ, *cf.* Ges. § 130*a*.—𝕲 evidently read וְעַל (ἐπὶ) before מַעֲשֵׂה and 𝕳 וְעַל כָּל (*et in universis*). 𝕲 also omits the copulative at the beginning of v. ^{29}. As the text stands the repetition of עֲבוֹדַת בֵּית הָאֱלֹהִים (יהוה) adds nothing. Hence ^{28b} should be emended to agree with 𝕲 and connected with the following verse, לְלֶחֶם ה׳ (omit ו with 𝕲) defining מַעֲשֵׂה more closely, *cf.* Ges. § 131*t*. Accordingly read וְעַל מַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים לְלֶחֶם ה׳ *and in the work of the service of the house of God for* (in respect to) *the showbread*.—**31.** וּלְכֹל הַעֲלוֹת עֹלוֹת]

EVs. render incorrectly *and to offer all burnt-offerings*. This verse is a part of v. ^{30} and can only be translated *and at every offering of burnt-offerings* (Kau.). The priest had the exclusive duty of offering the burnt-offering but the Levite had *to stand . . . to thank and to praise* (v. ^{30}) while the offering was being made. Some commentators have held that the verse refers to the duty of the Levites to procure and prepare the animals for sacrifice (Ke., Zoe., Oe., Ba.), an attempt to account for the apparent anomaly of Levites offering the burnt-offering. By the same misunderstanding of the text, Büchler (*l. c.* p. 131 f. n.) has been led to the conclusion that v. ^{31} belonged to a source which concerned itself only with the priests.—**32.** 𝔊 omits ואת משמרת הקדש, which may be an intentional correction from Nu. 18^5, where this duty is given to the sons of Aaron, or more probably the omission is due to homœoteleuton.

XXIV. 1–19. The courses of the priests.—The account of the duties of the Levites in serving the priests (23^{28-32}) is followed immediately by the description of David's organisation of the priests (24^{1-19}). These were divided into twenty-four courses which cast lots for places. The order, Levites (c. 23), priests (c. 24), was likely determined by the fact that the priests were a subdivision of the tribe of Levi; 23^{13} could not follow 24^{1-19}.

Schürer (*Gesch.*³ II. p. 237) has questioned the genuineness of 24^{7-18}, suspicioning that this list was not framed until the Hasmonean period, since the class of Jehoiarib, from which the Hasmoneans sprang (1 Mac. 2^1), is placed first contrary to Ne. $12^{1-7.\ 12-21}$, but this evidence is not conclusive and can only be used to question the relative position of the class of Jehoiarib. That may have been altered through later influence.

1–19. The twenty-four courses of priests.—**1.** The sons of Aaron are given in the same order in 5^{29} (6^3) Ex. 6^{23}.—**2.** An abridgment of Nu. 3^4. Nadab and Abihu offered strange fire before Yahweh and were devoured by fire (Lv. 10^{1-7} Nu. 3^4).—**3.** *Ẓadoḳ* and *Aḥimelech*, the leading representatives of the two families of Aaron, were associated with David in dividing the priests into their courses. Earlier writers would probably have assigned this task to David alone, but not so the Chronicler (*cf.* 2 S. 8^{18} with 1 Ch. 18^{17}; also 25^1). *Aḥimelech* is associated with *Ẓadoḳ* in v. ^{31} and in 18^{16} (where *Abimelech* should be read *Aḥimelech* with Vrss.). According to v. ^{6} and 18^{16} (= 2 S. 8^{17}) *Aḥimelech* was the son of *Abiathar*, but in 1 S. 22^{20} an Ahimelech

is the father of *Abiathar*. That grandfather and grandson should bear the same name is in accord with common Semitic practice (*cf.* $5^{35 f.}$ ($6^{9 f.}$) and Phœnician Eshmunezar Inscription lines 13 *f.*), but the only known son of Abiathar was named Jonathan (2 S. 15^{36} 1 K. 1^{42}) and elsewhere *Ẓadoḳ* and *Abiathar* (instead of *Aḥimelech*) are associated as the priests, both in the time of David (2 S. 15^{35} 17^{15} 1 Ch. 15^{11}) and in the time of Solomon (1 K. 4^{4}, *cf.* also 1 K. 1^{7} with 1^{8}), hence the probability that the two names were transposed through corruption in 2 S. 8^{17} before the Chronicler wrote (see *EBi.* art. Abiathar).—**4.** *Chief men*]. Possibly the heads of individual households which constituted the subdivisions of a fathers' house (*cf.* Jos. 7^{16-18}) (Ke., Zoe., Oe.), though more probably the heads of fathers' houses are intended (Be.). The last clause of v. ^{4a} should be taken with what follows —*and they*, *i.e.*, David, Zadok, and Ahimelech, *assigned them*, *of the sons of Ele'azar sixteen heads of fathers' houses and of the sons of Ithamar eight fathers' houses.* Some Levites who were not of the family of Zadok ministered in the second Temple although they were not eligible to the high priesthood. At least, a certain Daniel of the sons of Ithamar returned with Ezra (Ezr. 8^{2}). The Chronicler assumed this later superiority of the Zadokites also for the time of David and assigned sixteen classes to the sons of Eleazar—*i.e.*, to the Zadokites—and eight to the sons of Ithamar. These numbers sixteen and eight are clearly artificial, since they are related to each other as the rights of a first-born to a single younger brother (*cf.* Dt. 21^{17}). Upon the deaths of Nadab and Abihu without sons, the right of the first-born fell to Eleazar. The high priesthood also fell to the Zadokites as the right of the first-born.—**5.** *So they divided them by lot one like the other* (lit. *these with those*)]. Apart from having a double share of classes and the high priesthood, the descendants of Eleazar-Zadok had no advantage over their fellow-priests, for in both families were found *princes of the sanctuary and princes of God.* These two terms are probably synonymous, being different designations also for the "chiefs of the priests" of 2 Ch. 36^{14} (Ba., Bn.).—**6.** *Shema'iah the son of Nathan'el, the scribe*] is only known from this passage.—*One fathers' house being taken*

for Ele'azar and one taken for Ithamar*] (*v. i.*).—**7–18.** The same courses were maintained in the time of Josephus (*Ant.* vii. 14. 7, *Vita* 1). Individual courses are mentioned elsewhere, *Jehoiarib* (Joarib), 1 Mac. 2^{1} *Bab. Taanith* 29 a; *Joiarib* and *Jeda'iah*, *Baba kamma* ix. 12; *Abijah*, Lu. 1^{5}; *Bilgah*, *Sukka* v. 8 (see Schür. *Gesch.*[3] II. pp. 232 *ff.*). *Jehoiarib*, *Jeda'iah*, *Ḥarim*, *Malchijah*, *Mijamin*, *Abijah*, *Shecaniah*, *Bilgah*, *Ma'aziah* occur in either one or both lists of priests in Ne. $10^{3\,ff.\,(2\,ff.)}$ and $12^{1\,ff.}$. *Se'orim*, *Ḥuppah*, *Jeshebe'ab*, *Happiẓẓeẓ*, and *Gamul* do not occur elsewhere. On *Jehoiarib*, *Jeda'iah*, *Jachin*, *cf.* 9^{10}. The descendants of *Jeda'iah*, of *Ḥarim*, and of *Immer* returned from the exile under Zerubbabel (Ezr. $2^{36\,f.\,39}$ = Ne. $7^{39\,f.\,42}$), but *Pashur* (Ezr. 2^{38} = Ne. 7^{41}) is wanting here. The children of *Haḳḳoẓ* were debarred from the priesthood after the return since they could not find their record in the genealogies (Ezr. 2^{61} = Ne. 7^{63}). *Jeshu'a* may be the head of the "house of Jeshua" of Ezr. 2^{36} = Ne. 7^{39}. No connection between *Eliashib* and the post-exilic high priest of that name (Ne. 3^{1}) is probable, since the name was a common one. *Jaḳim* and *Pethaḥiah* occur only here as the names of priests. *Jeḥezḳel* is also the name of the well-known priest and prophet, son of Buzi, Ez. 1^{3} 24^{24} †.

1. 𝔊^B omits the second בני אהרן, so also Origen's text (Field), but 𝔐 is probably original.—אביהוא] 𝔊 Ἀβιοὺδ here and in v. ^{2} 5^{29} (6^{3}) Ex. 6^{23} Lv. 10^{1} Nu. 3^{4}.—**3.** 𝔊 adds *κατ' οἴκους πατριῶν αὐτῶν*.—**5.** ובבני] read with other MSS. ומבני, so 𝔙, 𝔗, 𝔖, Ki.—**6.** אחר אחז . . . ואחז אחז]. Some late MSS. read ואחר אחז instead of ואחז אחז; 𝔊 *εἷς εἷς* . . . *εἷς εἷς*; 𝔖 ܡܘܡܚܐ ܣܡ . . . . . ܘܣܡ ܐܣܪܢܐ. Most commentators correct the second אחז to אחר (Grotius, Ges., Zoe., Kau., Ba., Bn.). Be. retained 𝔐, finding a relation in the proportion eight to sixteen and אחז to ואחז אחז, *i.e.*, two lots were drawn for Eleazar to each one for Ithamar. Ke. pointed out that the text would then imply that the two lots were drawn for Ithamar, not for Eleazar (*cf.* also Oe.). Ki. has sought to overcome this objection by transposing Eleazar and Ithamar, but Eleazar is elsewhere mentioned first (vv. $^{2.\,3.\,4.\,4.\,5}$). A comparison of 25^{2-4} with 25^{9-31} shows that there the houses were taken alternately until the two smaller families were exhausted; then the remaining names of the large family of Heman were divided into two groups. These were taken alternately (*cf.* 25^{9-31}) until all had been assigned. According to this analogy, the older and simpler emendation—the

second אחת to אחר—gives the true original. The lot alternated between the descendants of Eleazar and the descendants of Ithamar until the number of the latter was exhausted, when the remaining eight houses of Eleazar were assigned places by lot. Then Nos. 2, 4, 6, 8, 10, 12, 14, 16, in vv. 7-18 were members of the family of Ithamar, the rest belonging to the family of Eleazar.—**13.** ישבאב] 𝔊B omits but AL Ισβααλ, 𝔏A *Isbaal*. Ki. conjectures that the original form was ישבעל, which was omitted in the copy of Greek and intentionally altered in 𝔐 because of the offence caused by the form בעל. Gray (*HPN*. p. 24) follows Ki.—**19.** פקדתם] Ki. points פקדתם because of the preceding אלה.

20–31. A supplementary list of Levites.—This second list of the sons of Levi has many names in common with 23[7-23] but also adds several new ones. The family of Gershon is omitted and a new subdivision is added to the family of Merari. Six new heads or chiefs, *Jehdeiah, Isshiah, Jahath, Shamir, Zechariah*, and *Jerahme'el*, supplant six of the older heads of fathers' houses and are represented as the chiefs of their descendants, but are not necessarily their sons. Bertheau held that these verses were written in order to add the chiefs of the classes enumerated in 23[7-23] but in some cases the writer did not have the information which he needed and so simply repeated what he had already given in 23[7 ff.]; and the family of Gershon was omitted, since the writer had nothing to add, hence to include this family would make an unnecessary repetition. The fact that only six such chiefs are given out of a possible twenty-three or twenty-four is against this view. The account of the Levites, given in c. 23, is connected so closely with the priests (24[1-19]) that the natural place for a supplementary list of Levites would be after the latter rather than between the two. The Chronicler would be as likely to place such an additional catalogue here as a later glossator. The fact that some of the names here are repeated from 23[16 ff.] does not in itself militate against the proposition that the Chronicler was the author of both passages. Nevertheless, there are good reasons for suspecting the Chronicler's authorship of this second list of Levites, and for ascribing it to a later hand (so Ki. *SBOT*., Bn.). *Shuba'el* (*Shebu'el*) is called the chief of the sons of Gershom in 23[16] but here his place is taken by *Jehdeiah*. In 23[17], *Rehabiah*

is called the chief of the sons of Eliezer but here (v. ^{21}) he is supplanted by *Isshaiah*. The same is true of *Shelomith* (*Shelomoth*) (*cf.* v. ^{22} with 23^{18}); *Micah* and *Isshiah* (*cf.* vv. $^{24. 25}$ with 23^{20}); and *Ḳish* (*cf.* v. ^{29} with 23^{21}). All of these names could have been included in $23^{15\ ff.}$, since they do not add to or subtract from the number of fathers' houses. As they stand we have two chiefs for the same house in six cases. Either new families had gained the chief positions formerly held by the chiefs of c. 23 or the Chronicler gave preference to his friends which a later writer contradicted. "The rest" at the head of this list suggests a supplementary catalogue not only to c. 23 but also to cc. 25. 26, since the singers, gate-keepers, and other officers were also Levites. The quotation of a part only of 23^{22}, "and he had no sons," in v. ^{28}, unwittingly gives the opposite meaning to this passage. According to 23^{22} Eleazar must be counted as a father's house (*cf.* $23^{21\ f.}$), but here he is excluded. "These were the sons of the Levites after their fathers' houses" (v. ^{30b}) is a strange subscription to what purports to be only a partial list of the Levites (*cf.* "the rest" v. ^{20}), but is easily understood as a quotation of the first part of 23^{24} (*v. i.* v. ^{30}). "These likewise" (גם הם) (v. ^{31}) occurs only here, though the phrase would be in place in 25^{8} or 26^{13}. Properly, this lot should be cast for all the Levites, not for the part of them in this list to whom "these" must refer. The lots might have been cast in the presence of Zadok and Ahimelech (v. ^{31}) very fittingly, but we should expect "chiefs of the Levites" in the light of $15^{11. 16}$, or only David after 23^{6}. However, v. $^{31a\beta}$ is simply repeated from v. ^{6}.—**20.** *And of the rest of the sons of Levi*] not those who remained after the priests had been subtracted (Be.) nor those who assisted the priests in the service of the house (Ke., Zoe., Oe.), but a glossator's title to a list containing additional names. That this list contains many names set forth in 23^{12-23} cannot be urged against this conclusion (as Be.), since those names are given in order to place the new ones in relationship to them.—*Shuba'el*]. *Cf.* 23^{16}.—*Jeḥdeiah*] is also the name of an officer of David 27^{30} †.—**21.** *Reḥabiah*]. *Cf.* 23^{17}.—*Isshiah*] occurs again in v. ^{25}, *cf.* 23^{20}.—**22.** *Shelomoth*]. *Cf.* Shelomith 23^{18}.—*Jaḥath*]. *Cf.* 4^{2}.—**23.** *Cf.* 23^{19}.—**24.** *Micah*]. *Cf.* 23^{20}.—*Shamir*] here only as a personal

name, but as a place-name Ju. $10^{1.2}$ Jos. 15^{48} †.—*Isshiah*]. *Cf.* 23^{20}.—*Zechariah*] a very common name, especially in the writings of the Chronicler.—**26. 27.** *The sons of Merari: Maḥli and Mushi and* the sons of ʿUzziah. The sons of Merari: of ʿUzziah* Bani** (?) *and Shoham and Zaccur and ʿIbri*]. The writer inserted among the sons of Merari as he found them in $23^{21 ff.}$ the family of *ʿUzziah*, who had three or four sons. This *ʿUzziah* was not a son of Merari but the head of a family claiming descent from him, otherwise he would have been added directly to Mahli and Mushi without the intervening *the sons of*. The addition of *his son* after *ʿUzziah* in v. ^{26} (𝔐 *Benno*, EVs. *Beno*) contradicts this fact directly by making *ʿUzziah* a son of Merari, wherefore it is necessary to consider *the sons of* before, or *his son* after, *ʿUzziah* a gloss. Kittel does the former (*i.e.*, he resolves בני into וגם) but it is neither likely that Merari had another son besides Mahli and Mushi (*cf.* $6^{4\ (19)}$ 23^{21} Ex. 6^{19} Nu. $3^{20.\ 33}$) nor that the original writer would have had the boldness to add another son to the two so well known. The second alternative, *i.e.*, to regard *his son* after *ʿUzziah* as a gloss, is more likely and has the support of 𝔊. *Beno* (EVs.) in v. ^{27} must either be struck out with the following copulative or it is a corruption for *Bani*, a common late name, which text is supported by 𝔊 (*υἱοὶ αὐτοῦ* = בניו = בני ו) (*v. i.*).—The origin of this family of Uzziah cannot be determined. *Shoham* occurs nowhere else as a proper name and *ʿIbri* only as the gentilic of *Hebrew*. *Zaccur* occurs only once outside of Ch.-Ezr.-Ne., Nu. 13^4 (P).—**28.** *And he had no sons*] is repeated from 23^{22} evidently as an abridgment of that verse (*v. s.*).—*Ḳish*]. *Cf.* 23^{21}.—*Jeraḥme'el*] also the name of the well-known family in southern Judah, *cf.* 2^9, and of the son of King Jehoiakim Je. 36^{26}.—**30.** After copying 23^{23} (= v. ^{30a}) the writer continued with the first clause of 23^{24} (= v. ^{30b}).—**31.** No difficulty need be found in the fact that twenty-four heads of families are not given in this list. The glossator based this statement upon what was done in the case of the priests (vv. $^{5 ff.}$) and did not trouble himself to make his catalogue correspond to the right number.

20. שובאל] *cf.* 23^{16} text. n.—**21.** Bn. omits לבני רחביהו with 𝔊 but compare the style in vv. $^{20.\ 22}$.—**23.** 𝔐 and Vrss. are defective. Add

after חברון הראש ולבני, Ki., Bn. Earlier commentators added only חברון Luther, Be.—**24.** שָׁמוּר] so Kt., but Qr. שָׁמִיר, 𝕲 Σαμήρ, 𝕴 *Samir*, and so 𝕿.—**26. 27.** The present Hebrew text of these verses cannot possibly be the original, since v. ^{26b} is self-contradictory (*v. s.*) and the copulative ו, lacking before בני, must be inserted (Bn.) and בנו crept in possibly from v. ^{27}. יַעֲזִיָּהוּ, found only here, is probably an error for עֻזִּיָּהוּ, so Ki., *cf.* also BDB., Gray, *HPN.* p. 291. בנו of v. ^{27} may have read בְּנִי originally (*v. s.*). Accordingly the original text read בני מררי מחלי ומשי ובני עזיהו: בני מררי לעזיהו בְּנִי ושהם וזי ועי׳. (On attempts to find here the original of $23^{21\,ff.}$, *cf.* $23^{6\text{-}23}$.)

XXV. The courses of the singers.—The singers formed a distinct and important class in the Temple worship when the Chronicler wrote. Their special duties and privileges were the result of historical development just as in the case of the Levites proper and the Aaronites, but the Chronicler believed that the system of his own time originated with David. Probably three distinct classes, the sons of Asaph, Heman, and Jeduthun (= Ethan) respectively, were already prominent in the time of the Chronicler. According to this chapter they were divided into twenty-four courses corresponding to those of the priests ($24^{7\,ff.}$) and probably also of the Levites originally ($23^{6\,ff.}$). Doubtless the Chronicler thought that corresponding courses of each of these orders served at the same time, the Levites to prepare the sacrifices, the priests to make the offering, while the singers stood by and sang praises to Yahweh ($23^{30\,f.}$). The Chronicler's order, Levites (c. 23), priests (c. 24), and singers (c. 25), was not unlikely influenced by this sequence of duties. We cannot be certain from this chapter that there were twenty-four courses of singers even in the Chronicler's time, since the number may simply represent an ideal of the writer. The peculiarity of the last nine names (*v. i.*) rather supports the latter possibility.

This chapter is certainly a unity and from the Chronicler. Recently proposed analyses have created more difficulties than they have explained. Asaph is the only one of the three families of singers mentioned in vv. $^{9\,ff.}$, but it does not follow, as Kittel thinks, that this chapter in its original form only dealt with Asaphites. The presence of לאסף in v. ^{9} really proves that all three families were enumerated in the following verses, since the name—unless it is a gloss resulting from a dittography

(so Bn. and Ki. on another page)—must have been inserted to call attention to the advantage the Asaphites received in having the first lot fall to them (*cf.* what Josephus says of the first of the twenty-four courses of priests, *Vita*, I.: πολλὴ δὲ κἀν τούτῳ διαφορά). The artificial character of the last nine names of v. ^{4} (*v. i.*) indicates nothing concerning their source. They are as difficult to understand from a glossator as from the Chronicler, and the number twenty-four points to the latter. It cannot be shown that the Chronicler was not interested in this number without doing violence to the text.

1–8. The singers according to their families.—1. *David and the chiefs of the serving host**] *i.e.*, the chiefs of the Levites (*cf.* 15^{16}) who were in active service—those between the ages of thirty and fifty years (*v. i.*).—*Asaph*, *Heman*, and *Jeduthun* (= *Ethan*) were descended from Gershom (read Gershon), Kehath, and Merari respectively according to $6^{18-33\ (33-47)}$, thus representing the three chief families of the Levites (*cf.* $15^{17.\ 19}$ $16^{37\ ff.}$ 2 Ch. 5^{12} $29^{13\ f.}$ 35^{15}).—*Who should prophesy*]. The Chronicler gives to the service of song the same dignity as to the service of exhortation, *i.e.*, he ranks the singers with the prophets of Israel, thus placing them above the ordinary serving Levites. Elsewhere he calls them *seers*, a term to him synonymous with *prophets* (*cf.* v. ^{5} and references there cited) and in 2 Ch. $20^{14\ ff.}$ he makes a singer actually figure in a prophetic capacity. A close connection, however, always existed between the musical function and the prophetic office (*cf.* 1 S. $10^{5\ f.\ 10\ ff.}$).—*With lyres, with lutes and with cymbals*] (see Bn. *Arch.* pp. 272 *ff.*, also art. Music in *DB.* and *EBi.*, *cf.* 15^{16}). —*And the number of them*]. The number is not the one recorded in v. ^{7} but refers to the numbers in the succeeding verses, *i.e.*, four sons of Asaph (although the number is not expressly stated in v. ^{2}), six sons of Jeduthun (v. ^{3}), and fourteen sons of Heman (v. ^{5}). The total number of these together with their brethren is given in v. ^{7}. (An exact parallel is found in Ezr. 2^{2b} = Ne. 7^{7b} where also some families are mentioned in the succeeding verses although their number is omitted, the total sum being given at the end, Ezr. 2^{64} = Ne. 7^{66}.) Hence vv. $^{2-7}$ cannot be considered an insertion on the ground that v. ^{1b} demands that a number should follow which is not found until v. ^{7} (Bn., Ki.).—**2.** This list of the sons of Asaph is otherwise unknown, *Zaccur*, also v. ^{10}, being the only

one mentioned elsewhere as a son of Asaph (Ne. 12[35] *cf.* also *Zichri* 1 Ch. 9[15] = Ne. 11[17] where זכרי should be read for זבדי). On the name *cf.* 4[26] and 24[27].—*Joseph*] also v.[9], besides the frequently mentioned son of Jacob, is the name of a man of Issachar Nu. 13[7], of one who took strange wives Ezr. 10[42], of a priest Ne. 12[14].—*Nethaniah*] also v.[12], is found only once elsewhere as a Levite name 2 Ch. 17[8] ‡.—*Asar'elah*]. *Cf.* Jesar'elah v.[14] †.—The sons of Asaph were under the guidance of their father and he in turn prophesied at the direction of the King.—**3.** Only five sons of Jeduthun are given although he is said to have had *six*. *Shime'i* (שמעי) of v.[17] must be the missing name, since it is not found in vv.[2-4] as are all the others enumerated in vv.[9-31], hence it should be inserted after *Jesha'iah* (thus 𝔊).—Of these six sons of Jeduthun only *Mattithiah* is mentioned in another place, *cf.* 15[18. 21] 16[5], but there he is not called a son of Jeduthun. On the name *cf.* 9[31].—*Gedaliah*] also v.[9], not elsewhere the name of a Levite, but the name of a priest Ezr. 10[18], and otherwise not infrequent.—*Iẓri**] so read with v.[11] instead of *Zeri* † (*v. i.*).—*Jesha'iah*] also v.[15], besides the well-known prophet *Isa'iah*, is a Levitical name 26[25] Ezr. 8[19], a grandson of Zerubbabel 3[21], a chief of the sons of Elam Ezr. 8[7], a Benjaminite Ne. 11[7].—*Shime'i**] also v.[17], eleven times elsewhere in the writings of the Chronicler as a Levitical name, and otherwise frequent.—*Ḥashabiah*] also v.[19], is a name found only in Ch.–Ezr.–Ne. (15 times in all), mostly of Levites.—**4.** A *Mattaniah* appears as an Asaphite in 9[15] = Ne. 11[17] Ne. 11[22] 12[8. 35] 2 Ch. 20[14] 29[13]. With the possible exception of 2 Ch. 20[14] a son of Asaph is not intended, since the name is used of a later individual. The name appears fifteen times in Ch.–Ezr.–Ne., and elsewhere only 2 K. 24[17].—*Bukḳiah*] also v.[13] †.—*'Uzzi'el*] in v.[18] 'Azar'el. The former is a frequent Levitical name and the latter appears as the name of priests in Ne. 11[13] 12[36] (*v. i.*).—*Shuba'el**]. So read with 𝔊 and v.[20] instead of *Shebu'el* (Ki.). Also the name of a son of Gershom 23[16] 24[20. 20] 26[24] †.—*Jerimoth*] v.[22] Jeremoth, is found fourteen times in Ch.–Ezr.–Ne., but not elsewhere.—*Ḥananiah*] also v.[23], is a frequent name, but not elsewhere Levitical.—*Ḥanani*] also v.[25], was the name of a chief musician in the time of Nehemiah Ne. 12[36], and is

not infrequent.—*Eli'athah*] also v. [27] †.—*Giddalti*] also v. [29] †.—*Romamti-ʿezer*] also v. [31] †.—*Joshbeḳashah*] also v. [24] †.—*Mallothi*] also v. [26] †.—*Hothir*] also v. [28] †.—*Maḥazi'oth*] also v. [30] †.—It has long been recognised that the last eight or nine words, although intended here for proper names, are almost impossible as the names of real individuals. With only slight changes in the vocalisation and in the separation of the consonants, they form a prayer, which may be translated as follows:

Be gracious unto me, Oh Yah, be gracious unto me,
Thou art my God whom I magnify and exalt.
Oh my help (or *Thou art my help*) *when in trouble, I say.*
He giveth (or *Give*) *an abundance of visions.*

(*V. i.*) Why what was possibly an ancient prayer should thus be resolved into proper names cannot be determined. The difficulty is not removed by assigning it to a later hand. See Ew. *Lehrb. d. hebr. Spr.* p. 680; We. *Prol.* p. 219; WRS. *OTJC.*[2] p. 143; Köberle, *Tempelsänger*, pp. 116 *f.*—**5.** *Heman, the king's seer*]. Gad is called "David's seer" (21[9]), Asaph simply "the seer" (2 Ch. 29[30]) and Jeduthun "the king's seer" (2 Ch. 35[15]), or if 𝔊 there is correct Asaph, Heman, and Jeduthun were the King's seers (*οἱ προφῆται τοῦ βασιλέως*); see further on v. [1].—*In the words of God*] may mean either *in divine affairs* (*cf.* 26[32]), or *by the commands of Yahweh* (*cf.* 2 Ch. 29[15]).—*To lift up his * horn God gave, etc.*]. *To lift up the horn* would stand alone here in the sense of *blow the horn* (Be., Ba., BDB.). Better ignore the Massoretic pointing (*Athnach* under קֶרֶן) and connect with the following (*v. i.*). Elsewhere the phrase means to heighten the power of any one (*cf.* 1 S. 2[10] Ps. 89[18] 92[11] 148[14] La. 2[17]). God exalted the power of Heman by giving him many children (Ke., Zoe., Oe., Bn., Ki.).—**6.** *All these*] may refer to all the sons of Asaph, Jeduthun, and Heman (Ke., Zoe., Oe.), but better only to the fourteen sons of Heman (Be.). Not only the singular *their father* but also the similar statements after the sons of Asaph (v. [2]) and of Jeduthun (v. [3]) support this conclusion.—In his characteristic fashion the Chronicler reverses the order of the

instruments in repeating them from v. ^{1}.—**7.** The total number finds its natural place here after the enumeration of the heads of houses (*cf.* v. ^{1}). With each of the above twenty-four were associated eleven of *their brethren*, *i.e.*, members of the singers' guild, so that the total number was two hundred and eighty-eight (24 x 12). These were the accomplished musicians, *skilful ones* (מבינים), who were distinguished from the mass of the singers, *the scholars* (תלמידים), as is shown by v. ^{8}. Presumably the latter are included among the 4,000 singers who were assigned some work in overseeing the building of the Temple (*cf.* $23^{4\,f.}$).

1. ושרי הצבא]. The usual rendering *the captains of the hosts* (EVs., Ki., *et al.*) may be understood as referring either to the commanders of the army or as synonymous with princes of Israel considered as the host of Yahweh (*cf.* Ex. $12^{17.\,41}$). Keil preferred the latter and identified these princes with those mentioned in 23^{2} 24^{6} (so also Zoe., Oe., Bn.). But there is no reason why David should be assisted either by the commanders of the army or by the princes of Israel. When David divided the priests he was assisted by the two leading priests, Zadok and Ahimelech (24^{3}), so by analogy he should be assisted by the princes of the Levites here. Previously David commanded *the princes of the Levites* (שרי הלוים) to appoint singers from their brethren (15^{16}). Although שרי צבא is not used of the Levites elsewhere, as Keil pointed out, the phrase may refer to them in this case, since צבא is used of the Levites in Nu. $4^{3.\,23.\,30.\,35.\,39.\,43}$ $8^{24.\,25}$. In all of these passages צבא is used in connection with the age at which the Levites were qualified for service in the tent of meeting. In Nu. $4^{35.\,39.\,41}$ the phrase reads לצבא לעבדה באהל מועד usually rendered "service for the work in the tent of meeting," and in Nu. 8^{25} מצבא העבדה "from the service of the work." In the latter case, the sense is certainly "active service." Now it is to be noted that in our passage this same לעבדה follows הצבא. If לעבדה were intended to describe the service rendered by the singers, it should have appeared in connection with its qualifying clause הנביאים בכ׳. Immediately following שרי הצבא, לעבדה is most naturally taken as a genitive modifying הצבא in the same sense as in Nu. 8^{25}, and is better rendered *the chiefs of the serving host.*—לבני אסף והימן וידותון] on co-ordinate genitives depending upon the same *nomen regens*, *cf.* Ges. § 128*a*.—הַנְּבִיאִים] Qr. הַנִּבְּאִים. 𝔊 *ἀποφθεγγομένους*. הַנִּבָּא in vv. $^{2\,f.}$ favours Qr., and so Be., Ke., Zoe., Oe., *et al.*—מספרם אנשי ׳מ] אנשי in apposition with מספרם, *cf.* Ges. § 131*n*.—**2.** אֲשַׂרְאֵלָה] so Baer, Gin., Ki.; also written אֲשַׂראלה, *cf.* v. ^{14} יְשַׂראלה.—**3.** צְרִי] v. ^{11} יִצְרִי; 𝔊 here Ζουρει = צורי = וצרי = יצרי, hence read יִצְרִי, so Ki.

Kom., *BH.*—**4.** עֻזִּיאֵל] v. 18 עֲזַרְאֵל, 𝔊 here Ἀζαραήλ. Either spelling may be original, but since עזיאל as a common Levitical name might easily take the place of the less usual עזראל, the latter may be preferred with 𝔊, although the writer may have used both forms, see on 2 Ch. 26^{1}.—שבואל] v. 20 שׁוּבָאֵל, 𝔊 Σουβαήλ, *cf.* 23^{16}.—ירימות] 𝔊 Ἰερεμώθ, v. 22 יְרֵמוֹת, 𝔊 Ἐρειμώθ.—אֱלִיאָתָה] v. 27 אֱלִיָּתָה.—Kau. (*ZAW.* 1886, p. 260) departed from Ew. and others in the renditions of the last nine names (*v. s.*) by reading second person instead of first, repointing the text as follows: חָנֵּנִי יָהּ חָנֵּנִי אֵלִי אָתָּה גִּדַּלְתָּ וְרֹמַמְתָּ עֵזֶר יֹשֵׁב קָשֶׁה מַלּוֹתָ וגו׳. Furthermore, he held that if the Massoretic pointing be accepted for גדלתי, etc., it was necessary to suppose that the portion of the verse from גדלתי on was taken from a context different from that of the first five words. Oe. rightly pointed out that this change from first to second person in three verbs is very doubtful. He rendered the last two lines, ***Ich preise und erhebe Hülfe, im Unglück sitzend rede ich überaus viele Gesichte*** or ***im Unglück sitzend verwelke ich er gab reichlich Gesichte.*** The text of Kau., followed recently by Bn. and Ki., and the rendering of Oe. are alike difficult, since עזר gives poor sense as the object of the two preceding verbs. From Ps. 34^{4} we should expect "God" as the object. Such is the case, if the relative is understood before גרלתי. (The omission of the relative is not unknown in poetry and is common in the Chronicler's writings, see l. 120.) Hence it is neither necessary to change the pointings of the verbs nor to suppose different contexts. Accordingly the first part of the verse is better rendered ***Be gracious unto me, Oh Jah, be gracious unto me. Thou art my God, whom I magnify and exalt.*** In what follows, instead of עזר ישב קשה read עֶזְרִי שֶׁבְּקָשֶׁה. The verb of the last line may also be rendered as an imperative, like חנני at the beginning of the verse. In that case read הוֹתֵר instead of הוֹתִיר. The full text is as follows:

חָנֵּנִי יָהּ חָנֵּנִי
אֵלִי אתה גדלתי ורממתי
עֶזְרִי שֶׁבְּקָשֶׁה מלותי
הותיר (הוֹתֵר) מחזיאת:

With קשה + ב + ש comp. כרמים + ה + ב + ש in 27^{27}. מלותי] may be also connected with the fourth line מלות וה׳ thus balancing the second, and taken as a Pi. inf. abs. from מלה (= מלא), Ges. § 75*n*, and the couplet rendered ***Thou art my help when in trouble, Fulfilling abundantly visions.***—**5.** Instead of קֶרֶן ו׳ read קרנו with Ki.—**6.** ביות] for בבית.—**8.** לעמת] is apparently the cstr. before a sentence (Be., Ke., *et al.*, *cf.* BDB. עֻמָּה d).—חלמיר †] an Aramaic word.

9–31. The singers according to their courses.—The order of succession was determined as follows: the sons of Asaph received

courses numbered 1, 3, 5, 7; the sons of Jeduthun 2, 4, 8, 10, 12, 14; the sons of Heman 6, 9, 11, 13, 15–24. From this Bertheau judged that two lists of seven were first arranged, the one including the sons of Asaph (v. ^{2}) and the second, third, and fourth of the sons of Heman (v. ^{4}), and the other the six sons of Jeduthun (v. ^{3}) and the first of the sons of Heman (v. ^{4}); then from each list lots were drawn alternately. The last ten sons of Heman finally drew for the remaining positions 15–24. Since three separate urns could not have been used, Keil proposed that all must have been placed in one urn. But this does not explain why the sons of Asaph received courses with odd numbers and of Jeduthun with even. If two such lists were formed (Be.), they could have been composed of twelve names each as well as seven, since it is no more difficult to see why all the last places should have fallen to the Hemanites, than to believe that the lot would fall to the four sons of Asaph before taking one of the three sons of Heman included in the first series. No doubt we have here not a record of an actual lot but a simple rearrangement of the names in vv. $^{2-4}$ by the Chronicler himself. His scheme is apparent. He began with a son of Asaph and then alternated with the sons of Jeduthun, taking the sons of both families in the order given in vv. $^{2\,f.}$, with the single exception that *Zaccur* and *Joseph* (v. ^{2}) were transposed. For the sixth place, he skipped the family of Jeduthun and took the first son of Heman instead. After exhausting the list of Asaph's sons, he took up those of Heman in their stead, in the same order as v. ^{4}, alternating these with the remaining sons of Jeduthun. With the fourteenth course he had also exhausted the list of Jeduthun's sons, to which he naturally added the next succeeding name from his list of Heman's sons. The last nine names of Heman's sons remained and these he divided into two groups, putting the first five in one list, and the last four in another. Within these lists the names are again taken in the same order as in v. ^{4}. The whole arrangement is manifestly artificial. No break in the scheme justifies the conclusion that a part of this list was added later, as Kittel supposes. The division into twenty-four courses of twelve each would certainly be natural from the Chronicler.

9. 𝔊 adds *υἱῶν αὐτοῦ καὶ ἀδελφῶν αὐτοῦ* before לאסף. The number 288 (v. [7]) and the analogy of the following verses demand that בניו ואחיו שנים עשר should be added after ליוסף (Oe., Bn., Ki.). There seems to be some confusion also in the last part of the verse.—לאסף]. According to Bn., this is a dittography from ליוסף. Ki. strikes it out as a gloss. 𝔊 certainly read it.—On יצרי (v. [11]), ישראלה (v. [14]), עזראל (v. [18]), שבאל (v. [20]), ירמות (v. [22]), אליתה (v. [27]), *cf.* vv. [2-4] textual notes.

XXVI. The gate-keepers and other Levitical officers.—Chapter 26 concludes the account of David's organisation of the Levites. The genealogical connections of the gate-keepers are described in vv. [1-11], and their appointments in vv. [12-19]. In the former division are twenty-four heads of houses distributed among three families. The appointments (vv. [12-19]) were distributed to the families according to the points of the compass, so it became necessary to divide one of these families in order to make four divisions—Zechariah, the first-born of Meshelemiah (Shelemiah), receiving a special commission (v. [14]). The administrators of the treasuries (vv. [20-32]) follow the gate-keepers naturally. Similarly the keepers of the treasuries follow the account of the gate-keepers in 9[17 ff.], where the former are also classed as gate-keepers (9[26]). The chapter closes with an account of the Levitical officers for the outward business of Israel (vv. [29-32]).

1–11. The genealogies of the gate-keepers.—**1.** *Of the Ḳoraḥites*]. Korah was the name of an Edomite (Gn. 36[5. 14. 18]), of a *son*, *i.e.*, a descendant, of Hebron (2[43]), and of the head of a Levite family (Ex. 6[21. 24] Nu. 16[1 ff.]). The genealogy of Heman, the singer, is traced through Korah to Kehath (6[18 ff. (33 ff.)]); the "sons of Korah" are mentioned in the titles of a number of psalms (42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88); and "the sons of the Korahites" appear as singers in 2 Ch. 20[19]. Here *Meshelemiah*, a member of the fourth generation after Korah (*cf.* 9[19]), is the head of a family of gate-keepers. Benzinger (*Kom.* p. 74) argues from these data that the tribe of Korah rose from a non-Levitical, even non-Israelitish origin, to become gate-keepers and later singers, but identity of name is hardly sufficient support for this connection of families which may have acquired the same name quite independently. The Chronicler certainly knew the Korahites as sing-

ers (2 Ch. 20^{19}) as well as gate-keepers. According to $6^{18\ ff.\ (33\ ff.)}$ the singers of the family of Heman claimed Levitical descent through Korah and Kehath, but other branches of this line of descent must have been employed in other service, and so a family of gate-keepers may have traced their descent from Levi through Kore, Abiasaph, Korah. The general effort of the late classes of Temple servants to show Levitical descent (*cf.* Ezr. 2^{62}) doubtless resulted ofttimes in conflicting claims, and at any rate the oldest patriarchs of the tribe would likely be appropriated by widely different families. Hence these genealogical connections are of little or no value for determining the true standing and relationship of the late families.—*Meshelemiah*]. *Cf.* 9^{21}.—*Ḳore*]. *Cf.* 9^{19}.—*Ebiasaph**] (*v. i.*).—**2. 3.** *Zechariah*] of the sons of Meshelemiah, is mentioned again in v. ^{14}, and occurs also in 9^{21}, *cf.* also 24^{25}.—*Jedi'a'el*] is also the name of a Zebulunite $7^{6.\ 10.\ 11}$ (*q. v.*), and of one of David's heroes 11^{45}, *cf.* $12^{21\ (20)}$ †.—*Zebadiah*] a frequent name but only in the writings of the Chronicler.—*Jathni'el* †].—*'Elam*] besides the name of the country east of Assy., a frequent post-exilic name, but only in Ch.–Ezr.–Ne., *cf.* 8^{24}.—*Jehoḥanan*] a frequent name, especially with the Chronicler.—*Elieho'enai*] also the name of a returning exile Ezr. 8^{4} †.—**4. 5.** The Chronicler identified *'Obed-edom* with the Gittite by the same name ($13^{13\ f.}$ = 2 S. $6^{10\ f.}$), as is indicated by the clause *for God blessed him* (Bn.). Obed-edom is known elsewhere as a gate-keeper ($15^{18.\ 24}$ 16^{38}), and by a later glossator is classed as a singer (15^{21} 16^{5} *q. v.*). In the present context Obed-edom may be taken as belonging, through Korah, to the family of Kehath, since the Merarites are not taken up until v. ^{10}, and v. ^{19} limits the gate-keepers to these two families (Be., Ke., Zoe., Oe.). Since he is also called a son of Jeduthun (16^{38}) Kittel places him in the family of Merari, but that phrase is probably a gloss (*v. in loco*).—None of these eight sons of Obed-edom are otherwise known to us. The names *Shema'iah*, *Jehozabad*, *Jo'aḥ*, and *Nethan'el* occur very frequently in Ch.–Ezr.–Ne. as the names of priests and Levites and are more or less common elsewhere. *'Ammi'el* is also an east-Jordanic name 2 S. $9^{4.\ 5}$ 17^{27}, a Danite Nu. 13^{12} (P), and the name of David's father-in-law 1 Ch. 3^{5} †. *Sacar* only occurs elsewhere as the father of one of David's

heroes 11^{35}, while *Issachar* is only found as the name of the son of Jacob and the tribe bearing his name. The name *Pe'ullethai* is otherwise unknown.—**7.** *The sons of Shema'iah: 'Othni* †, *and Repha'el* †, *and 'Obed, and* Elzabad, and* his brethren mighty men of valor* (lit. *sons of strength*) *Elihu, and Semachiah* †]. These six men are otherwise unknown. The name *'Obed* is found only in Ru. $4^{17. 21. 22}$ and in Ch., and *Elzabad* is the name of a Gadite in 12^{12} †. *Elihu* is not an uncommon name. With *Semachiah* may be compared the Levitical name *Ismachiah* 2 Ch. 31^{13} †.—Verse **9** belongs logically after v. ^{3}, but it is doubtless in its original place. The Chronicler evidently overlooked this statement and so added it later.—**10.** *Ḥosah*] appears also in vv. $^{11. 16}$ and in 16^{38}, where he is also associated with *'Obed-edom* as a gate-keeper †.—*Shimri*] is the name of another Levite 2 Ch. 29^{13}, also of a Simeonite 4^{37}, and of the father of a hero of David 11^{45} †.—*For there was not a first-born*]. 𝕾 adds the statement that the first-born had died, which is doubtless an inference from the present reading. Possibly the article has fallen out before *first-born* (היה (ה)בכור), which would permit the rendering *for he was not the first-born.*—**11.** *Ḥilḳiah*] is a very common name.—*Ṭebaliah* †].—*Zechariah*]. On name *cf.* v. ^{2}.—Not one of these appears as a son of *Ḥosah* elsewhere.—The total number of gate-keepers was ninety-three (62 + 18 + 13), *cf.* 9^{22} 16^{38}. Since the Chronicler knows of four thousand gate-keepers in David's time (23^{5}), he probably intended these ninety-three as the chief men.

1. אסף] in 9^{19} אֶבְיָסָף, 𝕲[B] here *Αβιά Σαφάρ*. אסף was a Gershonite ($6^{24 f.}$) but אביסף was descended from Kehath through Korah (*cf.* 9^{19} $6^{7 f. (22 f.)}$ Ex. $6^{16. 18. 21}$), hence read either אֶבְיָסָף or אֲבִיאָסָף (Be., Ke., Zoe., Oe., Gin., Ba., Bn.), the latter being preferable.—משלמיהו] so vv. $^{2. 9}$; v. ^{14} שלמיהו; 9^{21} משלמיה; $9^{17. 17}$ שלום.—**6.** הממשלים] elsewhere only in Dn. $11^{3. 5}$, where the sg. is used. Here abstr. for concr. *dominions = rulers;* possibly we should read המשלים.—**7.** ועובד] 𝕿 adds אדום. 𝕾 reads [illegible].—אלזבר אחיו]. After other MSS. cited by Kennicott, also 𝕲, prefix ו to both words (Ke., Zoe., Oe., Ki., Bn.).

12–19. The appointments of the gate-keepers.—The Chronicler described the Temple as if it were already in existence. The

royal palace was attached to the south of the Temple area, hence no watchers were necessary there. The Chronicler clearly had the post-exilic Temple of Zerubbabel in mind, thus he was describing conditions of his own time or idealising them.—**12.** *Even of the chief men*] *i.e.*, the ninety-three chiefs who are enumerated above. —**13.** *The small like the great*] not *as well the small as the great* (EVs.), since the literal meaning of the phrase is *the like of the small is the like of the great.* The house of Hosah with only thirteen chief men (v. [11]) fared the same as the house of Obed-edom with sixty-two (v. [8]).—**14.** *Shelemiah*] the same as *Meshelemiah* v. [1].—*Zechariah*] is mentioned above in v. [2].—*Counselor with prudence*] is probably no more than an effort to explain why the subordinate Zechariah should have been ranked equally with the three chief houses of gate-keepers (vv. [1-11]).—**15.** The guarding of the southern gate and the store-house (*cf.* Ne. 12[25]) fell to Obed-edom and his sons *cf.* vv. [4-8]. The Chronicler probably thought of this store-house as identical with the treasury building, hence his addition "with Obed-edom" in 2 Ch. 25[24], cp. with 2 K. 14[14].—**16.** The western side fell to the lot of *Ḥosah*, *cf.* vv. [10 f.]. Strike out *to Shuppim* (*v. i.*).—*At the gate of the chamber** (*v. i.*).—*At the ascending highway*], a street which led up to the western side of the Temple from the Tyropeon Valley, the principal approach from the lower city and from the Western Hill.—**17. 18.** The number of gate-keepers serving at one time was as follows: six on the east, four on the north, eight on the south—*i.e.*, four for the gate and apparently two at each of two doors of the store-house—and six on the west—*i.e.*, four at the highway and two at Parbar—a total of twenty-four. No relation between this number twenty-four and the twenty-four courses of priests (24[7 ff.]) and of singers (25[9 ff.]) is apparent, nor does there seem to be any connection with the twenty-four heads of families named in vv. [2-11]. The Chronicler's preference for the number twelve, also twenty-four as a multiple of twelve, is a sufficient explanation.—*Parbar*] a Persian word meaning *possessing light*, was apparently a colonnade or some kind of structure on the western side of the Temple area identical with the *Parvarim* (Rv. the precincts) in 2 K. 23[11] (see Dr. art. Parbar, *DB.*).

13. לשער ושער] *for every gate*, an idiom common in Ch. and late Heb. (l. 124).—**14.** שלמיהו] *cf.* v. ^{1} text. n.—וזכריהו] should read לזכריהו with Be., Ke., Zoe., Oe., Gin., *et al.*, but the versions probably read our text. 𝔊 *καὶ Ζαχαρίᾳ, υἱοὶ Σωάζ τῷ Μελχίᾳ* certainly had our text. 𝔙 *Zachariæ* is likely a correction also. 𝔗 יועץ מליך suggests that 𝔊 *Μελχίᾳ* originated in an Aramaic gloss to יועץ.—**16.** לשפים should be struck out. Hosah alone is in place (*cf.* v. ^{10}) and לשפים clearly arose by dittography from the preceding אספים, Be., Ke., Zoe., *et al.*—שַׁלֶּכֶת] only here as a proper noun, and once as a common noun Is. 6^{13}=*felling* (of trees). The usual meaning *casting forth* Ki. questions, since this was the main gate toward the city. 𝔙 renders *quæ ducit, i.e.*, ·שֶׁ (*cf.* Ju. 5^{7} Ct. 1^{7}) + לֶכֶת "the gate which goeth into the ascending highway." 𝔊^{BAL} have *παστοφορίου*, so also Origen's text. *το παστοφοριον* is used to translate לשכה in 9^{26} 23^{28} 28^{12} 2 Ch. 31^{11} Je. 35^{4} Ez. 40$^{17.\ 17.\ 44}$, hence 𝔊 must have read לשכה or לשכת. According to 2 K. 23^{11} there was a chamber on this side of the Temple in the פרורים = פרבר (*cf.* v. ^{18}). By itself 𝔊 has no more weight than 𝔐, since either may represent a transposition of two letters of the original, but the absence of the name elsewhere, the difficult meaning if taken as a proper name, and the fact that a chamber (לשכה) is spoken of as in the פרורים (2 K. 23^{11}) favour the reading of 𝔊, לשכה or לשכת. On cstr. followed by ב see Ges. § 130*a*.—**19.** הקרחי] 𝔊^{B} read Καάθ = קהת, but 𝔐 is probably original, *cf.* v. ^{1}.

20–28. Administrators of the treasuries of the sanctuary.—Two classes of treasuries are differentiated, those of the house of God, and those of the dedicated things (v. ^{20}). The former were under the hands of Gershonites (vv. $^{21.\ 22}$) and the latter under Kehathites (vv.$^{23-28}$).—**20.** *And the Levites, their brethren, etc.*] (*v.i.*) is a superscription to the following section.—*Over the treasuries of the house of God*] *i.e.*, for the fine flour, wine, oil, etc., *cf.* 9^{29},—*and over the treasuries of the dedicated things*] *cf.* v. ^{26}. The same two divisions seem to be made in 9$^{26\ f.}$ (Bn.).—**21. 22.** *The sons of La'adan, the descendants of the Gershonites through La'adan*]. The second clause is in apposition with the first. On Laadan *cf.* 23^{7}.—*The heads of the fathers' (houses) of La'adan the Gershonite, Jeḥi'el and his brethren* Zetham and Jo'el were over, etc.*] *Cf.* 23^{8}. *The sons of Jeḥi'eli* is a gloss (*v. i.*). *Jeḥi'eli* † is an incorrect reading. *Jeḥi'el** is the same individual mentioned in 23^{8} 29^{8}. The name is common in Ch.–Ezr.–Ne., but not found elsewhere.—*His brethren**] read as plural (*v. i.*), is

added to show the inferior position of Zetham and Joel, *cf.* 23^{8} 29^{8}.—**23.** Kehath rather than the four families which sprang from him, should be expected here, since only Amramites are mentioned as over the treasuries. Possibly the others are added because special offices of the Izharites and Hebronites follow (vv. $^{29\ ff.}$), but there is no further mention of the Uzzielites.—**24.** *And*] omitted in translation. Render with v. ^{23}, *of the Amramites . . . was Shuba'el** (*cf.* 23^{16}) . . . *ruler over the treasuries.*—**25.** *And his* (*Shubael's*) *brethren of Eli'ezer*]. *His brethren* is used because all are descended from two brothers, Gershom and Eliezer, sons of Moses, *cf.* $23^{15\ ff.}$ (Be., Ke., Zoe., Oe.). Benzinger prefers the reading of 𝔊 *his brother.*—*Eli'ezer*] and *Reḥabiah*]. *Cf.* $23^{15.\ 17}$.—*Jesha'iah*] and the three following individuals are only known from this passage. On name *cf.* 25^{4}.—*Joram*] is a common name.—*Zichri*] is also the name of an Asaphite 9^{15} (*cf.* Ne. 11^{17}). The name occurs twelve times in Ch.–Ezr.–Ne. of eleven individuals, elsewhere only Ex. 6^{21} (P).—*Shelomoth*]. Also v. ^{26} and in v. ^{28} *Shelomith*. The spelling of the name fluctuates between these two elsewhere and is doubtful. Two other Levites, an Izharite 23^{18} $24^{22.\ 22}$ and a Gershonite 23^{9}, bore this name, also a son of Rehoboam 2 Ch. 11^{20} and the head of a post-exilic family Ezr. 8^{10}.—**26.** *Which David, the king . . . had dedicated*]. *Cf.* 18^{11} = 2 S. 8^{11}, 2 Ch. 5^{1}.—**27.** *To repair the house*]. Apparently the Chronicler thought David also provided for future needs.—**28.** *Saul the son of Ḳish*]. *Cf.* 8^{33} = 9^{39}.—*Abner the son of Ner*]. Saul's cousin, *cf.* 1 S. $14^{50.\ 51}$, etc.—*Jo'ab the son of Ẓeruiah*]. *Cf.* 2^{16}. The Chronicler presumes that every one who led forth the army of the Israelites into battle consecrated of the booty to Yahweh.

20. אחיה]. Read אחיהם with 𝔊 ἀδελφοὶ αὐτῶν, so J. D. Mich., and most commentators after him.—**21. 22.** The text is certainly corrupt if these verses come from the Chronicler, since *Zetham* and *Joel* are here sons of *Jehieli*, but in 23^{8} they are his brothers. $𝔊^{B}$ adds to the confusion and gives no aid. $𝔊^{L}$, which usually has the fullest reading, here follows 𝔐 in v. ^{21}, but omits בני יחיאלי from v. ^{22} and inserts the copulative before זתם. $𝔊^{L}$ may have been corrected from 23^{8}, but also internal grounds point to בני יחיאלי as a gloss. The gentilic form is out of place in v. ^{21}, also in v. ^{22}, where it is simply repeated, and אחיו pointed as singular, as in 𝔐, is useless, but as plural contradicts בני יחיאלי.

The final י of יחיאלי (v. ^{21}) is a remnant of the lost ו before זתם.—**25** [וְאֶחָיו] 𝔊 *καὶ τῷ ἀδελφῷ αὐτοῦ* = וּלְאָחִיו adopted by Bn.—[שלמות] Qr. שְׁלֹמִית, v. ^{28} שְׁלֹמִית, 𝔊 Σαλωμωθ in both (*cf.* 23^{9} text. n.).—**26.** [לשרי] Ke. corrects to ושרי with 𝔙, so also Oe., Ki., but *cf.* 28^{21} text. n.—ושרי [האלפים והמאות]. Co-ordinate genitives depending on the same *nomen regens* are unusual, Ges. § 128*a*.—**27.** [לחזק] is used elsewhere to *repair* an old building 2 K. $12^{6.\ 7.\ 15}$ 22^{6} 2 Ch. $24^{5.\ 12}$, etc., *cf.* BDB. חזק Pi. **1. c.** Here it must have the same or a more general sense, *v. s.*—**28.** [ההקריש] on art. for the rel. pron. see Ges. § 138*i*, also l. 119.—[הַמַּקְרִישׁ] Bn. corrects to הַמֻּקְדָּשׁ.—[שלמית] *cf.* v. ^{25} text. n.

29–32. Officers for the outward business.—29. *Chenaniah*] appears elsewhere as the name of a master of the carrying ($15^{22.\ 27}$ *q. v.*).—*For the outward business over Israel*]. *Cf.* "Levites who had the oversight of the outward business of the house of God" (Ne. 11^{16}).—*Officers*] *i.e.*, some minor officials, possibly scribes (*cf.* 𝔊 *γραμματεύειν*). As early as Deuteronomy ($17^{8.\ 9}$ 19^{17} 21^{5}) priests and Levites are assigned duties as judges. In later times the priests and Levites seem to have exercised a certain amount of authority in outward things throughout the land (*cf.* 1 Mac. 2^{17}, Jos. *Ant.* iv. 8. 14), which was probably the case in the time of the Chronicler, who ascribed to David the inauguration of the customs of his own time.—**30–32.** One thousand and seven hundred Hebronites were appointed to have oversight over the *business* (מלאכת) *of Yahweh and for the service* (עבדת) *of the King* in western Palestine (v. ^{30}). Their work seems to have been the same as that which their brethren performed in eastern Palestine, *i.e.*, *for every affair* (דבר) *of God, and* [*every*] *affair* (דבר) *of the King* (v. ^{32}). Just how this service was related to that of the sons of Chenaniah, the officers and judges (v. ^{29}), is not clear, nor can their duties be determined with certainty. If we suppose them to have been collectors of taxes, both for the Temple and for the King, the account follows naturally the appointment of the treasurers (vv. $^{20-28}$). That there should be only one thousand seven hundred overseers for western Palestine with ten and one-half tribes, when there were two thousand seven hundred for the two and one-half tribes of Eastern Palestine, seems strange. Possibly these numbers contain a hint of the importance of the district of Gilead in the

Chronicler's own time. Judas Maccabeus found many Jews in Gilead (1 Mac. 5^{45}).—*Ja'zer*] (*cf.* $6^{66\ (81)}$) also seems to have been an important trans-Jordanic Jewish centre (1 Mac. $5^{7\ f.}$).—*Ḥashabiah*] is not found elsewhere as a Hebronite. On name *cf.* 25^{3}.—*Jerijah*]. *Cf.* 23^{19} 24^{23}.

30. מעבר לירדן מערבה] means literally *from beyond Jordan westward.* Western Palestine is meant, *cf.* Jos. 5^{1} 22^{7}.

XXVII. The organisation of the army and the officers of David.—The preceding chapter closes with an account of the Levites who were assigned semi-secular duties. The organisation of the army (vv. $^{1-15}$), the list of tribal princes (vv. $^{16-24}$), the royal treasurers and overseers (vv. $^{25-31}$), and the King's counsellors (vv. $^{32-34}$) naturally follow.

Although the Chronicler has given the list of David's mighty men in cc. 11 *f.*, such a doublet does not necessarily point to different authors (*cf.* Bn. *Kom.* p. 79, Ki. *Kom.* p. 99). While the Temple is the centre of interest in cc. 21 *ff.*, it is also apparent that the writer wishes to magnify David in every possible way. Solomon built the Temple but David here receives the greater credit, since he collected the material, money, and skilled workmen (c. 22). He, too, prepared for the service in the Temple by organising Levites, priests, singers, and gate-keepers (cc. 23 *ff.*). According to 2 S. $23^{8\ ff.}$ (1 Ch. $11^{10\ ff.}$) David had many mighty men, but they were not organised. The Chronicler would scarcely attribute the preparation of the plans of the Temple (c. 28) and the organisation of the personnel of the cult (cc. 23 *f.*) to David because "Solomon. . . is young and tender" (22^{5} 29^{1}), and then overlook the military and official bodies. David was pre-eminently a military leader and Solomon a man of peace. Hence the Chronicler represents that David had a large body-guard organised into twelve courses of 24,000 each. This account forms an essential part also of the history of David's preparation for the Temple. A well-organised army and trained officials would aid materially in the successful completion of this great undertaking. The Chronicler does not ignore this fact, for according to his account, David appeals to these classes for aid (22^{17} 28^{21b} $29^{6\ ff.}$), and depends upon them to furnish the necessary political support ($28^{1\ ff.}$). Rather than being a later bungling piece of work inserted in an unsuitable place (Bn.), c. 27 seems to fit into the scheme of the Chronicler perfectly. The number 24,000 also suggests the Chronicler (*cf.* $24^{7\ ff.}$ $25^{9\ ff.}$), and a body-guard of 288,000 men is about the kind of an exaggeration (*cf.* 2 S. 15^{13}) to expect from the writer of 22^{14}.

1–15. The organisation of the army.—Solomon organised a force of officers, one for each month, to provide victuals for the King and his household (1 K. $4^{7\,ff.}$). For this account the Chronicler substituted a large body-guard who served the King "in every matter by courses," but ascribed their organisation to David. The names of the twelve officers are taken from $11^{10\,ff.}$.—**1.** After this superscription a fuller account might be expected, but the catalogue which follows (vv. $^{2-15}$) contains only the twelve classes, the number belonging to each, and the name of the commanding officer, hence Bertheau thought only a partial account was here given.—**2.** *Ishbaʿal** (*v. i.*) *the son of Zabdi'el*] does not contradict "the son of a Hachmonite" (11^{11}), since the latter is the name of a family (Oe.). He belonged **3,** to the family of Perez (*cf.* $2^{4\,f.}$) from whom David also was descended ($2^{5.\,9\,ff.}$).—**4.** *Eleʿazar the son of Dodai**] is restored from 11^{12} (*v. i.*).—*And his course* (and) *Miḳloth the ruler*, is obscure. A Mikloth occurs in 8^{32} $9^{37\,f.}$, but there is no ground for connecting him with the one mentioned here †.—**5.** *Benaiah, the son of Jehoiadaʿ*]. *Cf.* 11^{22-24} 18^{17} 27^{6}, also v. ^{34}.—*The priest*] is considered a probable gloss by Oe., since *Benaiah* was a military leader, and Bn. strikes it out because *Jehoiadaʿ* is nowhere else called a priest, nor even a Levite. But a Jehoiada occurs as a military leader for Aaron ($12^{28\,(27)}$) and Levites figure in a military capacity ($12^{27\,(26)}$).—**6.** *Cf.* 11^{22-25} = 2 S. 23^{20-23}.—*ʿAmmizabad* †].—**7.** *Cf.* 11^{26} = 2 S. 23^{24}.—*ʿAsah'el*] was slain by Abner in the early part of David's reign (2 S. 2^{18-23}), to which the clause *and Zebadiah his son after him* clearly refers. The name *Zebadiah* occurs only in the writings of the Chronicler (nine times in all).—**8.** *Shamhuth the Zeraḥite**]. *Cf.* 11^{27}.—**9–15.** The order of the names from v. ^{9} onward varies slightly from that in $11^{27\,ff.}$. *Ḥeleẓ* and *ʿIra'* ($11^{27\,f.}$) are transposed, as are also *Abiʿezer* and *Sibbecai* ($11^{28\,f.}$). *ʿIlai* (11^{29}) is omitted, so also *Ithai* (11^{31}) between *Ḥeled* and *Benaiah* ($11^{30\,f.}$), the last two also being transposed.—*Sibbecai, the Ḥushathite*]. *Cf.* 20^{4}. *Abiʿezer*] was a citizen of *ʿAnathoth*, a Benjamite town (*cf.* $6^{45\,(60)}$).—*Maharai*] of the family of *Zeraḥ* (*cf.* 2^{4}). *Cf.* 11^{30}.—*ʿOthni'el*] by his relation to Caleb (Jos. 15^{17} Ju. 1^{12-15} 3^{9}) was incorporated into the tribe of Judah.

1. שרי האלפים והמאות] *cf.* 26^{30} text. n.—הבאה והיצאת] used of entering and leaving service, 2 Ch. $23^{4.\ 8}$ 2 K. $11^{5.\ 7.\ 9}$.—האחת] *each*, *cf.* Ju. 8^{18} Nu. 17^{18}.—**2.** ישבעם] so also 11^{11}, but 2 S. 23^{8} ישב בשבת. 𝔊 here Σοβὰλ (= ישבעל), 11^{11} Ἰεσεβαδὰ (= Ιεσεβααλ = ישבעל), 2 S. 23^{8} Ἰεβόσθε, hence We., *et al.*, are doubtless right in reading ישבשת as original in 2 S. and ישבעל for both passages in Ch.—**4.** דודי] 11^{12} אלעזר בן דודו (but read there with 𝔊 *Δωδαι*, דודי), so also 2 S. 23^{9}, hence supply אלעזר בן, Be., Ke., Zoe., Oe., Ki., Bn.—ומחלקתו ומקלות] Be., on the basis of the addition to v. ^{6}, struck out the copulative, ו, before מקלות (also Ke., Zoe.). Oe. suggested that this clause, which is wanting in 𝔊, arose through dittography. Kittel corrects v. ^{6} to ועל מחלקתו according to 𝔊, *καὶ ἐπὶ*, and reads the same here.—**8.** שַׁמְהוּת היזרח] 𝔊^{B} *Σαλαὼθ ὁ Ἐσρᾶε*, ^{A} *Σαμαωθ ο Ιεζραελ*, ^{L} *Ιεζρα*. 11^{27} שַׁמּוֹת ההרורי, 𝔊^{B} *Σαμαὼθ ὁ Ἀδί*, 2 S. 23^{25} שַׁמָּה החרדי. Oe. corrects to היזרחי, so also Ki. The form יזרח is found only here, *cf.* זרחי vv. $^{11.\ 13}$. —**10.** הפלוני] 𝔊 *ὁ ἐκ Φαλλοῦς*. 2 S. 23^{26} הפלטי.—**12.** לַבֶּנְיָמִינִי] Qr. לְבֶן יְמִינִי.—**15.** חֶלְדַּי] 𝔊 Χολδειά, 11^{30} חֵלֶד 𝔊 Χθαοδ, 2 S. 23^{29} חֵלֶב.

16–24. The tribal princes.—The two verses concerning the census (vv. $^{23.\ 24}$) indicate the probable purpose of this section, viz., to show that David followed the legal method in making an enumeration of the people (c. 21). When, according to P, Yahweh commanded Moses to take the sum of the people in the Wilderness of Sinai (Nu. $1^{1\,f.}$), Aaron and a prince from each of the twelve tribes (Nu. 1^{16}) were associated with him in the work and only the males from twenty years old and upward were counted (Nu. $1^{17\,ff.}$). David likewise here had twelve princes of tribes besides Zadok, the representative of the house of Aaron (v. ^{17}), and only those from twenty years old and upward (v. ^{23}) were numbered. No previous order is followed in this catalogue of the tribes (*cf.* $2^{1\,f.}$ Gn. $35^{23\,ff.}$ $46^{8\,ff.}$ $49^{3\,f.}$). Gad and Asher are wanting. The six sons of Leah come first, in the order of their birth (*cf.* Gn. 29^{31-35} 30^{17-20} and 35^{23}), then follow six tribes (or divisions of tribes) of whom Rachel was the legal mother, Bilhah's son Naphtali (*cf.* Gn. 30^{8} 35^{25}), the grandsons and son of Rachel (*cf.* Gn. 30^{22-24} 46^{20} 35^{16-18}) and Bilhah's remaining son Dan (*cf.* Gn. 30^{6}). Gad and Asher have neither fallen from the text (Zoe.) nor is it likely that they have been omitted accidentally (Ba.). The number twelve was full without them, and coming last in several lists (2^{2} Gn. 35^{26}) they were the ones to be omitted. It

is significant that we have six princes from Leah and six from Rachel, if Zadok, the priest, who represented the whole people rather than a part of a tribe (*cf.* 29^{22}), is excluded. Of the twenty-five individuals whose names appear in this list of the princes only five are otherwise known. *Ẓadoḳ*, *David* and his brother *Eli'ab*,* and *Abner* the cousin of Saul, *cf.* 26^{28}, are well known. *Ḥashabiah* is possibly identical with the person mentioned in 26^{30}. Most of the other twenty names are common.—**16.** *Eli'ezer the son of Zichri*]. *Cf.* 23^{16} and 26^{25}.—*Shephaṭiah*]. *Cf.* 12^{5}.—*Ma'acah*] as masc. personal name 11^{43} Gn. 22^{24} (J) 1 K. 2^{39} †.—**17.** *Ḥashabiah*]. *Cf.* 25^{3}.—*Ḳemu'el*] is the name of a son of Nahor Gn. 22^{21} and of an Ephraimite Nu. 34^{24} †.—*For Aaron, Ẓadoḳ*] is expected rather at the beginning of the list (*cf.* Nu. 1^{3}), but is also in place after Levi.—**18.** *'Omri*] is also a Zebulunite name 7^{8} (*q. v.*), and a Judean 9^{4}.—*Micha'el*]. *Cf.* 5^{13}.—**19.** *Ishma'iah*]. *Cf.* 12^{4} †.—*Jerimoth*]. *Cf.* 25^{4}.—*'Ezri'el**]. *Cf.* 5^{24} Je. 36^{26} †.—**20.** *'Azaziah*] as a Levite name 15^{21} 2 Ch. 31^{13} †.—*Hoshea'*], *Jo'el*], and *Pedaiah*] are frequent.—**21.** *Gile'ad*]. *Cf.* 5^{9}. The term might designate all eastern Palestine. (See GAS. *HGHL*. pp. 548 *f.*)—*Iddo*]. *Cf.* Ezr. 10^{43} (Kt.) †.—*Zechariah*]. *Cf.* 24^{25}.—*Ja'asi'el*]. *Cf.* 11^{47} †.—**22.** *'Azar'el*]. *Cf.* 25^{4}.—*Jeroḥam*] is frequent.—**23.** *Because Yahweh had said, etc.*]. David refrained from counting all, since such an act would imply a doubt of God's promise in Gn. 22^{17}.—**24.** *But finished not*]. *Cf.* 21$^{6f.}$.—*Neither was the number put in the book* of the acts of days of king David*] because naturally to the Chronicler no record would be made in the royal annals of such an impious and disastrous census.

18. אליהו] Qr. אליהוא. Read with 𝔊 'Ελιάβ = אליאב, which is the name of David's eldest brother elsewhere, 2^{13} 2 Ch. 11^{18} 1 S. 16^{6} 17$^{13. 28. 28}$, *cf.* 2$^{13-17}$, so Zoe., Gin., Ki.—**19.** עֲזְרִיאֵל] as in 5^{24} Je. 36^{26}, but the Hebrew pronunciation should be עֶזְרִיאֵל, so 𝔊 in every instance, adopted by Ki.—**22.** ירחם] 𝔊^{BA} Ιωραμ, ^{L} Ιεροαμ.—**24.** המספר במספר] 𝔊 ἐν βιβλίῳ, *cf.* ספר דברי הימים in 2 K. 12^{20} 13$^{8. 12}$ 14$^{15. 18. 28}$, etc. The second מספר probably arose through the influence of the first, hence read בספר with Ki.

25–31. The officers over the King's possessions.—Twelve officers are here enumerated, another instance of the Chronicler's

preference for this number.—**25.** *And over the king's treasures*] *i.e.*, those in Jerusalem in contrast to those *in the field, etc.*—*'Azmaveth*] also the name of one of David's heroes (11[33] 2 S. 23[31]), of the father of two of David's mighty men (12[3]), and a Benjaminite name (8[36] = 9[42]) †.—**26.** *'Ezri* †].—*Chelub*]. *Cf.* 4[11] †.—**27.** *Shime'i the Ramathite*]. Whether he was from the *Ramah* in Benjamin (Jos. 18[25]) (Be., Ke., Zoe.) or *Ramah* (Ramoth) of the Negeb (Jos. 19[8] 1 S. 30[27]) cannot be determined. On name *cf.* 25[3].—*For the stores of the wine*]. *Cf.* 2 Ch. 11[11].—*Zabdi* (*cf.* Jos. 7[1. 17. 18] 8[19] Ne. 11[17] (?) †) *the Shiphmite*] may have been an inhabitant of Shepham (Nu. 34[10 f.]) (Be., SS. who vocalise שִׁפְמִי) or of Siphmoth in the Negeb of Judah (1 S. 30[28]) (Ke., Ri. *HWB.*, Ba., Bn.), with site unknown.—**28.** *The sycomore-trees*] were proverbial for their abundance *in the Shephelah*, *cf.* 1 K. 10[27] = 2 Ch. 1[15] = 9[27]. The Shephelah properly means *lowland*. George Adam Smith (*HGHL.* pp. 201 *ff.*) would limit the technical designation to the low hills west and south-west from the hill-country of Judah, but Buhl (*GAP.* p. 104, n. 164) has shown that several passages (Dt. 1[7] Jos. 9[1] 2 Ch. 26[10]) favour the broader significance given in the usual rendering of 𝔊 *plain* (τὸ πεδίον or ἡ πεδινή). (See also *EBi.* IV. col. 4455 and Dr. in *DB.* III. pp. 893 *f.*)—*Ba'al-ḥanan the Gederite*] from Gederah or Gedor, *cf.* 12[4]. *Ba'al-ḥanan* was also the name of a king of Edom 1[49. 50] Gn. 36[38. 39] †.—*Stores of oil*]. *Cf.* 2 Ch. 11[11].—*Jo'ash*] also a Zebulunite 7[8] (*q. v.*) †.—**29.** *Sharon*] the name of the coast-plain from Joppa northward to Carmel, noted for its fertility.—*Shiṭrai* †].—*Shaphaṭ*] also name of a grandson of Zerubbabel 3[22], a Gaddite chief 5[12], a prince of Simeon Nu. 13[5], and the father of Elisha 1 K. 19[16. 19] 2 K. 3[11] 6[31] †.—*'Adlai* †].—**30.** *Obil*] a form of the Arabic word *ābil* (آبِل) *able to manage camels.*—*The Ishma'elite*]. That an Ishmaelite and also a Hagrite (v. [31] Heb.) appear in this list does not indicate an earlier source for the names as Benzinger supposes. The name Obil, which occurs only here, with its appropriate meaning points rather to an artificial origin.—*Jeḥdeiah*]. *Cf.* 24[20] †.—*Meronothite*]. Meronoth (𝔊[B] Μεραθών) seems to have been near Gibeon and Mizpah, *cf.* Ne. 3[7].—**31.** *Jaziz* †, *the Hagrite*]. *Cf.* 5[10. 19] Ps. 83[7 (6)].

27. שֶׁבַּכְּרָמִים] = כְּרָמִים + הַ· + ב + ·שֶׁ. On ·שֶׁ for אשר see Ges. § 36. —**29.** שטרי] Qr. שִׁרְטַי, 𝕲 ^{B} 'Ἀσαρταὶς, ^{AL} Σατραι, so also 𝔙, 𝕾 ܫܪܛܝ and so 𝕿. Kt. preferable, BDB.—**31.** הרגש] l. 107.

32–34. The King's counsellors.—This catalogue has *Jo'ab*, the captain of the host, and *Abiathar*, in common with previous similar lists, also *Jehoiada' the son of Benaiah* instead of *Benaiah the son of Jehoiada'* (*v. i.*), *cf.* 18^{15-17} = 2 S. 8^{15-18} and 2 S. 20^{23-26}.—**32.** *David's lover*]. EVs. render *uncle*, which is a common meaning of the Hebrew word (דוד), but no uncle of David by the name of *Jonathan* is known elsewhere, while *Jonathan*, a son of *Shimea* (*Shimei*), David's brother, is mentioned in 20^{7} = 2 S. 21^{21}, hence Be., Zoe., Oe., Ba., Bn. take the word (דוד) in the general sense of *kinsman*, here *nephew*. Zoe. cites Je. 32^{12} as parallel, but there *son* (בן) has certainly fallen from the text (*cf.* vv. $^{8.\ 9}$, other Heb. MSS., and 𝕲). The uncles of David are nowhere given; Jonathan is one of the most common Hebrew names; 𝕲, 𝔙, certainly took the common meaning *uncle*. A nephew would not likely be chosen as a counsellor, nor is there any reason why either tradition or the Chronicler arbitrarily should make this nephew David's leading counsellor. On the other hand, the only Jonathan who was an adviser of David was the son of Saul (*cf.* 1 S. 19. 20). The Chronicler certainly selected *Aḥithophel* and *Ḥushai* from parts of 2 S. (*v. i.*), which he did not quote, so he may also have wished to refer briefly here to the romantic story of David and Jonathan. The word דוד is used most often as *loved one* (*lover*), Ct. 1^{13} + 30 times in Ct., also in Is. 5^{1}, where it is equivalent to *friend* (BDB). *Lover* is not too strong a word to describe the friend of 1 S. $18^{1.\ 3}$ $20^{41\,f.}$ 2 S. 1^{26}. *A man of skill*, a fair rendering of the next clause (איש מבין) (*cf.* 2 Ch. 26^{5} 34^{12}), is certainly an apt description of Jonathan, the son of Saul (*cf.* 2 S. $1^{22.\ 23}$). *And he was scribe* (וסופר הוא) could not describe him, but the form suggests that these words are a gloss, which is made more probable by their absence from 𝕲^{B} and from Origen's Septuagint text (Field). A glossator found a scribe mentioned in 18^{16} 2 S. 8^{17} and 2 S. 20^{25}, and missing the office here, added this phrase to the first officer, ignoring the fact that he was already described as a counsellor (יועץ). Although *Jonathan* had long been dead (1 S. 31^{2}), *Aḥithophel* had

also been dead for some time (2 S. 17^{23}), and the list does not purport to give the officers living in David's old age. The proper place for Jonathan is at the head of this catalogue, since he was David's first counsellor.—*Jeḥi'el, the son of a Ḥachmonite*]. A son of a *Ḥachmonite* is mentioned once elsewhere (11^{11}). The word meaning "wise" is particularly appropriate here, of the tutor of the King's sons.—**33.** *Aḥithophel*] a most trusted counsellor of David, whose word was as "the oracle of God" (2 S. 16^{23}), joined himself to Absalom during the revolt of the latter (2 S. 15^{31}), then killed himself when his counsel was not followed (2 S. 17^{23}).—*Ḥushai, the Archite*] befriended David during the same rebellion, *cf.* 2 S. 15^{32-37} 16^{16-19} 17^{5-16}. The "border of the Archites" was not far from Beth-el Jos. 16^{2}.—*The king's friend*]. *Cf.* 2 S. 15^{37} 16^{16} also 1 K. 4^{5}. "The friend" and "the well beloved friend" were titles of honour in Egypt (see Erman, *Ancient Egypt*, p. 72). (*Cf.* also 1 Mac. 2^{18} 3^{38} 6^{10} *τῶν φίλων*; 10^{65} 11^{27} 2 Mac. 8^{9} *τῶν πρώτων φίλων*.)—**34.** *Jehoiada', the son of Benaiah*] is elsewhere "Benaiah, the son of Jehoiada" (see references above v. ^{5}). Bertheau would simply transpose, but against this change are Ke., Zoe., Oe., *et al.* A priest is expected before Abiathar (*cf.* 18^{16} = 2 S. 20^{25}) and since Jehoiada is designated "the priest" in v. ^{5} (*v. s.*) the text is probably correct as it stands. (On the same name for grandfather and grandson, *cf.* 24^{3}.)—*Abiathar*]. *Cf.* 24^{3}.—*Jo'ab*] David's sister's son, 2^{16}.

XXVIII–XXIX. David's last assembly and his death.— David is represented as calling a general assembly to ratify the choice of Solomon as his successor, but according to the historical record in 1 K. 1, Solomon owed his succession to the machinations of his mother, Bath-sheba, and the prophet Nathan. According to the Chronicler, Solomon was the appointee of God himself (28^{5} *cf.* $22^{9\ f.}$). The principal purpose of the assembly was to acquaint the public with the project of building a temple and so secure the popular support (28^{1-8}), hence Solomon was publicly advised of his responsibility (28^{9-10}); the plans were transferred to him (28^{11-19}); he was given encouraging assurances of support (28^{20-21}); and the princes were called upon to aid the project by personal contributions (29^{1-9}). As Solomon signalised the completion of the Temple

by a prayer of dedication (1 K. 8^{22-53}), blessings (1 K. 8^{54-61}), dedicatory sacrifices (1 K. 8^{62-64}), and a sacred feast (1 K. 8^{65}), so David, according to this account, marked the completion of his preparations for the building of the Temple by a prayer (29^{10-19}), blessings (29^{20}), sacrifices (29^{21}), and a sacred feast (29^{22a}). The history of David closes with the anointing of Solomon as King (29^{22b}), the account of his death and a summary of his reign (29^{26-30}).

XXVIII. 1–10. Solomon presented to the assembly as the divinely chosen successor to the throne.—1. *Now David assembled all the princes of Israel*] a general term including all the princes designated in the following list, *i.e.*, *the princes of the tribes*] mentioned by name in 27^{16-22}, *the princes of those who served the king by courses*] mentioned by name in 27^{2-15}, *the princes* (or *captains*) *of thousands and the princes* (or *captains*) *of hundreds*] repeated from 27^{1}, *the princes over all the property and the cattle of the king*] those mentioned by name in 27^{25-31}.—*And his sons with the eunuchs*]. J. H. Michaelis (*recte Syr. regis et filiorum eius*, c. $27^{24. 31}$. *Male Vulg. filiosque suos*) and moderns (Be., Ke., Zoe., Oe., Ki., EVs.) connect *and his sons* with the preceding—the possessions of the King belonging also to his sons—but the mention of the King's sons is to be expected here and they are certainly in place in such an assembly, *cf.* 1 K. $1^{9. 19. 25}$ (*v. i.*).—**2.** *My brethren*]. The King was regarded as the brother of his subjects, *cf.* Dt. $17^{15. 20}$ also 1 S. 30^{23} 2 S. $19^{13\ (12)}$.—*As for me, etc.*]. *Cf.* 22^{7}.—*A house of rest for the ark*] *i.e.*, a permanent abode. It had been carried about from place to place previous to this time.—*The footstool of our God*] refers to the "mercy-seat" (כפרת) (*cf.* v. [11]) upon the ark (*cf.* Ex. 25^{22}) (Be., Ke., Oe., Bn.).—*I had prepared*] does not refer to the preparations of $22^{2\,ff.\ 14\,ff.}$, since those were made to aid Solomon (22^{5}). The Chronicler here represents that David made ready to build before God had commanded him not to do so (c. 17 = 2 S. 7).—**3.** *Cf.* 22^{2}.—**4. 5.** As Yahweh chose Judah from all the tribes (*cf.* 5^{2}), the house of Jesse from Judah (*cf.* 1 S. 16^{1}), and David from among all his brethren (*cf.* 1 S. 16^{6-13}) to be the reigning prince (*cf.* 11^{2} 17^{7} = 2 S. 7^{8} 1 K. 8^{16}), so he selected Solomon from among the many sons of David *to sit upon the throne of the kingdom*

of Yahweh (*cf.* 29^{23} 17^{14}). Solomon is thus clothed with divine authority.—**6. 7.** V. ^{6} is repeated from 22^{10} (*q. v.*). With v. ^{7a} *cf.* 17^{11}, and with v. ^{7b} *cf.* 1 K. 3^{14} 8^{61} 9^{4}.—**8–10.** David closes this portion of his address with a personal admonition first to the congregation of Israel (v. ^{8}) and then to his son Solomon (vv. $^{9.10}$). With v. ^{8} *cf.* Dt. $4^{21f.26}$ $30^{19f.}$ Lv. 25^{46}.—*With a perfect heart*]. *Cf.* $29^{9.19}$ 1 K. 8^{61}.—*Yahweh hath chosen thee, etc.*] *v. s.* vv. $^{4.5}$. The address is interrupted by the transfer of the plans of the Temple to Solomon. David resumes his admonition to Solomon in v. ^{20}, beginning as he leaves off here.

1. ויקהל] elsewhere in Hiph. in Ch.–Ezr.–Ne., 1 Ch. 13^{5} 15^{3} (both from the Chronicler) 2 Ch. 5^{2} (= 1 K. 8^{1}) 11^{1} (= 1 K. 12^{21}). 15^{3} is ascribed to an extra-canonical source by Büchler, Bn., Ki., but *v. in loco*.—המחלקות] l. 42. A very common word of the Chronicler.—המשרתים] for royal officers is late (BDB. שרת 1 b), *cf.* 27^{1} 2 Ch. 17^{19} 22^{8} Est. 1^{10} Pr. 29^{12}.—רכוש] used elsewhere in Ch.–Ezr.–Ne. as a general term for movable possessions, 27^{31} 2 Ch. 31^{3} 32^{29} Ezr. 8^{21} 10^{8} all of which are probably from the Chronicler, l. 107.—ולבניו עם הסריסים] wanting in 𝔊^{BA}, 𝔊^{L} *καὶ τῶν υἱῶν αὐτοῦ σὺν τοῖς εὐνούχοις*, 𝔙 *filiosque suos cum eunuchis*. Bertheau stated the following reasons for taking ולבניו with the preceding למלך: (1) ל is the sign of the gen. before מלך and would hardly be the sign of the acc. before the next word; (2) if the sons of David had been intended, they would not be given in this position. The first is no valid objection in the Chronicler's writings. As regards the order, if we turn to c. 27, we shall observe that up to this point the Chronicler has included in this verse all the officers to the end of v. ^{31} (*v. s.*). Jonathan, the next in order (27^{32}), had long been dead (*v. s.* 27^{32}), and following him is the tutor of the King's sons (27^{32}). It is a well-known fact that eunuchs frequently had charge of the education of young princes (see *DB.* I. pp. 793 *f.*, art. Eunuch), hence the King's sons with the eunuchs are not out of order here, as Be. contended, but exactly where they should be expected. By construing ולבניו with the following, with 𝔙, we also have a satisfactory explanation of עם, which is otherwise peculiar in this list of accusatives.—**2.** שמעוני] l. 115.—הרם ‡] occurs only in poetry and late writings (BDB.).—הכינותי] l. 54.—**4.** להמליך] 𝔊 *τοῦ γενέσθαι με βασιλέα*, 𝔙 *ut me eligeret regem*, hence Oe. thinks 𝔊, 𝔙, read להמליכני.—**5.** מלכות] l. 67.—**7.** הכינותי] l. 54.—מלכותו] l. 67.—כיום הזה] especially Dt., Je., and subsequent writings (BDB. יום 7 h). Used elsewhere in Ch.–Ezr.–Ne. only in 2 Ch. 6^{15} (= 1 K. 8^{24}), *cf.* also כהיום הזה only in Dt. 6^{24} Je. 44^{22}; also Ezr. $9^{7.15}$ Ne. 9^{10}, which are from the Chronicler (see Torrey, *CHV.* pp. 14 *ff.*).—**8.** Israel is the

קהל יהוה also in Ne. 13^{1}, *cf.* Dt. $23^{2.\ 3.\ 3.\ 4.\ 4.\ 9}$ La. 1^{10} Mi. 2^{5} Nu. 16^{3} 20^{4}.—הנחלתם ‡].—**9.** כל יצר מחשבות]. *Cf.* 29^{18} ליצר מחשבות לבב (from the Chronicler) ‡; elsewhere in OT. Gn. 6^{5} (J) כל יצר מחשבות לבו. יצר is not found alone in Ch.–Ezr.–Ne., and מחשבות only occurs in these passages with this meaning, see BDB. מחשבה 1 a.—תדרשנו] l. 23. —יזניחך] in the Hiph. late (= earlier Qal), only three times in OT. (Is. 19^{6} is from another root, see BDB.), 2 Ch. 11^{14} 29^{19}. Ki. (*Kom.* p. 126) says the former could come from the Chronicler. Bn. ascribes both to Midrashic sources, l. 30.—לעד ‡] Driver gives among the words or constructions of the Chronicler which are used elsewhere only in poetry (*LOT.*[13], p. 539).—**10.** חזק ועשה]. The same phrase occurs as the final admonition in a speech in Ezr. 10^{4}, which is certainly from the Chronicler (see Tor. *CHV.* p. 21).

11–19. The transfer of the plans.—11. The *pattern* (תבנית), literally "construction," was probably a description in words of the dimensions, material, etc., similar to what is found in Ex. $25^{10\,ff.}$, and not a drawing. David delivered to Solomon *the pattern of the porch, cf.* 2 Ch. 3^{4} 1 K. 6^{3}; *and of the houses thereof* (*v. i.*), *i.e.*, the rooms of the Temple building, the *hêkâl* or holy place, the *debîr* or holy of holies, and the side-chambers (1 K. $6^{5\,f.}$); *and of the treasuries*, probably the side-chambers; *and of the upper chambers, cf.* 2 Ch. 3^{9}; *and of the inner chambers*, the porch and holy place according to Be., Ke., Zoe.; *and of the house of the mercy-seat, i.e.*, the holy of holies.—**12.** David, as here represented, also worked out all the details for the courts and for the surrounding buildings, and delivered to his son *the pattern of everything which he had in his mind* (lit. *spirit*). This use of *spirit* (רוח) as the seat or organ of mental acts is late, *cf.* Ez. 11^{5} 20^{32} (BDB., רוח. 6).—*For the treasuries of the house of God and for the treasuries of the dedicated things*] (*cf.* 26^{20}) describes more closely one use to which *all the chambers round about* were put. —Verse **13.** is ambiguous. *And for the courses, etc.*, may be taken as a continuation of *for the courts* and *for all the chambers* (v. ^{12}), *i.e.*, that David delivered also a description of the courses of the priests, etc., to Solomon; or the verse may continue the description of the uses of *all the chambers round about* (v. ^{12}). Benzinger points out that the word *pattern* (תבנית) could hardly be used for a description ot the courses, and

𝔊 (*καὶ τῶν καταλυμάτων*) certainly connected this verse with v. ^{12b}. Bertheau (followed by Ke., Zoe., Oe.) held that all of this verse is a further description of the uses of the *chambers*, while v. ^{14} is a continuation of the things described by *pattern*, hence he understood *he gave him the pattern* before v. ^{14}.—**14.** The Chronicler was probably influenced by the account of the tabernacle in Ex. 25, where Yahweh gives Moses the pattern of "the tabernacle" and the pattern of "all its vessels" (Ex. 25^{9}). —*For all vessels of every kind of service*]. The pleonastic style is characteristic of the Chronicler.—**15.** *And a weight for the golden candlesticks and their lamps*] *i.e.*, David appointed (ויתן) (v. ^{11}) a certain weight for the candlesticks (*cf.* 2 Ch. 4^{7}).—*Candlesticks of silver*] not mentioned elsewhere; thought of as used in the priests' chambers (Ke., Oe.); in reality a mere fancy of the Chronicler. The same applies to the *tables of silver* mentioned in the following verse.—**16.** Elsewhere only one table of show-bread is mentioned (*cf.* Ex. 25$^{23 ff.}$ 37^{10} 40^{22} 1 K. 7^{48} 2 Ch. 13^{11} 29^{18}), except 2 Ch. 4^{19}, *q. v.*—**17.** As in the foregoing verses, *he gave the pattern* must be understood.—The *flesh-hooks* (*i.e.*, forks for lifting meat) are mentioned elsewhere only in Ex. 27^{3} 38^{3} Nu. 4^{14} 2 Ch. 4^{16}; *cf.* also 1 S. 2$^{13.14}$.—The *basins* were used for sprinkling the blood of the victim against the altar, *cf.* 2 Ch. 29^{22}, and the *cups* were those with which the drink-offering was poured out, Ex. 25^{29} 37^{16} Nu. 4^{7} †.—The *bowls* were possibly a covered dish (Be., Ke., *et al.*); mentioned elsewhere only in Ezr. 1$^{10.10}$ 8^{27}.—**18.** *Altar of incense*]. *Cf.* Ex. 30$^{1-10}$ 2 Ch. 26^{16}.—*And the pattern of the chariot, the cherubim*]. The cherubim are thought of as constituting God's chariot as in Ps. 18$^{11 (10)}$. The Chronicler probably had the vision of Ez. 1$^{5 ff. 15 ff.}$ (*cf.* BS. 49^{8}) in mind.—**19.** *All this in writing is from the hand of Yahweh upon me, causing me to understand, even all the works of the pattern*]. As Moses received the pattern of the tabernacle and its vessels by divine inspiration (Ex. 25$^{9.40}$ 27^{8}), so the Chronicler, while giving David the credit for preparing the plans for the Temple, declares that Yahweh was the source of David's knowledge. "The hand of Yahweh upon . . ." is a frequent expression for divine inspiration (*cf.* 2 K. 3^{15} Ez. 1^{3} 3^{14}, etc.).

11. תבנית] a *pattern* according to which anything is constructed, P and late (BDB.), *cf.* vv. $^{12.\ 18.\ 19}$.—ואת בתיו] 𝔊 *καὶ τῶν οἴκων αὐτοῦ*. This, omitting את, which is unreadable unless תבנית is supplied, is the correct rendering, generally adopted, with the suffix referring to the Temple. Bn. corrects בתיו to הבית.—גנזכיו] also in restored text of v. ^{20} † a loan-word from or through Persian (BDB.) l. 19.—רוח] only here by the Chronicler in the sense of seat or organ of mental acts. This use is occasional and late (BDB.).—**12.** בית האלהים] l. 15.—**13b–14.** 𝔊^{BA} here and in the following verse abridged.—**15.** ומשקל למנרות הזהב ונרתיהם זהב]. Be. construed משקל as acc. of the obj. dependent upon ויתן of v. ^{11} (also Zoe., Oe.) and זהב as in free subordination to ונרתיהם (Zoe.). The text is obscure.—כעבורת] other MSS. כעבודת. —**18.** ולתבנית] ל the sign of the acc., Be., Ke., *et al.*—לפרשים וסככים] Be. corrected to הפרשים והסככים with 𝔊, 𝔙, but see Ke.—**19.** בכתב מיד יהוה עלי השכיל] יהוה must be the subject of השכיל, as it is implied in the phrase מיד יהוה (Be., Ke., Zoe., Oe.). עלי has been construed in three different ways. Bertheau connected it with בכתב as in Ps. 40^{8} כתוב עלי "prescribed to me," hence he rendered the passage *das alles hat durch eine mir zur Norm gegebene Schrift von Jahve's Hand Jahve gelehrt*, and understood the law of Moses to be meant, since Ex. 25 *ff.* was the basis for this passage. Keil connected עלי with the preceding מיד יהוה "writing from the hand of Jahve came upon me," *i.e.*, a writing which was divinely inspired, but not necessarily received immediately from Yahweh as in the case of Moses (so also Zoe.). Oettli construed the words as Ke., but since a writing composed by David could not be said to teach him, he corrected השכיל to לְהַשְׂכִּילְךָ. Benzinger takes עלי with השכיל, which is not an impossible construction in Ch.—כתב] l. 60.—השכיל]. The Hiph. is so used by the Chronicler in 2 Ch. 30^{22} and Ne. 9^{20}, *cf.* also Ne. 8$^{8.\ 13}$ (see Tor. *CHV*. p. 24).—V. ^{19a} is quoted by Dr. among "the heavy combined sentences, such as would be avoided in the earlier language by the use of two clauses connected by אשר" (*LOT*.^{13}, p. 539).

20. 21. Encouraging assurances to Solomon.—20. *Be strong, etc.*], *cf.* v. ^{10} 22^{13b}, for Yahweh *will not fail thee nor forsake thee*] a Deuteronomic phrase, *cf.* Dt. 31$^{6.\ 8}$ Jos. 1^{5}.—*All the work for the service of the house of Yahweh*] *i.e.*, all the work of building the house.—*Now behold the pattern of the porch* (of the Temple) *and of the houses thereof, and of the treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the house of the mercy-seat, even the pattern of the house of Yahweh**] restored from 𝔊, is doubtless original and dropped out by homœoteleuton, see Tor. *ATC*. p. 67, *Ezra Studies*, p. 73.—**21.** *And behold the*

courses, etc.] described in cc. 23–26. The presence of the priests and Levites, who are not mentioned in 28^{1}, is not implied.—*Every willing man that hath skill*]. This combination (נדיב בחכמה), not found elsewhere, may have been suggested by "whosoever is of a willing heart" (כל נדיב לבו) (Ex. 35^{5}) plus "every wise-hearted man" (כל חכם לב) (Ex. 35^{10}). The idea that skilful men should offer their services for the building of the sanctuary was certainly suggested to the Chronicler by Ex. $35^{10\,ff.}$.

20. At the end of the verse restore from 𝔊 והנה את תבנית האולם ובתיו וגנזכיו ועליתיו וחדריו הפנימים ובית הכפרת ותבנית בית יהוה (*v. s.*).—**21.** לכל נד׳]. Be. struck out ל but similar uses of ל elsewhere by the Chronicler are against this. Ke. thought it was used to emphasise the following phrase. Dr. calls it the ל of "introduction," *LOT.*[8], p. 539, No. 45 (l. 130). As in 5^{2} 26^{28} 29^{6}, ל is apparently used to introduce a nominative similarly to a late use of את (see Ges. § 117 *i*) and probably should be explained in the same way.

XXIX. 1–9. David's appeal for free-will offerings and the response.—Here again the account of the Chronicler is modelled after the history of the tabernacle (*v. s.* 28^{21}). As Moses appealed to the people for free-will offerings (Ex. 35^{4-9}, *cf.* 25^{1-8}) and the latter responded to that appeal (Ex. 35^{20-29}), so David is represented as appealing to the princes of Israel, and receiving their gifts.—**1.** Solomon *whom alone God hath chosen*], *cf.* 28^{5}, *is yet young and tender*] and therefore cannot carry out his father's plans without assistance, *cf.* 22^{5}.—*The palace*] (הבירה) a word used ordinarily for a Persian palace or fortress, *cf.* Ne. 1^{1} Est. $1^{2.\,5}$ $2^{3.\,5.\,8}$ 3^{15}, etc., Dn. 8^{2}, also of the fortified courts of the Temple, Ne. 2^{8}, but here, in v.[19] and possibly in Ne. 7^{2}, of the Temple itself, a term descriptive of its grandeur. So used also in the Talmud (see Tor. *CHV.* p. 36; l. 12).—**2.** *With all my might*]. *Cf.* "by my painful toil" 22^{14} (*q. v.*).—David had prepared *gold, silver, and bronze*] the materials which the people gave for the tabernacle (Ex. 35^{5} *cf.* 25^{3}), also *stones of onyx*] (שהם) a precious stone, possibly onyx or beryl, but identifications are dub. and Vrss. vary; found in Havilah, according to Gn. 2^{12}. The phrase *stones of onyx* is also used

combined with *and stones for setting* in Ex. 25^{7} $35^{9.27}$, where these stones are described as "for the ephod and for the breastplate," whence the Chronicler probably derived the phrase.—*Variegated stuff and fine linen**] to be used for the priestly vestments (*v. i.*).—**3.** *I give unto the house of my God*] not necessarily his whole private fortune, according to the text, but *cf.* v. ^{4}. The object of the verb follows in v. ^{4}.—*Above all that I have prepared*] *i.e.*, above all prepared in his official capacity, *cf.* 22^{14}.—**4.** David's gift would amount to over one hundred millions of dollars of our money if weighed by the heavy standard, or one-half that amount by the light standard. This amount is a pure fiction, as the similar exaggeration in 22^{14}. Solomon was the first to secure the gold of Ophir (2 Ch. 8^{18} 9^{10} = 1 K. 9^{28} 10^{11}), but such an anachronism is not strange from the Chronicler.—The King set aside his private gift *to overlay the walls of the houses*] *i.e.*, the various rooms of the Temple proper, *cf.* 28^{11}, also 2 Ch. 3^{4-9}, and also **5** to supply *gold for the things of gold and silver for the things of silver even for every work by the hands of artificers*, thus furnishing the precious metals for the most sacred things.—*To consecrate himself*] lit. "to fill his hand," is a phrase used regularly of induction into a priestly office, *cf.* Ex. 28^{41} 32^{29} 2 Ch. 13^{9} 29^{31}, but here figuratively, "who will offer willingly like one consecrating himself to the priesthood?"—**6.** *The princes over the king's work*] are those recorded in 27^{25-31}.—**7.** *Gold, five thousand talents*] or about one hundred and fifty millions of dollars, or one-half this amount by light standard (*cf.* v. ^{4} and 22^{14}).—*Ten thousand darics*] slightly less than fifty-six thousand dollars. The use of *daric*, a Persian coin, is clearly an anachronism. Why this small amount in darics should have been added to the large amount in talents does not appear. The older explanation was that the sum in darics represents the amount contributed in coin (Ke., Zoe., Oe.).—**8.** *Jeḥi'el*]. *Cf.* $26^{21f.}$.—**9.** These gave *with a perfect heart*] *i.e.*, without grudging, *cf.* 28^{9}.

1. 'אחר בחר בו א]. On the omission of the relative by the Chronicler see l. 120. Possibly אחר is a copyist error for אשר.—הבירה] is used of the Temple only here, v. ^{19}, and Ne. 7^{2}, and of "the fortified court or

enclosure of the temple" Ne. 2^{8}, all passages from the Chronicler (*v. s.*). —**2.** וככל] other MSS. ובכל.—הכינותי] l. 54.—פוך] in 2 K. 9^{30} Je. 4^{30} means *stibium* in the form of a black mineral powder used for darkening the edges of the eyelids; in Is. 54^{11} possibly a dark cement, setting off precious stones, but We. and TKC. correct to נֹפֶךְ. Here פוך is usually taken as a stone of dark colour. Ki. corrects to נֹפֶךְ here also, but this is doubtful.—ורקמה וכל אבן יקרה ואבני שיש] שַׁיִשׁ meaning marble, occurs only here and as שֵׁשׁ only Est. 1^{6} Ct. 5^{15}. Elsewhere שֵׁשׁ is a common word for "fine linen." רקמה is usually understood as a variegated stone here, Be., Ke., *et al.*, but the word is used nowhere else for a stone, and elsewhere means exclusively "variegated woven stuff." In Ex. 26^{36} 27^{16} 35^{35} 36^{37} $38^{18.23}$ 39^{29} the weaver of "blue and purple and scarlet" is called a "variegator" (רֹקֵם). Now, it is exactly this "blue and purple and scarlet" and also fine linen (שש) which we should expect here from Ex. 25^{4} 35^{7} after which the Chronicler's account is modelled (*v. s.*). רקמה includes the coloured material as the product of the "variegator" (רֹקֵם). These materials were necessary for the Temple as well as for the tabernacle, since they were used for making priestly vestments (Ex. $28^{5.33.39}$ $39^{2.27.28.29}$). Hence it is probable that וכל אבן יקרה is a marginal gloss intended originally to explain the difficult פוך, but which crept into the text after ורקמה instead of before it. This gloss caused the addition of the following ואבני, which 𝔊 probably did not read (*cf.* 𝔊^{BA} καὶ πάριον with 𝔊^{L} καὶ λίθους παρίους). Accordingly the original read ורקמה ושש.—לרב] l. 105.—**3.** A strangely worded sentence, see Dr. *LOT.*[8], p. 539.—סגלה] a very late word (BDB.), *cf.* Ec. 2^{8} †.—למעלה] l. 87.—הכינותי] l. 54.—**4.** מוקק] used in the Pu. of precious metals also in 28^{18} (from the Chronicler), and in Ps. $12^{7 (6)}$; and of settled wines in Is. 25^{6}, l. 32.—טוח ‡].—**5.** מלאכה] in sense of *workmanship* only 22^{15} 28^{21} (both from the Chronicler) in Ch.-Ezr.-Ne.; and elsewhere 1 K. 7^{14}, and a phrase of P Ex. $31^{3.5}$ $35^{29.31.33.35}$.—חרשים] *cf.* 14^{1} (= 2 S. 5^{11}) 22^{15} 2 Ch. 24^{12} 34^{11} (= 2 K. 22^{6}) Ezr. 3^{7}, also 1 Ch. 4^{14} and Ne. 11^{35}.—מתנדב] Hith. in the sense of *offering a free-will-offering* (for the first Temple), also vv. $^{6.9.9.14.17.17}$; (for the second Temple) Ezr. 1^{6} 2^{68} 3^{5} (BDB.). These verses are certainly from the Chronicler (l. 70).—**6.** לשרי האבות] usually ראשי הא׳, *cf.* 27^{1} 2 Ch. 1^{2}, but שרי הא׳ in Ezr. 8^{29}. On ל *cf.* 28^{21} text. n.—**7.** בית האלהים] l. 15.—אדרכנים] (l. 22) so also in Ezr. 8^{27} †; 𝔊 χρυσοῦς, 𝔙 *solidos;* probably = δαρεικος, *cf.* דרכמן Ezr. 2^{69} Ne. $7^{69.70.71}$ †, which represents δραχμή, so Tor. *CHV.* pp. 17 *f.*, on Ezr. 8^{27}. For other views see *DB.* III. p. 421 b, and דרכמן in BDB. with authorities there cited. —רבו] *cf.* Ezr. 2^{64} = Ne. 7^{66} (רבוא) Ne. $7^{71.72}$ (רבות) and Ezr. 2^{69} (רבאות); and elsewhere Ho. 8^{12} Jon. 4^{11} Ps. 68^{18} Dn. 11^{12} † (l. 106).—**8.** הנמצא] = אשר נמצא, *cf.* v. ^{17}.—**9.** התנדבם] l. 70.—שמחה גדולה]

"a standing expression in the Chronicler's account of such occasions," Tor. *CHV*. p. 24, on Ne. 8^{12}.

The source of 22^{1-13} $28^{1-11. 12b. 19}$ 29^{1-9}. Are these thirty-five and one-half verses from an earlier source (so Büchler, Bn., Ki.), or a free composition by the Chronicler? The following words or phrases found elsewhere in Ch.–Ezr.–Ne. only in verses which may safely be ascribed to the Chronicler occur here as follows (see textual notes for references): לכנוס 22^{2}, למחברות 22^{3}, רכוש (as a general term for movable possessions) 28^{1}, כהיום הזה 28^{7}, כל יצר מחשבות 28^{9}, גנזכיו 28^{11}, הבירה 29^{1}, מוקק 29^{4}, מלאכה (meaning *workmanship*) 29^{5}, נדב (as Hiph. meaning *offering a free-will offering*) $29^{5. 6. 9. 9}$, אדרכנים 29^{7}, רבו 29^{7}, a total of twelve expressions recurring fifteen times in twelve out of the thirty-five and one-half verses. Some of these words are rare, occurring in only two or three places, but others, like רכוש, are rather common in this group of writings. In addition, nearly every late or unusual expression found here is met with elsewhere in passages which are certainly from the Chronicler's hand, and those occurring often here he uses frequently elsewhere. These are as follows: יהוה האלהים 22^{1}, ויעמד (meaning *appoint*) 22^{2}, בית האלהים 22^{2} 28^{12} 29^{7}, לרב $22^{3. 4. 5. 8}$ 29^{2}, הכין $22^{3. 5. 5. 10}$ $28^{2. 7}$ $29^{2. 3}$, להגדיל (ל with inf. to express *necessity*) 22^{5}, למעלה 22^{5} 29^{3}, ארצות 22^{5}, מלכות 22^{10} $28^{5. 7}$, יהי יהוה עמך 22^{11}, שכל 22^{12}, ויקהל 28^{1}, המחלקות 28^{1}, המשרתים (meaning *royal officers*) 28^{1}, Israel the קהל יהוה 28^{8}, תדרשנו 28^{9}, חזק ועשה 28^{10}, תבנית 28^{11}, כתב 28^{19}, השכיל 28^{19}, אשר omitted 29^{1}, חרשים 29^{5}, לשרי (ל introducing a nominative) 29^{6}, שמחה גדולה 29^{9}, a total of twenty-four expressions recurring forty times in twenty-six out of thirty-five and one-half verses, certainly establishing a strong probability that this is a composition by the Chronicler if there is any force at all in the philological argument.

Furthermore, many expressions show the Chronicler's point of view distinctly, and it can be shown that the writer was dependent upon material collected or composed by the Chronicler, indicating that our passage is at least no older than the latter.—According to 22^{13} and 28^{8} a man prospers as he keeps the commandments of Yahweh. The same thought is expressed by the Chronicler in 2 Ch. 24^{20} 26^{5} 31^{21}.—28^{1} includes almost all the officers mentioned in c. 27, suggesting that the latter, which is from the Chronicler, was before the writer.—With על כסא מלכות יהוה 28^{5} *cf.* והעמדתיהו בביתי ובמלכותי עד עולם 17^{14} (which the Chronicler has rewritten from ונאמן ביתך וממלכתך עד עולם 2 S. 7^{16}, thus representing Israelitish royalty as belonging to Yahweh). He shows the same point of view in David's prayer לך יהוה הממלכה 29^{11}, *cf.* also על כסא יהוה 29^{23}.—לאצרות בית האלהים ולאצרות הקדשים 28^{12}, shows acquaintance with 26^{20}, which is from the Chronicler.—יחיאל הגרשני 29^{8} also suggests a knowledge of $26^{21\,f.}$ from the same hand.

The Chronicler's style is apparent throughout the passage. The

redundant expression נחשת לרב אין משקל 22^{3} is duplicated by לנחשת ולברזל אין משקל כי לרב היה v. ^{14}.—On the style of 29^{6-8} see Tor. *CHV.* p. 26.—With זהב ככרים חמשת אלפים . . . ונחשת רבו ושמונת אלפים ככרים 29^{7}, *cf.* the construction זהב ככרים מאה אלף וכסף אלף אלפים ככרים 22^{14}, see also Tor. *CHV.* p. 22, on Ne. 1^{70}.—With והנמצא 29^{8}, *cf.* הנמצאו v. ^{17}. The article instead of the relative אשר is a mark of the Chronicler, see l. 119.—The numbers in 29^{4} and 29^{7} are artificial, the amount being increased with the inferior value of the metal (*cf.* Ezr. 6^{17}). Throughout, cc. 22. 28 *f.* bear the marks of a free composition. The statements are general and exaggerated. David prepares things "in abundance," "without weight," and "without number." The various materials are enumerated (22^{2-4}) as they seem to have occurred to the writer. There is none of the careful detail which characterises 1 K. 6. There the writer intends to describe the Temple, here to exalt David and the Temple. The Deuteronomic colouring ($22^{6\ ff.}$ $28^{1\ ff.}$) does not point to an older source (*contra* Bn.), since this readily follows from the Chronicler's use of Deuteronomic phrases (*cf.* 28^{20}, 2 Ch. 33^{8} compared with 2 K. 21^{8}). Nothing indicates that this passage has been worked over by the Chronicler. He either wrote it or incorporated the source without material change. In the latter case it is a free composition of a predecessor who must have moved in the same circle of ideas.

Considered as a unity from the hand of the Chronicler, the sequence of subjects is not unnatural. After the determination of the site of the Temple (21^{1}–22^{1}) follows: the collection of workmen and material (22^{2-5}); Solomon himself is prepared for the undertaking by a parental charge (22^{6-13}); the material is transferred and the workmen are placed at Solomon's command (22^{14-16}); the princes are admonished to support Solomon by aiding in building the Temple. (The courses of priests and Levites are prepared cc. 23–26.) In cc. 28 *f.*, Solomon is presented to the general assembly as divinely chosen to build the Temple and to sit upon his father's throne (28^{1-10}); the patterns of the buildings (28^{11-13}) and of the sacred vessels (28^{14-18}) are presented to him, followed by the declaration that they came by divine inspiration (28^{19}); Solomon is admonished and encouraged ($28^{20\ f.}$); the appeal to the princes is made and they give generously (29^{1-9}); the assembly ends with a prayer (29^{10-19}), blessings (29^{20}), sacrifices (29^{21}), a sacred feast (29^{22a}), and the anointing of Solomon king (29^{22b}). The somewhat parallel passages, $22^{6\ ff.}$ and $28^{2\ ff.}$, serve distinct purposes in the Chronicler's scheme. The former leads up to the transfer of the material, and the latter to the transfer of the pattern. Thus taken as a whole these chapters seem to come from one hand, and that, with little doubt, the Chronicler's.

10–19. David's closing prayer.—10. *The God of Israel, our father*]. *Cf.* the fuller expression, "the God of Abraham, of

Isaac, and of Israel, our fathers" (v.^{18}).—**13.** *We thank . . . and praise*] *i.e.*, we are continually thanking and praising.—**14.** David humbly confesses that by their free-will offerings (vv. $^{3-8}$) he and his people are only returning to God what he had first given. Verse **15** continues the same thought. Yahweh is the real possessor of the land and Israel's rights are only those of the stranger (גֵּר) (*cf.* 22^{2}) and sojourner (תּוֹשָׁב), *i.e.*, they are entirely dependent upon Yahweh's good will, *cf.* Ps. 39$^{13\ (12)}$ 119^{19}, also Gn. 23^{4}. Their *days on the earth are as a shadow*] in their transitoriness, *cf.* Jb. 8^{9},—*and there is no hope*] EVs. *abiding* after 𝔊 (ὑπομονή). The word is used elsewhere only in Ezr. 10^{2} Je. 14^{8} 17^{13} 50^{7}. The thought is, there is no hope or salvation (*cf.* the parallel clause in Je. 14^{8}) in man apart from Yahweh, an answer to the question "who am I and who are my people?" (v.^{14}).—**18.** *O Yahweh, the God of Abraham, of Isaac, and of Israel, our fathers* (*cf.* v. ^{10}) *keep this forever as* (for) *the imagination of the thoughts of the heart*] *i.e.*, keep thy people in this same generous spirit which has shown itself in their free-will offerings,—*and establish their hearts unto thee*], *cf.* 1 S. 7^{3}.—**19.** *A perfect heart*]. *Cf.* v. ^{9}.—*The palace*]. *Cf.* v. ^{1}.

11. Be. inserted לְךָ after כי and so also Kau., Bn. Ki. inserts it before the second לך. An emendation of the text does not seem necessary, since כי may have merely an intensive force (see BDB. כי 1 e), in which case render *yea, everything in the heavens and in the earth.*—**14.** נעצר כח] occurs also in 2 Ch. 2^{5} 13^{20} 22^{9} and without כח with the same meaning 2 Ch. 14^{10} 20^{37}; elsewhere only in Dn. 10$^{8.16}$ 11^{6}.—**16.** ההמון] with the meaning *abundance* is late, *cf.* Ec. 5^{9}, where it is parallel to כֶּסֶף (l. 28).—היא] must be taken as neuter, *it is from thy hand*, but Qr. הוא as masc. referring back to ההמון is better.—**17.** Bn. describes אני as an explanatory gloss on the basis of 𝔊, but it is not certain that 𝔊 did not read אני.—הנמצאו] ה = אשר see l. 119.

20–25. The close of the assembly and Solomon's accession to the throne.—20. At David's command to *bless Yahweh, all the assembly blessed Yahweh, the God of their fathers, and bowed down and prostrated themselves before Yahweh and before the king*]. Both verbs are used of divine worship and of homage to a royal person, *cf.* Ex. 4^{31} 1 K. 1^{31}.—**21.** As was customary on

such occasions, *sacrifices in abundance*], represent the peace-offerings of which the people partook (Oe.).—**22.** The Chronicler omitted the account of Adonijah's attempt to seize the throne (1 K. 1) and the consequent exaltation of Zadok to be chief priest alone (1 K. 2[35]). Instead, Solomon is represented as regularly appointed and anointed, apparently without opposition, and Zadok was anointed to be priest at the same time, while David was still living. According to 1 K. 1[39], it was Zadok who anointed Solomon.—**23.** In 1 K. 2[10 ff.] the statement "Solomon sat upon the throne of David" follows the account of David's death.—*On the throne of Yahweh*]. *Cf.* 28[5].—**24.** *Also all the sons of king David*] refers to Adonijah's submission to Solomon (1 K. 1[53]), after his attempt to become David's successor (1 K. 1[5 ff.]).—**25.** *Royal majesty which had not been on any king before him*] can only refer to David and Saul, since the Chronicler ignores Ish-bosheth. Barnes renders "royal majesty which was not on any king more than on him," as the Hebrew word for *before* is used in Jb. 34[19], thus bringing Solomon's reign into comparison with those of all the kings of Israel, *cf.* 2 Ch. 1[12] 1 K. 3[12].

22. שנית] is wanting in 𝔊[B], 𝔖 and is doubtless a gloss intended to harmonise this verse with 23[1], where David is said to have made Solomon king over Israel (Bn., Ki.).—וימשחו] 𝔊 *καὶ ἔχρισαν αὐτὸν*, so also 𝔙, 𝔗.—**24.** נתנו יד תחת] *cf.* 2 Ch. 30[8] תנו יד ל׳.

26–30. Closing notices of David's reign.—27. This chronological summary is repeated from 1 K. 2[11]. More exactly, David reigned seven years and six months at Hebron (*cf.* 2 S. 5[5]).—**29.** *Now the acts of David the king, first and last*] is the Chronicler's usual closing formula, *cf.* 2 Ch. 9[29] 12[15] 16[11], etc.—Doubtless the Chronicler was influenced by the books of Kings in appending to the account of each reign a reference to sources for further information, but 1 K. has no such closing citation for the reign of David. The Chronicler was not satisfied to omit it for David and cites *the acts of Samuel the seer*, and *the acts of Nathan the prophet*, and *the acts of Gad the seer*. There can be little doubt that these are nothing more than references to the narratives in which Samuel, Nathan, and Gad are mentioned in our books of Samuel. The

order is the same as that in which they appear in the earlier historical books. If the Chronicler knew anything about these men with which we are not familiar from the books of Samuel, he kept that information to himself. Where he does mention Nathan (c. 17) and Gad (c. 21), he simply uses material found in 2 S. (cc. 7. 24). He probably quoted the acts of these three men, instead of simply referring to the one book which contained all of them, since such an enumeration of works would emphasise the importance of David's reign.—*Samuel, the seer* (הראה) and *Nathan, the prophet* (הנביא) and *Gad, the seer* (החזה)]. These three seem to have had distinct functions as suggested by the different titles, or at least there were three distinct prophetic offices in the early times. In the earlier books the first two titles cling to Samuel (1 S. $9^{9.\ 11.\ 18.\ 19}$) and Nathan (1 K. $1^{8.\ 10.\ 22.\ 23.\ 32.\ 34.\ 38.\ 44.\ 45}$) but the text varies in regard to Gad (in 1 S. 22^{5} he is called *the prophet* and in 2 S. 24^{11} *the prophet, David's seer*). *Ro'eh*, the title of Samuel, seems to have signified in the ancient times a "divining priest," like the Babylonian *bârû* "seer," taking its origin from the custom of "inspecting" the liver of the sacrificial animal for omens; *ḥozeh*, the title of Gad, which may also be translated *seer* or *gazer* (GAS. *The Book of the Twelve Prophets*, I. p. 17), probably originated in the custom of reading the signs of the heavens, etc.; *nabi'*, the title of Nathan, doubtless signified one who laid claim to direct revelation through an ecstatic condition brought on by music and singing like the howling dervishes (Jastrow, *JBL.* XXVIII, 1909, pp. 42 *ff.*). But that these distinctions were ever clearly maintained in Israel is open to question. Certain it is that the term *nabi'* under the influence of Elijah and his successors threw off the earlier and cruder significance and came to be the special title of the true prophets of Yahweh of the later day. At the same time it is likely that the terms *ḥozeh* and *ro'eh* were later used as mere synonyms of *nabi'* without any evil meaning being attached to them as has been alleged (Jastrow, *op. cit.*). This was certainly the case in the time of the Chronicler, whose retention of the distinguishing titles of the earlier books does not imply a careful differentiation of their meaning on his part.—**30.** ***With all his reign and his might***] *i.e.*, with the whole account of his reign,

including all *the times that passed over him* (*cf.* Ps. $31^{16\,(15)}$), the vicissitudes of his life, *and over Israel*, the events of the nation, *and over all the kingdoms of the lands*, those countries with which David came into contact, as Philistia, Edom, Moab, Ammon, etc. With the phrase *kingdoms of the lands*, *cf.* 2 Ch. 12^{8} 17^{10} 20^{29}.

26–27. 𝕲 omits על כל ישראל׃ והימים אשר מלך.—1 K. 2^{11}, the parallel to v. ^{27}, has שנים after שלשים ושלוש, and so 𝕲, 𝔏, 𝕾, 𝕿.—**30.** 𝕲 adds the first verse of 2 Ch. 1.

A COMMENTARY ON
2 CHRONICLES

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I–IX. THE HISTORY OF SOLOMON.

In relating the history of Solomon (*c.* 977–937 B.C.), the Chronicler has omitted as foreign to his purpose, or conveying a too unfavourable impression of Solomon, the following particulars given in 1 K. 1–11: the circumstances attending Solomon's accession to the throne (1 K. 1–2); his marriage with Pharaoh's daughter and the sacrifices at the high places (1 K. 3^{1-3}); the story of his judgment between the harlots (1 K. 3^{16-28}); the list of his officers and the provision for his court, and the account of his wisdom (1 K. 4–5^{14} (4)); the mention of his palace and the adjoining buildings (1 K. 7^{1-12}); and likewise his worship of foreign deities, and the trouble of his latter days (1 K. 11). And also in the account of the Temple the Chronicler has omitted the promise inserted in the midst of its description (1 K. 6^{11-13}); the statement of the length of the period of its construction (1 K. 6^{37-38}), and portions of the description of its ornamental work (1 K. 6^{29-36}) and of its lavers (1 K. 7^{27-39}). And he has otherwise abridged, also, the account of the building and its furniture; its general dimensions (1 K. 6^{1-10} compared with 3^{1-7}); the most holy place (1 K. 6^{14-22} compared with 3^{8-9}); the two cherubim (1 K. 6^{23-28} compared with 3^{10-14}); the two pillars (1 K. 7^{15-22} compared with 3^{15-17}). Characteristic insertions also have been made in the narrative: the explanation of the high place at Gibeon (1^{1-6}); the choir of Levites with the priests (5^{11-14}); a quotation from a Levitical psalm ($6^{41\,f.}$); fire and cloud from Yahweh (7^{1-3}); the appointment of priests and Levites (8^{14-16}), and minor annotations and changes. Much of the narrative also, while clearly dependent upon Kings, has been practically rewritten, especially the negotiations with Hiram (1 K. $5^{15-26\,(1-12)}$ compared with $2^{2-14\,(3-15)}$).

I KINGS I–XI COMPARED WITH 2 CHRONICLES I–IX.

K.		Ch.
$1–3^{3}$	Solomon's Accession and Marriage	Omitted.
	Preparations for Worship at Gibeon	1^{1-6} wanting in K.
3^{4-15}	Yahweh's Revelation at Gibeon	1^{6-13} abridged.
	Solomon's Wealth and Horse-trade	1^{14-17} taken from 1 K. 10^{28-29}.
3^{16-28}	The Judgment between the Harlots	Omitted
$4–5^{14}$ (4)	Solomon's Officers, Provision, and Wisdom	Omitted.
$5^{15-26\ (1-12)}$	The Negotiations with Hiram	2^{3-16} rewritten.
$5^{27-32\ (13-18)}$	Solomon's Workmen	$2^{1\ (2).\ 16\,f.\ (17\,f.)}$ repeated and abridged.
6^{1-11}	Building and Structure of Temple	3^{1-7} abridged with slight new matter.
$6^{12\,f.}$	Promise	Omitted.
6^{14-22}	The Most Holy Place	$3^{8\,f.}$ abridged.
6^{23-28}	The Cherubim	3^{10-14} rewritten.
6^{29-36}	Ornamental Work	Omitted.
6^{37-38}	Time Occupied in Building the Temple	Omitted.
7^{1-11}	Solomon's Palace	Omitted.
7^{13-22}	The Pillars before the Temple	3^{15-17} greatly condensed.
	The Brazen Altar	4^{1} wanting in K.
7^{23-26}	The Great Basin	4^{2-5} reproduced.
7^{27-37}	The Bases of the Lavers	Omitted.
7^{38-39}	The Lavers	4^{6} abridged and annotated.
	The Candlesticks	4^{7-10} wanting in K.
7^{40-47}	Summary of the Works of Hiram	4^{11-18} rewritten.
7^{48-50}	Vessels that Solomon Made	4^{19-22} slight changes.
7^{51}	Completion of the Work	5^{1} no change.
8^{1-11}	The Ark Brought In	5^{2-14} musical service added.
8^{12-53}	Solomon's Address and Prayer	6^{1-42} almost no variation.
8^{54-61}	Solomon's Blessing of the People	7^{1-3} condensed, new feature.
8^{62-64}	Sacrificial Ceremonies	7^{4-7} annotated.
$8^{65\,f.}$	The Feasting	7^{8-10} annotated.
9^{1-9}	Yahweh's Covenant with Solomon	7^{11-22} enlarged.
9^{10-14}	Cities Given to Hiram	8^{1-2} reconstructed.
9^{15-28}	Solomon's Cities and Levy	8^{3-10} considerable change.

K.		Ch.
9^{24}	Residence of Pharaoh's Daughter	8^{11} reconstructed.
9^{25}	Solomon's Offering	8^{12-16} greatly enlarged.
9^{26-28}	Solomon's Marine Trade	$8^{17\ f.}$ rewritten.
10^{1-13}	Visit of Queen of Sheba	9^{1-12} very slight variations.
10^{14-29}	Solomon's Wealth	9^{13-28} very slight variations.
11^{1-40}	Solomon's Apostasy and Adversaries	Omitted.
$11^{41\ f.}$	Sources of Solomon's History	9^{29-31} enlarged.

Sources: The following is the source analysis given by Ki. after Bn. in which B. = Biblical source, *i.e.*, 1 K.: 1^{1-6} Chr.; $^{7-13}$ B.; ^{14}–$2^{15\ (16)}$ Chr.'s Forerunner; $^{16-17\ (17-18)}$ Chr.; 3^{1-5} Chr.'s F.; ^{6} post-Chr.; $^{7-17}$ Chr.'s F.; 4^{1} Chr.; $^{2-5}$ B.; $^{6-9}$ Chr.'s F.; ^{10}–5^{1} B. but post-Chr.; 5^{2-11a} B.; $^{11b-13a}$ B. but post-Chr.; ^{13b}–6^{42} B. with $6^{5b.\ 13.\ 32b\ 40-42}$ from Chr.; 7^{1-5} Chr.'s F.; ^{6} Chr.; ^{7}–8^{13} Chr.'s F.; $^{14-15}$ Chr.; $^{16-18}$ Chr.'s F.; 9^{1-24} B.; $^{25-28}$ B. but post-Chr.; ^{29} Chr.; ^{30} B. The basis of this analysis as far as it reveals a Forerunner of the Chronicler has already been given (*v.* pp. 25 *f.*), and the conclusion rejected. The only source apparent is K.

I. 1–13. The promise to Solomon at Gibeon.—Vv. $^{1-6}$ are from the Chronicler, while vv. $^{7-13}$ depend upon 1 K. $3^{4-13.\ 15b}$ 4^{1}.—**1.** For Solomon's accession to the throne *cf.* 1 Ch. 23^{1} 29^{22}.—*Strengthened himself*] (יתחזק) a common expression in Chronicles to denote one's firm establishment in rule or in the maintenance of power (*cf.* 12^{13} $13^{7.\ 8.\ 21}$ 15^{8} 16^{9} 17^{1} 21^{4} 23^{1} 25^{11} 27^{6} 32^{5} 1 Ch. 11^{10} 19^{13}, see also Dn. $10^{19.\ 21}$; use of verb in earlier books both rarer and more distinctive, l. 38).—*And magnified him exceedingly*]. *Cf.* 1 Ch. 29^{25}.—**2.** *And Solomon gave commandment to all Israel, etc.*] a characteristic touch of the Chronicler (*cf.* 1 Ch. $13^{1\ ff.}$, where David consults with all Israel respecting the removal of the ark). The narrative of Kings knows nothing, in connection with Solomon's visit to Gibeon, of such pomp as is implied in this and the following verse.—**3.** *The high place*]. The Chronicler adopts this expression from 1 K. 3^{4}, where Gibeon is called *the great high place.* The sanctuary at Gibeon was undoubtedly an ancient one of Canaanitish origin. *Gibeon* is the mod. *ed Dschib*, five or six miles northwest of Jerusalem (*cf.* Buhl, *GAP*. pp. 168 *f.*).—*Because there was the tent, etc.*]. *Cf.* 1 Ch. 21^{29}. This is the Chronicler's explanation of Solomon's sacrifice at Gibeon. The remark has no historical

foundation, but otherwise the act of Solomon would have been a violation of the law of P (Lv. $17^{8 f.}$). Whatever "tent of meeting" ancient Israel may have had, it had been replaced by the temple at Shiloh (1 S. 3^{3} Je. $7^{12.14}$ 26^{6}).—**4.** *Cf.* 1 Ch. 15, 16.—**5.** *The brazen altar . . . was there*] a further vindication of the legitimacy of Solomon's sacrifice at Gibeon. On the *brazen altar* and *Bezalel cf.* Ex. 31^{1-9} 38^{1-7}.—*And Solomon and the assembly sought him*] *i.e.*, Yahweh (Be., Ke., Zoe., Oe., Kau., Bn., Ki.). *It*, with reference to the altar, is the rendering of 𝔊, AV., RV. The former is preferable.

1. ויתחזק] characteristic expression of the Chronicler (*v. s.*).—מַלְכוּתוֹ] *kingdom* late word *cf.* 1 Ch. 11^{10} l. 67.—ויהוה . . . עמו] *cf.* 1 Ch. 11^{9}.—למעלה] *cf.* 1 Ch. 14^{2}, l. 87.—**2.** אמר] late force of give command, *cf.* 1 Ch. 14^{12}, l. 4.—ולשפטים] possibly a corruption for השבטים before which ולשרי has fallen out, *cf.* 𝔙 *et ducibus et judicibus*, and שרי השבטים in the lists of 1 Ch. 28^{1} 29^{6}. These words are confused elsewhere, *cf.* 𝔊^{B} *τῶν κριτῶν* where 1 Ch. 28^{1} has השבטים, also שבטי for שפטי in 2 S. 7^{7} cp. 1 Ch. 17^{6}.—לכל ישראל^{2}] either a repetition of לכל ישראל^{1} (Be., Ke., Zoe.) or better modifies לכל נשיא, *every worthy of all Israel* (Oe., Kau., Ki.).—ראשי אבות] *cf.* 5^{24} (l. 104), either in apposition with לכל יש׳ (Be., Ke., Zoe.) or better in apposition with נשיא (Bn.).—**4.** אבל] decided adversative in late Heb., *cf.* 19^{3} 33^{17} Ezr. 10^{13} Dn. $10^{7.21}$, l. 1.—בהכין] equivalent to באשר ה׳, Ges. § 138*i*, *cf.* 1 Ch. 15^{12}.—דויד כי נטה לו] (*cf.* 2 S. 6^{17}) are wanting in 𝔊^{B} but the words probably fell out by homœoteleuton.—**5.** שׂם] so 𝔊, 𝔙, generally adopted; Bomberg ed. שָׁם.—וידרשהו] 𝔊, 𝔙, AV., RV., render the suffix with reference to the altar.

7–13. Taken from 1 K. $3^{5-13.15b}$ 4^{1}. The passage in Chronicles is just two-thirds as long as that in Kings, and has been condensed with much skill, gaining in force. The somewhat verbose mention of the favour shown to David (1 K. 3^{6}) has been appropriately shortened. The allusion to the son on the throne appears in the form of the Messianic promise, a clear suggestion of 2 S. 7, which (according to *SBOT.*) is later than this narrative in Kings. The idea of Solomon's weakness is omitted and the phrase "go out and in" (1 K. 3^{7}) is happily used to express the object of the request for knowledge and wisdom that he might go in and out royally before his people. The dream also of Kings (vv.$^{5.15}$) has disappeared.

The revelation is thus a more direct one, given ***in that night*** (v. ^{7}) instead of merely "by night" (1 K. 3^{5}). Elohim (v. ^{7}) has been substituted for Yahweh (1 K. 3^{5}, *cf.* 1 Ch. 13^{6}). V. ^{14} in Kings with its Deuteronomic promise of "length of days" on the condition of obedience has been entirely omitted, possibly because it was recognised that Solomon did not attain extreme old age.—**9.** *Let thy promise* (word), *etc.*], the promise that Solomon, his son, should succeed to the throne, build the house of Yahweh, and that his throne should be established forever (1 Ch. $22^{9f.}$). This promise had already been partially established, ***for thou hast made me king***, hence with firm faith Solomon prays for its complete fulfilment. **10.** *Wisdom* (חכמה) *and knowledge* (מדע)] since these are necessary to one who would judge righteously, *cf.* 1 K. 3^{9}.—*That I may go out and come in before this people*]. The Chronicler represents Solomon as a man of peace, hence these words probably do not refer to Solomon as the head of the host (*cf.* 1 Ch. 11^{2} 1 S. $18^{13.16}$) (Bn.) but rather include any transaction of business (Ba.).—**11.** *Because this was in thy heart*]. *Cf.* 1 Ch. 22^{7} 28^{2}.—**12.** *Such as none of the kings have had that have been before thee*]. *Cf.* 1 Ch. 29^{25}.

10. מדע] late Heb., also in vv. $^{11.12}$ Dn. $1^{4.17}$ Ec. 10^{20} †.—**11.** נכסים] common in Aram. *Cf.* Ec. 5^{18} where with עשר and Ec. 6^{2} where with עשר and כבוד as here; elsewhere Jos. 22^{8} †.—**12.** נתון] sg. with compound subj., *cf.* Est 3^{11}.—**13.** לבמה] read after 𝔊, 𝔙 מהבמה, or omit לבמה . . . בגבעון as a misplaced gloss (Ba.).

14–17. Solomon's wealth.—Taken from 1 K. 10^{26-29} and repeated in part in 9^{25-28}. The Chronicler has omitted the story of the harlots (1 K. 3^{16-28}) and the account of Solomon's civil government and the prosperity and greatness of his kingdom given in 1 K. 4–5^{14} (c. 4). These in 1 K. illustrate the fulfilment of the divine promise which came in answer to Solomon's prayer at Gibeon. The Chronicler passed over the story of the harlots probably because it contained so little of the religious element, and he probably chose as an illustration of material glory these few verses instead of the longer passage for the sake of abridgment, and because he was not interested in any form of government that was not ecclesiastical.

This passage appears twice, more or less fully, in both 2 Ch. and 1 K., before and after the account of the building of the Temple in each, as follows:

2 Ch. 1^{14-17} taken from 1 K. 10^{28-29}.

2 Ch. 9^{25-28} taken from 1 K. 5^{6} 10^{28b} 5^{1} $10^{27.\ 28}$.

It will be seen that the first account in Ch. is taken from the second in K., and the second in Ch. from the first in K. (being supplemented by parts from the second in K.). In K. the two accounts are variant, differing in the number of chariots, the first ascribing 40,000 "stalls of horses for the chariots" to Solomon and the second giving him only 1,400 chariots at the end of his reign. The Chronicler regarded these as two separate summaries of the chariots of Solomon, one at the beginning and the other at the close of his reign, and reversed the order, since it was more appropriate that Solomon should begin his reign with 1,400 chariots and later have 40,000 (so read in 2 Ch. 9^{25} *v. in loco*) than that the reverse should be true. The introductory word in the second account in K., ויאסף *he gathered together*, *i.e.*, organised, supported the Chronicler in placing that account first.

14. *Chariots and horsemen*]. These were not used by Israel in their early warfare, since they at first occupied the mountainous parts of Palestine, but when under David they became an aggressive state and extended their borders, chariots and horsemen were gradually introduced (*cf.* for chariots 1 Ch. 18^{4} = 2 S. 8^{4}), and under Solomon, as here expressed, the purchase of chariots and horses became a regular trade.—*A thousand and four hundred*]. In 1 K. 5^{6} (4^{26}) 40,000 stalls of horses for chariots are mentioned, in 9^{25} 4,000 (*q. v.*).—*Chariot cities*]. *Cf.* 8^{6} 1 K. 9^{19}.—**15.** *Silver and gold*]. Their abundance came through Solomon's commerce. *Cedars*], the most durable, and so valuable, timber, which came from the forests of Lebanon, and thus was an import.—*Sycamores*], not the tree known by that name in England and America, but a tree of the genus of the fig (*cf.* 1 Ch. 27^{28}) whose wood, since it grew close at hand, was very plentiful for Jerusalem.—**16.** *Horses*]. The horse mentioned in the OT. was the war-horse.—*Egypt*]. Horses were introduced into Egypt by the Hyksos (during the period of the thirteenth to the seventeenth dynasties, 1788–1580 B.C., Breasted, *History of the Ancient Egyptians*, p. 425), and in later dynasties the "stables of Pharaoh contained thousands of the best horses to be had in Asia" (*Ib.* p. 195), hence the importation

of horses and chariots, which were widely used in Egypt, into Palestine would have been most natural (v. ^{17}). The securing of horses from Egypt is also strongly favoured by Dt. 17^{16} Is. 31^{1}. But it is possible that instead of Egypt (מצרים *Mizraim*) we should read *Muzri* (מצרי) and think of a land in Asia Minor (*v. i.*).—**17.** *Six hundred of silver*] *i.e.*, shekels, in value about $380.—*And so for all the kings of the Hittites and of Syria they used to bring them out by their means*, or *they* (chariots and horses) *used to be exported* (*v. i.*) *by their means*]. Horses and chariots were brought also out of Egypt by the king's traders for the Hittite and Syrian kings at the same price as for Solomon.—*The Hittites*], a people mentioned frequently among the inhabitants of Canaan (Gn. 15^{20} Ex. $3^{8.17}$ 13^{5} *et al.*), but their proper home was in the north—even in the high lands of Asia Minor, Cilicia, and Cappadocia. They dwelt in power between the Euphrates and the Orontes, centred at Kadesh and Carchemish, but were finally subdued in the eighth century by the Assyrians.—*Syria*] (Aram), Mesopotamia, but often applied to the kingdom of Damascus and the adjoining petty kingdoms, Maacah, Geshur, Rehob, and Zobah (*EBi.*). A trade with the kings of these people and districts would be less natural from Egypt than from the nearer Muzri of Asia Minor.

14. וַיַּנִּיחֵם] 1 K. 10^{26} וַיַּנְחֵם; Ch. has the true reading supported by all the Vrss. in K.—**15.** ואת הזהב] wanting in 𝔐 of 1 K. 10^{27}, but 𝔊 (both here and K.) *τὸ χρυσίον καὶ τὸ ἀργύριον*. Probably originally from Ch. —**16.** מקוא] 1 K. 10^{28} מקוה. Instead of 𝔐 *drove* of horses (still preferred by Kau.), Be. already discerned here מן and the name of a place (so $𝔊^{BL}$ in K., 𝔙 here), which is the view of most modern scholars, either Kuë or Koa, a district of Cilicia (Winckler, *Alt. Unter.* 168 *ff.* *Altoriental. Forschungen*, i. 28, Bn., Ki., Bur., Sk.), or, better, a place in the direction of Egypt (Stade and Schwally, *SBOT.*). In the former case מצרים is *Muzri*, a N. Syrian land S. of the Taurus, which often figures in Assyrian inscriptions. With this agrees Ez. 27^{14}, since *Togarmah*, the source of horses, war-horses, and mules, lies in that direction. But Dt. 17^{16} Is. 31^{1} decidedly favour the reference to a place near Egypt. *Cf.* also Jerome's *Onomasticon*, 273. 86, 111. 8 *Coa quæ est juxta Ægyptum.* Hence we render *and Solomon's import of horses was from Egypt* (or *from Muzri*) *and from Koa*: *the traders of the king used to bring them from Koa at a price* (so Ki. *BH.*, Bn.). Kau. retains 𝔐 but omits $ומקוא^{1}$ and renders "And the royal merchants were accustomed to bring a

drove for payment." This is preferred by Whitehouse, *EBi.* I. col. 726. The question of the true reading must remain *sub lite.*—**17.** ויעלו ויוציאו] 1 K. 10^{29} ותעלה ותצא.—ומלכי ארם] 1 K. ולמלכי א'.—ויצאו] 𝔊^{BA}𝔗 of 1 K. יֵצְאוּ, which is preferred by Ki.

I. 18–VII. The Building and Dedication of the Temple.

I. 18–II. 1. Solomon's purpose and the levy of workmen. —**18 (1).** This verse is entirely from the Chronicler.—*A house for the name of Yahweh*]. *Cf.* 1 K. $5^{17\ (3)}$ 1 Ch. $22^{7.\ 10.\ 11}$ 28^{3} 29^{16}.—*And a house for his kingdom*] *i.e.*, the royal palace and group of buildings described in 1 K. 7^{1-12} but only mentioned incidentally by the Chronicler in $2^{11\ (12)}$ 7^{11} 8^{1}.—**1 (2).** Derived from 1 K. $5^{29\,f.\ (15\,f.)}$; here out of place; repeated in vv. $^{16\,f.\ (17\,f.)}$, which see. The reason for this repetition is not clear. The doublet occurs also in 𝔊 of 1 K., where cp. $2^{35d.h}$ with $5^{15\,f.\ [Heb.\ 29\,f.]}$. Sometimes the Chronicler may have written from memory and later repeated in full, having noticed that his first mention was incomplete (Be.).

I. 18. ויאמר] with force of command or purpose followed by inf. (l. 4). —**II. 1.** ויספר שלמה] 1 K. 5^{29} ויהי לשלמה.—אלף] sing. after *tens*, a usage of Ez. and P, Ges. § 134*e.*—איש] sing. after אלף, another usage of P. Ges. § 134*g*. Wanting in 1 K., where נשא appears before סבל.

2–9 (3–10). Solomon's message to Hiram.—This is based upon 1 K. $5^{15-20\ (1-6)}$ but quite rewritten by the Chronicler, or taken from another source (Bn., Ki.). The following particulars given in 1 K. are wanting in Ch.: (1) The embassy from Hiram to Solomon (1 K. $5^{15\ (1)}$). (2) David's hindrance in building the Temple (1 K. $5^{17\ (3)}$). (3) The rest given to Solomon (1 K. $5^{18\ (4)}$). (4) The promise of Yahweh to David (1 K. $5^{19\ (5)}$). The last three, however, are embodied in 1 Ch. 22^{6-10}. And the following are added in Ch.: (1) The dealings of Hiram with David (v. $^{2\ (3)}$). (2) A description of the Temple as a place of offerings and as being very great (vv. $^{3\,f.\ (4\,f.)}$). (3) Words of self-depreciation (v. $^{5\ (6)}$). (4) A petition for a skilled worker in metals and cloth who also is an engraver (v. $^{6\ (7)}$). (5) An enumeration of the kinds of wood desired (v. $^{7a\ (8a)}$). (6) The contribution to Hiram's servants (v. $^{9\ (10)}$).—**2 (3).** *Huram*], 1 K. $5^{15\ (1)}$ Hiram, see 1 Ch. 14^{1}.—*As thou didst do, etc.*]. The sentence is incomplete. Supply, "So do with me." On the transaction *cf.* 2 S. 5^{11} 1 Ch. 14^{1}. According to 1 Ch. 22^{2} David had

already procured an abundance of timber for the Temple.—**3 (4).** The Chronicler thinks of the Temple chiefly as the place of the ministration of the priests and the Levites, *cf.* 1 Ch. 23[28 ff.], and avoids the thought of the building being the dwelling-place of God. He enumerates the incense of sweet spices burned every morning and evening (Ex. 30[7 ff.]), the perpetual shew-bread (Ex. 25[30]), the daily morning and evening sacrifices (Nu. 28[1-8]), and the extra offerings of the Sabbaths (Nu. 28[9 f.]), of the beginning of months (Nu. 28[11-15]), and of the set feasts (Nu. 28[16]–29[39]).—*Forever this* (*i.e.*, such service) *is* (binding) *upon Israel*]. *Cf.* Nu. 19[10] 1 Ch. 23[31]. —**4 (5).** *Cf.* 1 Ch. 29[1] Ex. 18[11].—**5 (6).** *The heaven of heavens*], the highest sphere of the heavens, *cf.* 6[18] 1 K. 8[27].—*But to offer incense before thee*]. The purpose is not to erect a dwelling-place for Yahweh, which would be presumptuous, but merely a place of sacrifice, *i.e.*, worship.—**6 (7).** Kings knows of no such request for a workman, but states that Solomon sent and brought such a skilled metal-worker from Tyre (1 K. 7[13]). The skill in weaving and engraving is an addition of the Chronicler. His need of such a workman is shown in 1 Ch. 29[2] (see corrected text).—*With the wise men, etc.*]. *Cf.* 1 Ch. 22[15].—**7 (8).** *Cypress and algum trees*]. Only cedar trees are mentioned in 1 K. 5[20 (6)] but cypress also in 1 K. 5[24 (10)]. Since *the algum trees* are clearly the same as the almug trees of 1 K. 10[11], *i.e.*, sandalwood or ebony (Bn.), the Chronicler is here apparently involved in an inaccuracy in deriving them a product of Ophir, from Lebanon (Be., Ke., Zoe., Ba., Bn., Ki.).—*And my servants, etc.*], taken from 1 K. 5[20 (6)].—**9 (10).** In the message of 1 K. no compensation is specified (1 K. 5[20 (6)]), but later it is recorded that Solomon, presumably for the timber received, gave Hiram yearly for his house 20,000 cors of wheat and 20 cors of oil (1 K. 5[24 f. (10 f.)]). Here the gift is for the support of the labourers, whether yearly or simply a gross amount is not stated, and 20,000 *cors of barley and* 20,000 *baths of wine* are added, and the amount of oil is increased from twenty cors to 20,000 *baths;* or, since 10 baths = one cor, a hundredfold (𝔊 in 1 K. has the same amount); a cor represents about eight bushels.

10–15 (11–16). The answer of Hiram.—This is based upon 1 K. 5[21-23 (7-9)], and as in the case of Solomon's message is either

rewritten or taken by the Chronicler from another source (Bn., Ki.). The main variation is the reference to the skilled workman sent agreeable to Solomon's request (vv.$^{13 f. (14 f.)}$).—**10 (11).** Chronicles emphasises the fact of a written reply from Hiram, which is not directly stated in Kings.—**11 (12).** This verse comes in so awkwardly with the allusion to Solomon in the third person instead of the second as in the previous verse, that possibly it should be transposed with v. $^{10 (11)}$ (Kau., Bn., Ki.) giving the reflection of Hiram on receiving the request from Solomon and thus introductory to the written reply and parallel with 1 K. $5^{21 (7)}$. The avowal of *Yahweh* as *the maker of heaven and earth* by Hiram is a noticeable touch by the Chronicler, who has no difficulty in seeing in the heathen king a reverer of Yahweh.—**12 (13).** *Huram-abi*], the name of the skilled workman in 1 K. $7^{13. 40. 45}$ called Hiram. The latter half of the name (*abi*) should be rendered as a title of respect ***my father*** (Be., Zoe., Oe., Ba.), or better, ***my trusted counsellor***, *cf.* Gn. 45^8; *δευτέρου πατρός* 𝔊 add. to Est. 3^{13} (v.^{6} of add.); *τῷ πατρί* 1 Mac. 11^{32} (Tor. *AJSL.* Jan. '09, p. 172, n. 17).—**13 (14).** In 1 K. 7^{14} the mother of this workman is a widow of the tribe of Naphtali. The reading of the Chronicler may have come from the influence of Ex. 31^6, where Oholiab, one of the artificers of the tabernacle, is of the tribe of Dan. *Cf.* further on this verse v.$^{6 (7)}$.—**14 (15).** *Cf.* v.$^{9 (10)}$. The expression ***my lord*** puts Hiram relatively on the footing of a vassal. There is nothing like this in Kings.—**15 (16).** *Yapho*, mod. Yaffa, the port of Jerusalem, is not mentioned in Kings.

16–17 (17–18). Solomon's workmen.—These are represented as taken after a census from the *aliens* in Israel. This is the Chronicler's adaptation or abridgment of 1 K. $5^{27-32 (13-18)}$, where two levies of workmen are mentioned, evidently a combination of two sources (Kau.? Ki., Bur., *SBOT.*). The first levy (vv. $^{27 f. (13 f.)}$), 30,000 out of all Israel, sent 10,000 a month in turn to Lebanon, is entirely passed over by the Chronicler. The second levy, ***the burden bearers*** and ***hewers*** and ***overseers*** (vv. $^{29 f. (15 f.)}$), the Chronicler gives, but prefaces the list with the statement of a census taken by Solomon of ***all the aliens in Israel***, whose number exactly equals that of the workmen, *i.e.*, 153,600 (v. $^{16 (17)}$), and whom

Solomon divides and sets to work according to the arrangement given in Kings (v. $^{17\ (18)}$). The Chronicler's motive of reconstruction is clearly to free native Israelites from the stigma of hard, serf-like labour. This burden is imposed upon foreigners.—**16 (17).** *With which David his father numbered them*]. *Cf.* 1 Ch. 22^{2}.—**17 (18).** *Three thousand and six hundred overseers*]. This probably was the original reading in Kings and not the present text, *three thousand and three hundred.*

2. כאשר] introduces a comparative sentence of two clauses of which the second member is wanting.—**3.** אני] 𝔊 + בנו.—סמים] *spices*, used in incense; only used in pl. abs., *cf.* 13^{11}, elsewhere only in P.—מערכת] tech. term used only of the shew-bread, *cf.* Lv. $24^{6f.}$ 1 Ch. 9^{32} 23^{29} 28^{16} 2 Ch. 13^{11} 29^{18} Ne. 10^{34}. Pl. Lv. 24^{6} †. See also 13^{11}. Here along with עֹלוֹת governed by לְהַקְטִיר through zeugma.—תמיד] adv. in gen. relation Koe. iii. § 318d. The idea of perpetuity and the word תמיד are derived from Lv. 24^{8}.—**5.** ומי יעצר כח] *cf.* 1 Ch. 29^{14}.—**6.** חכם] 𝔊 + *καὶ εἰδότα*, *cf.* v. ^{12}.—ארגון] late form of ארגמן *deep red purple.*—כרמיל] *crimson* only here and v. ^{13} 3^{14} prob. a Pers. loan-word (BDB.) for the more usual תולעת שני (Bn.).—תכלת] *deep blue purple.*—עם וגו׳] modifies לַעֲשׂוֹת and לפתח.—**7.** אלגומים] so also $9^{10f.}$, the latter ‖ to 1 K. $10^{11f.}$ אַלְמֻגִּים †, form dub.—**8.** ולהכין] ו explicative. *Behold thy servants shall be with my servants even to prepare, etc.* (Ke., RV.), but Oe., Kau., Ki., begin a new sentence (or continuation of שלח) (Be.) *And timber in abundance must be prepared for me.* Ges. § 114*l*.—הפלא] inf. abs. as an adv. with adj. force Ges. § 113*k*.—**9.** נתתי] Ges. § 106*m*.—מכות] 1 K. 5^{25} מאכלת=מכלת the true reading, so Vrss.—**11.** אשר יבנה] Heb. tense has force of subj. Dr. *TH*. 38 (β).—**12.** שלחתי] Ges. § 106*k*, Dr. *TH*. **10.**—לחורם אבי] ל with the force of namely BDB. ל **5 e** (d). The artisan's name Huram is given in 1 K. 7^{13} as Hiram.—**13.** בן אשה מן בנות דן] 1 K. 7^{14} בן אשה אלמנה הוא ממטה נפתלי, *v. s.*—ובעצים] 𝔊 + *καὶ ὑφαίνειν* = וְלֶאֱרֹג may go back only to a dittography, but notice the following infinitives.—**15.** צרכך] צרך ἅπ. Aram. *cf.* Ecclus. 8^{9} + often.—רפסדות] *rafts*, ἅπ. etym. doubtful. 1 K. 5^{23} דברות also ἅπ.—**17.** סבל] 1 K. 5^{29} נשא סבל.

III. 1–2. The place and date of the building of the Temple.—1. Entirely independent of Kings.—*In the mountain of Moriah*]. The Temple mount in Jerusalem is identified with the mountain in the land of *Moriah* where Abraham offered Isaac (Gn. 22^{2}). The name occurs only here and there and in the latter passage it may represent a textual corruption, earlier, however,

than the time of Chronicles.—*Where Yahweh appeared unto David his father in the place which David had prepared in the threshing-floor of Ornan the Jebusite**]. *Cf.* 1 Ch. $21^{15ff.}$. After the revelation of Yahweh at the threshing-floor, David began at once to prepare to build there the Temple (1 Ch. 22^{1-5}).—**2.** The date of this verse is taken from 1 K. 6^{1} with the omission of "the four hundred and eightieth year of the Exodus," and likewise the name of the second month, "Ziv," given in Kings. Solomon came to the throne about 977.—*In the second month*]. Any reference to the day of the month is wrongly in the text (*v. i.*). The second month was approximately from the middle of April to the middle of May.

3–7. The general dimensions of the porch and the holy place. —Abridged from 1 K. $6^{2.\ 3.\ 15-18.\ 29.\ 30}$ omitting entirely the matter of vv. $^{4-8}$ in Kings, *i.e.*, the mention of the windows, the side chambers of the Temple, its method of construction, and the side door and the stairs.—**3.** *And these are the foundations which Solomon laid in building the house of God*] *i.e.*, this is the ground plan of the house. The reference is to the dimensions immediately given.—*The length after the former measure*]. Before the exile the Hebrews used a cubit longer by a handbreadth than the one in use after the exile (Bn. *Arch.* pp. 179*f.*) and the dimensions of the Temple, says the Chronicler, were according to this earlier measure. The two cubits of Egyptian origin were in the ratio of 7 to 6; the earlier one was 527 mm. (20.74 inches), the latter 450 mm. (17.72 inches) (Now. *Arch.* p. 201). The height of the Temple, thirty cubits, given in Kings, is omitted, being out of place in the ground plan, *cf.* v.^{8}. —**4.** *And the porch which was in front of the house: its length was twenty cubits before* (*i.e.*, according to) *the breadth of the house and the height twenty cubits**]. (Oe., Ki.) Since the Temple was only thirty cubits in height, the reading of 𝔊, *one hundred and twenty* cubits for the height of the porch, is universally regarded as a textual corruption. The numeral *hundred* was probably inserted in the text by some one who was thinking of Herod's Temple, the porch of which was 100 cubits in height. For height, thirty cubits have been preferred to twenty (Be.). For another rendering see below. The overlaying of the porch with gold is not mentioned in Kings,

although perhaps implied 1 K. 6^{30-32}. Such overlaying with gold as is mentioned here and in vv. $^{8f.}$ probably never took place, since such gold-plating is not mentioned in connection with the plundering of the Temple by foes (1 K. 14^{26} 2 K. 14^{14}) nor when stript by King Ahaz in financial straits. The metal covering by Hezekiah mentioned in 2 K. 18^{16} was probably not gold (Bn., *EBi.* iv. col. 4932).—**5.** *And the greater room* (Heb. *house*)] *i.e.*, the holy place.—*With cypress wood*]. In Kings only cedar is mentioned except for the floor (1 K. $6^{15. 18}$).—*Palms and garlands*], bas-relief work (*cf.* 1 K. $6^{18. 29. 32. 35}$).—**6.** *And he garnished* (Heb. *overlaid*) *the house*], the whole Temple (Be. and so evidently most comm.); the holy place (Kau.), which is more agreeable to the context.—*With costly stones*]. The idea evidently is of precious stones set in the walls, although it has been suggested that they were costly flagstones for the floor (Kau.).—*Parwaim*], apparently the name of a gold-producing place conjectured in Arabia (BDB.), yet really dubious. Sprenger (*Die alte Geogr. Arabiens*, pp. 54 *f.*) identifies with *farwa* in SW. Arabia, citing the Arabian historian Hamdāni (*c.* 940 A.D.), while Glaser (*Skiz.* pp. 347 *ff.*) finds Parwaim in *el-farwain* mentioned by the same historian as a gold-mine in NE. Arabia (see Guthe, PRE.^{3} 14, p. 705).—This verse has no parallel in 1 K.—**7.** A continuation of the description of the holy place.—*And he carved cherubim on the wall*], an inference from 1 K. 6^{29}, which appears to conflict with 1 K. 6^{18}. Cherubim were on the walls of the Temple described by Ezekiel (41^{18}).

1. 𝔊 has יהוה as subject of נראה. and 𝔊, 𝔖, 𝔙, the order במקום אשר הכין. This gives the true text (Kau., Bn., Ki.). To adhere to 𝔐 gives a very harsh reading, *viz. Then Solomon began to build the house of Yahweh on Mount Moriah where he* [Yahweh] *appeared unto David his father which* [house] *he* [Solomon] *prepared in the place of David* [*i.e.*, that D. had appointed] *in the threshing-floor of Ornan the Jebusite.* See RV.—**2.** בשני] wanting in three MSS., 𝔊, 𝔙, and to be omitted as a dittography (Be., Ke., Oe., Zoe., Kau., Bn., Ki.). "*In the second* [day]" RV., would naturally be expressed by בשנים לחדש. Ges. § 134*p*.—**3.** ואלה] looks toward several following subjects, Koe. iii. § 349n.—הוסד] inf. used as a subst. Koe. iii. § 233a. This Hoph. inf. also used by the Chronicler of *the founding* of the Temple in Ezr. 3^{11} †.—**4.** 𝔐 is mean-

ingless. The following readings have been proposed: והאולם אשר על פני הבית ארכו אמות עשרים על פני רחב הבית והגבה אמת עשרים (Oe., Ki.) after 𝔊 (which has הבית after ועל פני¹ and 𝔊^A *twenty cubits* for the height) and 1 K. 6^{3a} והאולם על פני היכל הבית עשרים אמה ארכו על פני רחב. The clause והגבה מאה ועשרים is entirely lacking in K. מאה (*v. s.*) is plainly a corruption, since a porch of the height of 120 feet would be a מגדל *tower*. Since the height of the Temple was thirty cubits, some prefer to read והגבה אמות שלשים (Be.). Also ^{4a} is read והאולם אשר על פני היכל הבית עשר באמה רחבו והארך על פני רחב הבית אמות עשרים (Be., Kau.), *and the porch which was in front of the main room of the building was ten cubits broad and the length according to* [Heb. *before*] *the breadth of the building twenty cubits.* Since a statement of the height is out of place in a description which purports to give the ground-plan (*cf.* vv. $^{2.3}$ where the Chronicler omits the height given in 1 K.), and the breadth is expected, this reading is preferable. More likely, however, the Chronicler placed these dimensions in the order in which they appear in his source (1 K. 6^{3}), hence we prefer והאולם אשר על פני הבית הארך על פני רחב הבית אמות עשרים והרחב אמות עשר *and the porch which was before the house: the length according to the breadth of the house was twenty cubits and the breadth ten cubits.* This requires the least number of changes and the last three words could easily be corrupted into והגבה מאה ועשרים.—**5.** חפה] late word used especially in Piel.—טוב] many MSS., 𝔊 טהור.—ויעל עליו] *cf.* BDB. עלה **Hiph. 4**, used of ornamentation howsoever made *cf.* v. ^{14}.—תמרים] in 1 K. $6^{29.32.35}$ 7^{36} תמרות.—שרשרה] 1 K. 7^{17}, in description of tabernacle (Ex. $28^{14.22}$ 39^{15}), *chains*, in 1 K. 6^{29} פטורי צצים *garlands of flowers, open flowers*, RV. See פטר BDB.

8–9. The most holy place.—Greatly condensed from 1 K. 6^{16-20}.—**8.** *Cf.* 1 K. 6^{20}. The third equal dimension of the most holy place has been omitted by the Chronicler.—*Of six hundred talents*], a particular not given in Kings. According to the lightest calculation for a talent (*i.e.*, the latest Jewish weight system 45 lbs.) the weight would be 27,000 lbs. (*DB*. iv. 906 a). The more usual light weight given for a talent is 108.29 lbs. (BDB.); that would give 64,974 lbs. Both amounts seem incredible. The amount is doubtless a free invention of the Chronicler. Possibly he thought of fifty talents for each tribe, *v.* 1 Ch. 21^{25}.—**9.** *The nails*] were intended to fasten the sheets of gold on the wainscoting (Ke., Zoe., Bn.).—*And the weight of the nails was one shekel for fifty shekels of gold**]. Thus read after a slight correction of the Heb. text underlying 𝔊 (*v. i.*).—*Upper*

chambers], not mentioned elsewhere in the description of the Temple in 2 Ch., but in 1 Ch. 28^{11} (*q. v.*).

8. את בית קדש הקדשים]. In 1 K. the term is דביר, ***the hindmost chamber***, 1 K. $6^{5.\ 16.\ et\ al.}$, also in 2 Ch. 3^{16} 4^{20} from 1 K. 7^{49} and 2 Ch. $5^{7.\ 9}$ from 1 K. $8^{6.\ 8}$. קדש הקדשים also appears in 1 K 6^{16} 8^{6} (as glosses *SBOT.*) 7^{50} (a late Dtic. passage).—**9.** ומשקל למסמרות לשקלים חמשים זהב] ***and the weight of the nails fifty shekels of gold***, *i.e.*, a little less than two pounds (avoirdupois) of nails served to hold over thirty-two tons (*v. s.*) of gold in place. This is clearly impossible, and it is doubtful whether even the Chronicler would make such a careless statement. 𝕲 adds *ὁλκὴ τοῦ ἑνὸς* after 'למס, thus making each nail weigh nearly two pounds; so also 𝕳. This equally difficult reading (two-pound nails!) no doubt goes back to a Heb. original, משקל אחד, which is probably a corruption of שקל אחד (note משקל a corruption for שקל in 2 S. 21^{16}, *v.* BDB.). Hence we render, ***and the weight of the nails was one shekel for fifty shekels of gold*** (*i.e.*, for one ***mina***), which gives a proper proportion and one which any writer might propose.

10–14. The cherubim.—Abridged from 1 K. 6^{23-28}.—**10.** *And he made in the most holy room two cherubim, woodwork,* and he* covered them with gold*], a combination of 1 K. 6^{23a} and ^{28}. In 1 K. 6^{23} the wood is olive.—**11.** *And the wings of the cherubim in their length were twenty cubits*]. Each wing extended five cubits, and since they stood across the holy place with wing tips against the wall and with tips touching one another, their combined length was twenty cubits, the breadth of the room. The remainder of the verse carries out this description.—**12.** This verse describing the position of the other cherub shows that the position of the two cherubim side by side was identical. The Chronicler has omitted from 1 K. 6^{26} the height of the cherubim, ten cubits, and their identity of form (1 K. 6^{25}).—**13.** *And their faces toward the house*] *i.e.*, toward the holy place. They had clearly only single faces and not the composite ones of Ezekiel's cherubim.—**14.** The veil between the holy place and the most holy is not mentioned in 1 K., nor is such a veil described in Ezekiel's Temple. However, Zerubbabel's Temple probably had it, though this is not certain. The Chronicler derived the description either from the Temple of his day or from the veil of the tabernacle Ex. 26^{31} (see *DB.* iv. p. 847). On the colours *cf.* 2^{7}.

10. צַעֲצֻעִים] ἁπ. *images* BDB. with מעשה *image work,* 𝔙 *opere statuario* sculpture work (Ke.), some special form of sculpture (Be., Kau.). Since 1 K. 6^{23} has עצי שמן (preferred here by Oe.), it is better to follow 𝔊 ἐξ ξυλῶν and read מֵעֵצִים (Bn.) *of wood.*—ויצפו] read after 1 K. 6^{28} and 𝔊 the sing.—**11.** After האחר $𝔊^{L}$ has כרוב, which Bn. would supply according to the parallel in v. [12]. The מגעת and מגיע should change places, the masc. form, as in v. [12], appearing by the attraction of the nearer noun הכרוב.—**12.** This verse is wanting in $𝔊^{B}$ and may be a dittography of the preceding, but more likely the verse was lost from the Vatican text by homœoteleuton, a common error in this MS.—**13.** Since פרש is used transitively (1 Ch. 28^{18} 2 Ch. 5^{8} 1 K. 8^{7}) either כנפי is to be struck out (Be.) or פְּרֻשִׂים is to be read (Bn.); Ki. *BH.* retains the text. V. [13a] reads like a gloss. Compared with 1 K., especially if we omit v. [12] and v. [13a], we have a beautifully compact and intelligible description, showing skilful abridgment.

15–17. The two pillars before the Temple.—Abridged from 1 K. 7^{15-22}, *cf.* Je. 52^{21}. The Chronicler has omitted in his description their metal, brass; their circumference, twelve cubits (1 K. 7^{15}); the checkerwork of the capitals (1 K. 7^{17}), and the lilywork surmounting the capitals (1 K. $7^{19.22}$).—**15.** *Two pillars*]. *Cf.* v. [17]. —*Thirty-five cubits in height*]. In 1 K. 7^{15} 2 K. 25^{17} Je. 52^{21} the height of the pillars is given as eighteen cubits; thirty-five are only mentioned here and in 𝔊 of Je. 52^{21}. This latter dimension has been explained as representing the double length of the two pillars, assuming that each was about seventeen and a half cubits long (Mov. p. 253), or as a reckoning including the five cubits of the capital and other additions in their construction (Ew. *Hist.* III. p. 237), or as a misreading of the numerical sign יח (eighteen) for לה (thirty-five) (Ke., Zoe., Oe.) (to be rejected because we have no evidence of the use of such signs in ancient Hebrew and thus OT. writing), or, which is the most probable, as a corruption arising from the text of Kings (נחשת שמנה עשרה) becoming illegible in some way and thus read שלשם וחמש ארך (Be.) or something similar (Bn.). Possibly the Chronicler read a text of 1 K. 7^{15} in which יסב, *compassed about,* had become illegible (or corrupted to יסף, *added*), in which case he would have interpreted the twelve cubits of circumference as an addition to the height; hence his $35=18+12+5$ (capital). From the description given in 1 K. 7^{15-21} (with v. [15]

corrected from Je. 52^{21}) and omitted by the Chronicler (although a partial description appears in $4^{12f.}$), they were hollow bronze pillars four finger-breadths in thickness, eighteen cubits (about 30 ft.) in height, and twelve cubits (about 20 ft.) in circumference. Each was surmounted (1) by a molten chapiter or capital five cubits in height, which (2) was covered with a bronze network, and (3) over the network hung two chains in four loops (Je. 52^{23}) of 100 pomegranates each (v. ^{16}). Each capital either curved outward at the top in a lily shape or was surmounted by a lily-shaped ornament (Bn., Sk.; Bur. rejects the lily shape altogether).—**16.** *And he made chains like a necklace**]. The reading *in the oracle* (𝔊, RV., etc.) in this description of the pillars is clearly wrong. The slightest change in Hebrew letters of similar form (כרביד instead of בדביר) gives the reading above (Bn.; ברביד instead of בדביר *on a ring, on the edge* Be., Ki.). Around the ball-shaped or rounded cup-shaped capitals of the pillars were strung chains upon which the metallic pomegranates were hung, according to 1 K. 7^{20} apparently two rows of 100 pomegranates each.—**17.** *Cf.* 1 K. 7^{21}. These two pillars were either a part of the porch supporting a lintel (a view based largely on Ez. 40^{49}, Now. *Arch.* II. p. 33), or, better, free on either side before the porch (as is suggested by v. ^{15} and this verse). These pillars were in Solomon's Temple because they were a usual feature of Semitic temples, symbols of the deity, a survival in this form of the ancient stone pillars the *Mazzeboth* (*cf.* 14^{3}) (Bn. *EBi.* IV. col. 493; WRS. *Rel. Sem.* p. 208). (The bowls, fitting receptacles for sacrificial fat, on the tops also suggested to WRS. that they might have served as altars or candlesticks, *op. cit.* pp. 488 *f.*).—*Jachin* means "he will establish," "the Stablisher," an appropriate name for Yahweh. The meaning of *Boaz* is not so clear. It is usually rendered "In him is strength," which would be a suitable appellation of Yahweh.

15. והצפת] *and the plated capital* ἁπ., see BDB. Its use is guaranteed by the Aram. צפתא. I K. 7^{16} has כתרת.—**16.** כרביד] *in the oracle*, possibly a gloss from 1 K. 6^{21} (Ba.), but more likely a corruption of רביד (with prep.) *necklace* Gn. 41^{42} Ez. 16^{11}. 𝔖, 𝔄, construed the chains as fifty cubits in length, extending thus from the most holy place through

the holy place (forty cubits) and the porch (ten cubits).—**17.** בעז] perhaps originally בעל־עז "Baal of strength," and then since Baal had become opprobrious as a name of Yahweh, the author of 1 K. made this contraction (Klo.).

IV–V. 1. The Furniture of the Temple.

1. The altar.—This altar of bronze is not given among the furniture of the Temple described in 1 K., although mentioned in 1 K. 8^{64} 2 K. $16^{14 f.}$; and an altar which Solomon built is also mentioned 1 K. 9^{25}.

According to We. (*Prol.* p. 44, n. 1) and Bn. (*Kom.* on 1 and 2 K. p. 47, *EBi.* IV. col. 4937) a description of the altar stood in the original text of 1 K. and thus supplied the Chronicler with his information, but later was struck out of 1 K. by an editor (R^P) on the theory that the brazen altar of the Tabernacle had been preserved and was set up in the court of the Temple. But in that case some trace of the missing passage would be expected in the $𝔊^L$ text of 1 K., but there is none (Bur. p. 102). The failure of the altar to appear among the furniture has been also explained on the ground that the two pillars as receptacles for the sacrificial fat served for altars (*v. s.* 3^{17} WRS.). But this is very improbable. More likely Solomon used the bare rock for his sacrifice—the great rock *es Ṣakhra* now under the dome of the Mosque of Omar, which is believed to have stood in front of the Temple and has every indication of having been an altar (*DB.* IV. p. 696) (Sk. 1 K. 8^{64}). The reference then to the brazen altar in 1 K. 8^{64} may be a late addition, and the earliest reliable mention would be in the story of Ahaz, 2 K. 16^{14} (GAS. *J.* pp. 64 *f.*). The question remains, however, how came the brazen altar of Ahaz if not built by Solomon.

In form, accepting the measurements of the Chronicler, the altar was probably like that of Ezekiel's Temple (43^{13-17}), *i.e.*, a series of terraces culminating in a broad plateau or table. The base then would have been twenty by twenty cubits. If the dimensions given by Hecatæus (in Jos. *Apion*, I. 22) are correct, the Chronicler doubtless took his figures from the altar of Zerubbabel's Temple, *i.e.*, the Temple of his day. The latter was made of unhewn stone.

2–6. The brazen sea and the lavers.—The description of the sea is taken directly from 1 K. 7^{23-26}. This was a huge cylindrical or hemispherical tank resting on the backs of twelve oxen facing outward, three each toward the four cardinal points of the compass.

The tank stood in the southeast angle of the court.—**2.** *Molten sea*]. The casting of such an immense article of metalwork in one piece has been questioned; and it has even been suggested that the tank was wooden and, since the ancients preferred hammered work, plated with bronze (Bn. *EBi.* IV. col. 4340). The name *sea*, according to Josephus, was given from its size (*Ant.* viii. 3, 5), but it may also be connected with the symbolical character of the basin.—*Ten cubits from brim to brim*] *i.e.*, in diameter. The numbers of this verse are only approximate, since 10 cubits (17.22 ft.) in diameter would give a circumference of 31.4159 cubits instead of 30 cubits (51.66 ft.).—**3.** *And under its brim were gourd-like knops encompassing it round about* (*ten in a cubit?*) *encircling the sea round about. In two rows were the gourd-like knops, cast when it was cast**]. Whether this encircling garland-like ornamentation was of the fruit or the flowers of the gourd is uncertain.—**5.** This verse in $\mathfrak{G}^{BL}$ of 1 K., lacking, however, the statement of the capacity of the tank, precedes v. 4. This is the natural order.—*Three thousand baths*], 1 K. 7^{26} "two thousand baths." Both estimates appear too large, since at the smaller figure, reckoning a bath at 65 pints (*DB.* IV. p. 912) or at 64.04 pints (*EBi.* IV. col. 5997), the capacity would have been 16,250 or 16,010 gallons, but the dimensions 10 cubits in diameter, 30 in circumference, and 5 in depth in a cylinder give only 10,798 gallons (figuring with the long cubit, 20.67 in., we obtain about 15,000 cubits), and if a hemisphere 6,376 gallons (*EBi.* IV. col. 4340). The true capacity was probably somewhere between these figures.—**6.** The full description of the bases of the ten lavers and also their size, given in 1 K. 7^{27-39}, is omitted by the Chronicler. —*To wash in them*]. This is the Chronicler's interpretation of the use both of the sea and the lavers. But they were ill adapted for the purpose of cleansing, especially the sea, unless it was a receptacle from which water was drawn, although it received this meaning in the furniture of the tabernacle (Ex. 30^{18-21}). Both the sea and the lavers probably had a symbolical meaning (an interpretation now generally adopted). The sea represented the waters or the flood upon which Yahweh as the God of rain was enthroned (Ps. 29^{10}), or the primeval flood or deep over which his creative power

was manifested (*cf.* Gn. $1^{2.4.9}$ Ps. 24^2 93^3). The lavers with their wheels and decorations of cherubim (1 K. $7^{27 ff.}$) not inappropriately might then symbolise the clouds (*cf.* the cherubim of Ezekiel and cherub of the storm upon which Yahweh rode (Ps. $18^{11 (10)}$)). The bulls probably also were symbols of deity; *cf.* the calf of the wilderness (Ex. $32^{1 ff.}$) and those set up at Bethel and Dan (1 K. $12^{28 f.}$).

2. אל] 2 K. 7^{23} עד.—**3.** דמות] wanting in 1 K. 7^{24}.—בקרים] *oxen;* 1 K. ופקעים, *knops* (*gourds*), the true reading although 𝔊 and 𝔙 have that of 𝔐. The change to *oxen* was made by some ignorant copyist who thought the oxen were here mentioned.—לו] 1 K. לשפתו, needed for clearness of meaning.—סביב²] wanting in K. and 𝔊.—עשר באמה], *ten in a cubit* (Be., RVm.), is grammatically inadmissible. The phrase means *for ten cubits* (𝔙, 𝔖, 𝔗), which is meaningless, since the gourds ran around the tank for thirty cubits, hence probably a gloss in 1 K. by some one who mistook the diameter for the circumference (St. *SBOT.*, so essentially Bur.).—מקיפים את הים סביב] is wanting in 𝔊^B of 1 K., and may be regarded there as a gloss (Bn.).—שנים] 1 K. שני.—הבקר] 1 K. הפקעים.—To fit the *oxen* misread for *knops* (*gourds*) in this verse with the following verse 𝔊^B has *δύο γένη ἐχώνευσαν τοὺς μόσχους ἐν τῇ χωνεύσει αὐτῶν* (4) *ᾗ ἐποίησαν αὐτοὺς δώδεκα μόσχους.* 𝔊^L agrees with 𝔐.—**5.** מחזיק בתים שלשת אלפים יכיל] 1 K. 7^{26} אלפים בת יכיל. יכיל in Ch., superfluous after מחזיק, is due to a glossator familiar with 1 K. (Be., Oe., Ki.), or simple pleonasm (Ke., Zoe.). Bn. would strike out either מחזיק or יכיל. 𝔊 has *καὶ ἐξετέλεσεν*, *i.e.*, ויכל.

7 f. The candlesticks, tables, and basins.—The candlesticks (lampstands) are not mentioned in 1 K. among the regular furniture of the Temple, but only incidentally in the summary of golden articles (1 K. 7^{49}), a passage recognised as of late origin (St. *SBOT.*, Bur.). They do not appear also among the spoil of 2 K. 25^{13-17}, and thus their appearance in the parallel Je. 52^{19} is a gloss. Hence, ten candlesticks, though regarded as historic by Be., Ke., Zoe., Oe., Ba., *et al.*, are probably an imaginary product. Some light, doubtless, was in the Temple (*cf.* 1 S. 3^3), very likely one lampstand, possibly not unlike that of the second Temple and the tabernacle (*cf.* the vision of Zechariah c. 4, Ex. $25^{31 ff.}$), but if elaborate its omission from the earliest list of Temple furniture is singular.

On the other hand it is urged: "There must have been some ground for the tradition of ten lampstands. Probably these did exist—but

brazen, not golden ones, in Solomon's Temple, or they were added soon after, for there must have been some way of lighting the interior of the house. They would be kept burning day and night, as house lamps in the East are at the present day. They might have been put on pedestals —the Eastern fashion—but most likely they were set on the ten tables about which we read in 2 Ch. 4^{8}" (W. T. Davies, *DB*. IV. p. 701).

7. *Cf.* v. ^{20} 1 K. 7^{49}.—*According to the prescription concerning them*] *i.e.*, *the prescription* in reference to their structure (*cf.* Ex. 25^{31-37} $37^{17\,ff.}$).—*In the temple*] (היכל), the holy place; according to 1 K. 7^{49} they were *before the most holy place*. Their exact position in the room, if there, cannot be determined; probably they extended down its sides.—**8.** *Ten tables*]. Since elsewhere only one table is mentioned for the shew-bread in the Temple (13^{11} 29^{18} 1 K. 6^{20} 7^{48}), likewise also in Ezekiel's Temple ($41^{22\,f.}$ altar=table), and since the position of these tables was the same as that of the ten candlesticks (v. ^{7}), these *ten tables* have been held to have been for the support of the ten candlesticks (Be., Zoe., Bn., *EBi.*). In the mind of the writer, however, they were doubtless for the shew-bread and in reality an exaggeration like the ten lampstands (*cf.* v. ^{19} 1 Ch. 28^{16}). (Ke. held for the shew-bread; Oe. uncertain, perhaps for both; Ba. not for the shew-bread.).—*A hundred basins of gold*], not mentioned in 1 K. except generally (1 K. 7^{50}); their use is uncertain, probably for receiving and sprinkling the sacrificial blood (Be., Ba.) or for pouring libations (*cf.* Am. 6^{6}) (Ke., Zoe., Oe.).

9. The courts of the Temple.—These are described according to the arrangement at the time of the Chronicler, when, under the influence of Ezekiel, there was an inner court restricted for the use of the priests and an outer one for the people. The inner court mentioned in 1 K. 6^{36} 7^{12} is the court of the Temple, while the great outer court (1 K. 7^{12}) was the court extending around all of Solomon's buildings (*cf.* GAS. *J.* ii. p. 256). The term here used for the great outer court (עזרה) occurs only in 1 and 2 Ch. and Ez. The doors are not mentioned in 1 K.

10–18. The position of the brazen sea and the works of Hiram.—Taken directly from 1 K. 7^{39b-47}, which explains the awkward introduction here of the statement respecting the place of the sea.—**11.** *The pots*], for boiling flesh, an ancient way of

preparing sacrificial food (*cf.* 1 S. $2^{13\,f.}$).—*Shovels*] utensils for cleaning the altar (Ex. 27^{3}).—*Basins*], used for catching the blood and throwing it against the altar (*cf.* v. ^{8}).—**12.** *The two pillars*]. *Cf.* 3^{15-17}.—*The two bowls of the capitals which were on the pillars**]. The tops of the pillars were either open and cup-like, or ball-like and closed. The absence of the mention here of any additional lilywork favours its rejection (*cf.* view of Bur. 3^{16}).—**13.** *And the four hundred pomegranates, etc.*]. *Cf.* notes on $3^{15\,f.}$—**14.** *Cf.* v. ^{6}.—**15.** *Cf.* v. ^{2}.—**16.** *Cf.* v. ^{11}.—*The flesh hooks*] (RV.) *i.e.*, sacrificial forks (*v. i.*).—**17.** *In the plain of the Jordan*], lit. in the oval (valley) of the Jordan.—*Succoth and Zeredah*]. The latter of these names is the Chronicler's equivalent of "Zarethan" of the text of 1 K. (7^{46}), also mentioned as near the city Adam (Jos. 3^{16}). This is probably the mod. *ed Damieh* on the west bank of the Jordan, twenty-four miles from its mouth. *Succoth* on the east bank is usually identified with *Tell Deir ʿAlla*, about one mile north of the Jabbok (GAS. *HGHL.* p. 585).—Instead of *in the clay ground, etc.*, the passage probably in 1 K. originally read, *at the ford of Adamah, etc.* (*v. i.*).

10. 7 MSS., 𝔊, 1 K. 7^{39} after מכתף have הבית, which may be supplied here (Bn.). Retaining the present text of Ch. הימנית is an example of an adj. used nominally (Dav. *Syn.* § 32, R. 5).—נגבה] 1 K. נגב.—**11.** חורם [1 and 2]. Since this same man is mentioned in v. ^{16} and 2^{12}, Ki. reads חורם אבי (*SBOT.*), yet probably the Chronicler followed the text of 1 K.—הסירות] 1 K. 7^{40} הכירות. Text of Ch. is the original (so Th., St., Klo., Kamp., Bn., Ki., Bur., on 1 K. 7^{40}).—בבית האלהים] 1 K. בית יהוה.—**12.** והגלות והכתרות] 1 K. 7^{41} וגלת הכתרת without doubt the true reading (adopted by Be., Kau., Bn., Ki. *Kom.*, *BH.*). 𝔊^{B} *καὶ ἐπ' αὐτῶν γωλὰθ τῇ χωθαρὲθ.* 𝔊^{L} follows 𝔐.—**13.** לכסות וגו'] in 1 K. 7^{42}, but to be omitted there as a dittography from previous verse (*SBOT.* of K., Ki. *BH.* of K.); the Chronicler reproduced the error of K.—על פני] in 1 K. should be על שני, 𝔊^{L}, or על ראש העמודים, as in v. ^{12} (Bn., Ki., Bur.), but the Chronicler probably found the error already in 1 K.—**14.** עשה [1 and 2]] 1 K. 7^{43} עשר and עשרה the true reading, *and the ten bases and the ten lavers upon the bases* (Be., Ke., Zoe., Oe., Kau., Ba., Bn., Ki.).—**15.** אחד] art. to be supplied as in 1 K. 7^{44}.—תחתיו] 1 K. תחת הים.—**16.** המזלגות] sacrificial *forks*, *cf.* Ex. 27^{3} 38^{3} Nu. 4^{14} 1 Ch. 28^{17} †, 1 K. 7^{45} מזרקות "bowls." The reading of K. is preferred by Ke., Zoe., Oe., Ki., while Bn. rightly considers that of Ch. (retained by Kau.) the more original, since basins have already been mentioned in

1 K. 7^{40}.—כליהם] ואת כל 1 K. ואת כל הכלים האהל אשר, Qr. האלה instead of האהל, which latter gives the true reading (see Bur.). Be., Ke., Oe., prefer ואת כל הכלים האלה as the true reading in Ch. Kau., Bn., Ki., adhere to the present text as the Chronicler's reconstruction of the corrupt text of 1 K. This latter is quite likely.—חורם אביו למלך שלמה] *Huram, the trusted counsellor of King Solomon; v. s.* on 2^{12}, and on construction *cf.* Koe. iii. pp. 256 *f.*—מרוק] a word appearing in NH.; 1 K. ממרט.—**17.** בעבי] 1 K. 7^{46} במעבה. 𝔊 in each *ἐν τῷ πάχει*, 𝔙 *in terra argillosa*, hence RV. *in the clay ground*. Be. thought of the hardened earth prepared to receive the molten metal, the clay moulds, a rendering followed by Oe., Kau., Ki., but Moore on Ju. 7^{22}, followed by BDB., Bn., emends to במעברת ארמה *at the crossing of Adamah*, regarding Adamah as identical with ארם Jos. 3^{16}, which is there said to be near צרתן.—צרדתה] 1 K. צרתן.—**18.** ויעש] (the original according to Bn.) 1 K. 7^{47} וינח.—לרב] 1 K. מרב.—מאד] repeated in 1 K.—כי] wanting in 1 K. Its introduction gives a slightly different force to the sentence. In K. the meaning is that the vessels were too numerous to be weighed, in Ch. that the number was very great because no regard was had to the amount (weight) of brass used. The present text of 1 K. is harsh and probably not the original.

19–22. The golden furniture of the Temple.—Taken from 1 K. 7^{48-50}.

This passage in 1 K. has been regarded as a late addition to the original account of the Temple furniture, for the following reasons: (1) the improbability of such lavish expenditure on articles like hinges, etc.; (2) the mention of a golden altar of which there is no historical evidence in pre-exilic times; (3) a discrepancy between the reference to the cedar altar for the shew-bread in 1 K. 6^{20} and the reference in 1 K. 7^{48} to the table of gold; and also all the articles mentioned should naturally have been given along with the cherubim and table (altar) of cedar, in c. 6; (4) the mere enumeration of the articles, when the brazen furniture is so elaborately described, points in the same direction (Bn., Sk.).

The Chronicler has tables (v. ^{19}) instead of sing. to conform with 1 Ch. 28^{16} and probably with v.^{8}, and the doors of the two rooms are of gold (v.^{22}) instead of the hinges (1 K. 7^{50}) (but *v. i.*). For brevity, also, the Chronicler has omitted the position of the golden candlesticks (v.^{20} compared with 1 K. 7^{49}).—**19.** *The golden altar*]. This appears later in the altar of incense of the tabernacle (Ex. $30^{1\,ff.}$), but it is lacking in the Temple of Ezekiel, and probably had no place in Solomon's Temple (*DB*. II. p. 467).—*The tables*],

in 1 K. 7^{48} "the table." The Chronicler has pluralised to conform with v. ^{8} *q. v.*—**20.** ***And the candlesticks***] the lampstands (*cf.* v. ^{7}). —***According to the prescription***]. *Cf.* v. ^{7}. The reference here is not to their form, but their use. **21.** ***And the flowers***] the flower-like ornaments of the stands on which the lamps rested (*cf.* Ex. $25^{31\,ff.}$). **22.** ***The snuffers, etc.***] the utensils for the care of the lamps and of the golden altar of incense.—***And the hinges of the temple of the inner doors of the most holy place and of the doors of the temple, that is the temple room*** (the holy place), ***were of gold****]. This is the true reading (*v. i.*). The corrupt text makes the entire doors plated with gold. According to 1 K. $6^{31\,f.}$ the doors were of olive wood, overlaid with gold.

19. The original of 1 K. 7^{48} may have been ***and Solomon placed*** (וינח) ***all the vessels which he had made*** (עשה) ***in the house of Yahweh*** (Bn.). *SBOT*. has still a different text; but our present text of 1 K. was before the Chronicler.—האלהים] 1 K. יהוה.—ואת השלחנות ועליהם] 1 K. ואת השלחן אשר עליו.—At the end of the verse 1 K. has זהב.—**20.** After ואת המנרות 1 K. 7^{49} has ***five on the right hand and five on the left*** and lacks ונרתיהם לבערם כמשפט.—לבערם] ***in order that they should burn.***—**21.** הוא מכלות זהב] probably a gloss, since wanting in 1 K. 7^{49} and also 𝔊. מכלות ἀπ.—**22.** 1 K. 7^{50} has והספות, "the cups," before והמזמרות.—ופתח הבית דלתותיו הפנימיות] 1 K. והפתות לדלתות הבית הפנימי. Hence read ופתות הבית לדל׳ וגו׳ ולדלתי וגו׳ as the most probable original of Ch. (Be., Zoe., Oe., Ki., Bn.). Ke. defends פתח ***and as regards the opening*** (***door***) ***of the house its door leaves, etc.***, followed essentially by Kau., RV. Accepting this, the Chronicler thought of the entire doors as plated with gold.

V. 1. The completion of the furnishing of the Temple.—A copy of 1 K. 7^{51}.—**1.** *The things that David his father had dedicated*]. Although this statement is in 1 K. 7^{51}, the books of 1 and 2 S. and 1 and 2 K. contain no record of such dedication by David beforehand of utensils directly made with the Temple in view. It has, therefore, been thought that the word *vessels* (utensils) might, after its common meaning, include weapons and thus the spoil of war which David did dedicate to Yahweh (*cf.* 1 Ch. 18^{11} 2 S. $8^{7\,ff.}$) (Sk.).

V. 1. עשה] eleven MSS., 1 K. 7^{51} + המלך.—לבית] 1 K. בית.—ואת] read after 1 K., 𝔊^{BA}, 𝔖, 𝔙, את. The waw has been drawn from אביו.—כל] wanting in eighteen MSS., 𝔊^{BA}, 𝔖, 1 K. (Ki. *BH.*).

V. 2–VII. 10. The Dedication of the Temple.

V. 2–14. The bringing of the ark.—A copy of 1 K. 8^{1-11} with the addition of a notice of the priests and the Levites and their musical service (vv. $^{11b-13a}$). In 1 K. this section represents an old narrative revised especially by a priestly editor.—**2.** *Then*] *i.e.*, after the completion of the Temple and all its furniture.—*Even all the heads of the tribes, the princes of the fathers'* houses] a true description of *the elders.*—*Zion*]. *Cf.* 1 Ch. 15^1.—**3.** *At the Feast*] the Feast of Tabernacles, the harvest festival at the close of the ingathering of fruit crops.—*In the seventh month*]. Nothing in the narrative of the Chronicler is at variance with this. In 1 K. it must be reconciled with the statement that the Temple was finished in the eighth month (1 K. 6^{38}). The building may have been finished earlier than the utensils; hence the dedication may have been in the next year (Sk.).—**4.** *And the Levites took up the ark*]. According to 2 K. 8^3, the Chronicler's source, *the priests* took up the ark. This reflects the older usage (*cf.* Jos. $3^{3.6}$ $6^{6.12}$ 8^{33} (JE.). The Chronicler changed *priests* into *Levites* to bring the action into conformity with the regulation of P which assigned the duty of bearing the ark to the Levites (Nu. 3^{31} 4^{15}); yet in v. ^{5} he allowed the double expression, *the priests the Levites*, to stand, possibly because certain utensils might well have been borne by the priests, and in v. ^{7} the word *priests* was properly retained (from 2 K. 8^6), since when the Temple was reached only the priests could lawfully place the ark in the holy of holies (*cf.* Nu. $4^{5ff.}$).—**5.** *The tent of meeting and all the holy utensils that were in the tent*], the Mosaic tabernacle and all its furniture, which, according to the Chronicler, was at Gibeon (2 Ch. $1^{3f.}$); or the tent David erected for the ark (2 S. 6^{17} 1 Ch. 15^1) (Be.). The former was without question in the mind of the priestly editor of 1 K. who inserted this reference, and also this was the view of the Chronicler. The term *tent of meeting* is only used of the tabernacle.—**6.** *Sacrificing before the ark*]. *Cf.* the numerous sacrifices by stages when David brought up the ark (2 S. 6^{13}).—**7.** *Cf.* v. ^{4}.—**8.** The exact position of the ark under the cherubim is carefully defined.—**9.** *And the staves were long so that the ends of the staves were seen*

from the holy place before the oracle*]. One standing in the holy place could see in the darkness of the most holy place the projecting ends of the staves by which the ark was carried.—*But they were not seen without*]. But one outside of the holy place could not see them. So generally; *v. i.* This is better than the interpretation: "But did not extend beyond the door" (Sk.).—*And there they are* unto this day*]. The retention of this clause from 1 K. 8^{9} is an example of the Chronicler's unconcern at times to harmonise his text with actual conditions, since the ark and its staves had been long since destroyed.—**10.** *Now there was nothing in the ark except the two tables*]. The form of expression implies that other things besides the two tables might have been expected in the ark. A late Jewish tradition placed within the ark a golden pot of manna and Aaron's rod (Heb. 9^{4}). A modern view is that the ark contained one or two sacred stones (St. *Gesch.* I. pp. 457 *f.*; Now. *Arch.* II. pp. 5 *f.*; TKC. *EBi.* I. col. 307), "a fetish" in which Yahweh dwelt (Sm. *Hist.* p. 71). But if Moses gave laws to Israel and brought the people into covenant relation to Yahweh, then two stone tablets containing the ten words are reasonably the historic contents of the ark (*DB.* I. p. 151).—*Horeb*] the mount of Yahweh's revelation in the wilderness, in E followed by D, while Sinai in J followed by P.—**11.** *And it came to pass when the priests had come out of the holy place*]. This statement from 1 K. (8^{10a}) and continued in the words of v.^{13b}, *that then the house was filled with a cloud, even the house of Yahweh* (1 K. 8^{10b}), is interrupted by the Chronicler with the intervening vv.$^{11b-13a}$. The Chronicler expands the allusion to the priests (1) by mentioning how all the priests took part in the service and not simply those to whom in course the service might have fallen (v.^{11b}); (2) by describing the musical service at the conclusion of which the house was filled with the cloud of Yahweh (vv.$^{12-13a}$).—*Now all the priests who were at hand had sanctified themselves without keeping* (their) *courses*]. Ordinarily the priests served in turn in twenty-four divisions (1 Ch. 24^{19}), but on this occasion all officiated without reference to their turn. This was the custom at the three great annual festivals (Schür. *Gesch.* pp. 279 *f.*).—**12.** *And the Levites, who were singers all of them*]. In a similar manner with the priests, all the Levitical singers, who ordinarily

served in turn in twenty-four courses (1 Ch. 25^{9-31}), took part in the dedication.—*Asaph, Heman, and Juduthun*] the leaders or the representatives of the three Levitical choirs (*cf.* 1 Ch. $6^{16 ff. (31 ff.)}$ 15^{17} 25^{1-4}).—*With cymbals, psalteries, and harps*]. *Cf.* 1 Ch. 15^{16}.—*A hundred and twenty priests sounding with the trumpets*]. The blowing of the trumpets was a duty of the priests. The ***hazozerah*** was the priestly instrument *par excellence* (*DB.* iv. p. 816). The one hundred and twenty represent five taken from each of the twenty-four divisions.—**13 f.** *And it came to pass when, as one person, even the trumpeters and the singers were causing one sound to be heard to praise and to give thanks unto Yahweh, and when they raised a sound with trumpets and with cymbals and with the instruments of song and when they praised Yahweh, saying, For he is good; for his loving kindness endureth forever: then the house was full of the cloud, the house of Yahweh*]. The Chronicler introduces the appearance of the cloud coincident with a great burst of music and praise, while the simpler narrative of 1 K. presents more clearly the thought that, when the ark had been placed in the holy of holies, the cloud filled the holy place, as visible token that Yahweh had taken up his abode in the new Temple.

2. וַיַּקְהֵיל] 1 K. 8^{1} יַקְהֵל.—After אל and before ירושלים 1 K. has המלך שלמה wanting in 𝔊 of 1 K. and hence a gloss.—**3.** 1 K. 8^{2} has שלמה (a gloss) after המלך; and בירח האתנים before בחג omitted by the Chronicler because in his day the old Canaanite names of the months had long since been dropped and numbers were used in their place. *That is the seventh month* is an addition to the original text of K. (*SBOT.*, Bur.). Kau. holds the text of K. the true one for Ch. Certainly the retention of *that is the seventh month* is awkward without the retention of *Ethanim*, but such awkwardness of the Chronicler is not unknown elsewhere (*cf.* 1 Ch. 14^{4} "in Jerusalem").—**4.** הלוים] 1 K. 8^{3} הכהנים.—**5.** הארון] 1 K. 8^{4} + יהוה.—העלו] 1 K. ויעלו.—הלוים] 1 K. והלוים also 𝔊, 𝔙, 𝔖. The omission of the ו is perhaps due to a copyist (Ke., Zoe., Bn., Ki.). Since העלו is in Ch., it is probable that v. ^{5b}, recognised as a gloss in 1 K. 8^{4} (St. *SBOT.*, from R.^{P}, Bur., since wanting in $𝔊^{BL}$), was introduced into 1 K. from Ch. (Bn., Ki.). Yet הכהנים הלוים appears also in 23^{18} 30^{27}; and it is doubtful whether the Chronicler and his readers through their familiarity with Deuteronomy laid any stress upon precision of statement in the use of the phrase *the priests the Levites;* the two classes were perfectly distinct in their own mind, as much so as if the conjunction *and* had been used between them.—**6.** עליו] 1 K. 8^{5} +

אתו.—**7.** הכהנים] *cf.* v. ⁴. Here the Chronicler retains *the priests*. —**8.** ויהיו הכ׳] 1 K. 8^{7} כי הכ׳.—ויכסו] 1 K. ויסכו. Be., Ke., preferred the latter as the original after 1 Ch. 28^{18} Ex. 25^{20} 37^{9}, but Bn. regards the former as the original in 1 K. on the basis of 𝔊 περιεκάλυπτον. This is uncertain, since περικαλύπτω is not used elsewhere to render either verb (Trom. *Concord.*).—**9.** מן הארון] copyist error; yet possibly an intentional, though clumsy, change of the Chronicler, who did not wish to think of the ark as visible from the holy place, *cf.* 3^{14}. It is generally read after 1 K. 8^{8}, $𝔊^{B}$ and some Heb. MSS. מן הקדש (Be., Ke., Zoe., Ki., Bn.). Other emendations: הקדם Klo., המקום Kamp. $𝔊^{L}$ combines both readings.—ויהי] copyist error for ויהיו, the text of 1 K. and 𝔊 (Be., Ki.).—**10.** הלחות] 1 K. 8^{9} לחות האבנים.—נתן] 1 K. שם + הנח.— After חרב both here and in 1 K., Bn. and Ki., following 𝔊 in K., supply לחות הברית; but while without them the construction is awkward, it does not seem necessary to supply them (Bur.). *SBOT*. on K. regards אשר כרת וגו׳, owing to the lack of connection, as a gloss.—ממצרים] 1 K. מארץ מצרים.—**11.** כי] here introduces an explanatory clause descriptive of the priests.—אין לשמור] Ges. § 114*b;* Dav. *Syn.* §§ 94, 95 (*b*).— **12.** לכלם . . . ולאחיהם] ל of specification, *even*.—וכנרות] governed by preposition with previous word, *cf.* Ges. § 119*hh;* Dav. *Syn.* § 101.— עמדים] to be taken as the predicate.—**13.** ויהי] properly a resumption of ויהי in v. ¹¹.—למחצצרים] ל, and with following word, of specification *to wit* or *even*.—להשמיע] Ges. § 114*i*.—להלל] ל of purpose.—כהרים and כהלל] appear correlative with להשמיע.—והבית מלא] *then the house was filled*, *cf.* Dr. *TH*. § 128, 1 K. 8^{10} with same construction, והענן מלא את בית יהוה. Ki. after $𝔊^{B}$ reads הבית מלא ענן כבוד יהוה. Be., Kau., regard בית יהוה as a gloss, explanatory of הבית and introduced from K. Bn., on the other hand, regards the text of Ch. as a correction from K. of one who held מלא to be intransitive.—**14.** האלהים] 1 K. 8^{11} יהוה.

VI. 1–42. Solomon's address to the people and dedicatory prayer.—Taken (save vv. ^13. 41 f.^) with almost no variation from 1 K. 8^{12-50a}. In the addition in v. ¹³ is given an interpretation of the statement that *Solomon stood before the altar* (v. ¹²) (before which properly it was lawful only for the priests to stand). The interpretation shows that he did not really stand before the altar, but upon some sort of a brazen improvised pulpit not mentioned elsewhere. In vv. ^41 f.^ a new and by far more beautiful conclusion is given to the prayer, taking the place of 1 K. 8^{53} (v. ⁵¹ and portions of vv. ^50. 52^ are also omitted).

1–3. Introduction.—1. *Yahweh hath promised to dwell in thick darkness* (*cloud*)] either a reference to the cloud which had filled

the Temple indicating that Yahweh had taken up his abode in the newly built Temple (Be.); or to be understood through the missing line (*v. i.*) *The sun hath Yahweh set in the heavens.* The passage then means that Yahweh, instead of confining himself to the realms of light, or in contrast to the realms of light, which are subordinate to him, dwells in the thick darkness or cloud, and hence says Solomon, I have built him a Temple whose dark inner shrine may fitly serve as his dwelling-place.—**2.** *But*]. This antithesis arises from the Chronicler's change of the text (*v. i.*). The change is unfortunate. It emphasises Solomon's building of the Temple instead of the fact that the Temple had been built agreeably to the nature of God, which seems to be the meaning of 1 K. 8^{13}, which reads *I have surely built thee a lofty mansion.*—*And*] wanting in 1 K. (*v. i.*).—**3.** *And the king turned his face about*]. The writer thought of the previous words uttered by Solomon, with his face toward the Temple and his back to the assembled people, whom he now blessed and addressed. In 1 K. these words mark the beginning of the Deuteronomic section, embracing the speech and prayer of Solomon.

1. These vv. $^{1f.}$ appear in 𝔊 of 1 K. after 8^{14-53} with the following additional words שמש הכין בשמים, which furnish the additional line (*v. s.*) which is incorporated into the text of 1 K. as original by We., Ki., Bn., Bur., Sk., *et al*, but 𝔐 is adhered to as the original by St. *SBOT*. except האמר instead of אמר. 𝔐 was the text of the Chronicler.—**2.** ואני] 1 K. 8^{13} בנה.—ומכון] 1 K. מכון.

4–11. Solomon's address to the people.—A statement of the reasons which led to the building of the Temple, based largely upon 2 S. $7^{5ff.}$.—**4.** *And hath with his hands fulfilled it*]. Yahweh had promised the building of the Temple and had through Solomon fulfilled this promise.—*Saying*]. The promise is now introduced.—**5.** *Cf.* for the first part 2 S. 7^{6} 1 Ch. 17^{5}. The turn, however, is different here. There the thought is that Yahweh had only dwelt in tents and did not, therefore, care for a "house of cedar"; here, that hitherto no place had been chosen nor yet person to carry out his design.—*That my name might be there*]. Where Yahweh dwelt there was his name, a term expressive of the divine nature and almost if not quite equivalent to person, *cf.* Dt.

$12^{5.11}$ 14^{22} $16^{2.6.11}$ 26^{2}.—**6.** Under David both the place and the dynasty were chosen.—**7.** David cherished the design of building the Temple, but it was overruled (2 S. $7^{1 ff.}$ 1 Ch. $17^{1 ff.}$).—**9.** *Cf.* 2 S. 7^{13} 1 Ch. 17^{12}.—**11.** *Wherein is the covenant*] *i.e.*, the tables of the covenant (*cf.* 5^{10}).

4. וכידיו] 1 K. 8^{15} וכידו.—**5.** עמי] 1 K. 18^{16} + את ישראל.—מארץ מצרים] 1 K. ממצרים, *cf.* 5^{10}.—ולא בחרתי וג׳] wanting in 1 K.—**6.** ואבחר . . . שם] wanting in 1 K. and 𝔊^B of Ch., but given in 𝔊^B of K., which is followed by Kau., Ki., Bn., but not by St. *SBOT*.—**9.** כי] 1 K. 8^{19} כי אם.—**11.** את הארון] 1 K. 8^{21} מקום לארון.—עם בני ישראל] 1 K. עם אבתינו בהוציאו אתם מארץ מצרים.

12–42. Solomon's prayer of dedication.

12–13. The position of Solomon.—12. *Before the altar*] the great altar which was in the court (*cf.* 4^{1}).—*And he stretched forth his hands*] the universal attitude of prayer (Ex. $9^{29.33}$).—**13.** This verse is from the Chronicler. The narrative of 1 K. does not mention any structure upon which Solomon knelt, nor yet his kneeling posture. The notion of the structure may have arisen from the desire to remove Solomon from before the altar as a place sacred for the priests (We. *Prol.* p. 186, Bn.). This view is rejected by Oe.

14–17. Prayer for keeping the promise to David.—Acknowledged as relatively fulfilled in Solomon and the Temple (v. ^{15}), but a larger fulfilment is desired (v. ^{17}).—**14.** The incomparableness of Yahweh as a covenant God is described, *cf.* Dt. 3^{24} 7^{9}.—*That walk before thee with all their heart*]. With such the covenant is kept.—**15.** *As it is this day*]. Solomon, David's promised son, was reigning and the Temple, the promised house, had been built (2 S. $7^{12 f.}$ 1 Ch. $17^{11 f.}$).—**16.** *There shall not be cut off, etc.*]. *Cf.* 7^{18} 1 K. 2^{4} Je. 33^{17}. The conditional character of this promise is worthy of notice.

18–21. Prayer for answers at this house.—Expressing in general terms the burden of all the following seven specific petitions which are that Yahweh will hear (1) the oath of ordeal (vv. $^{22 f.}$), (2) prayer under defeat (vv. $^{24 f.}$), (3) prayer for rain (vv. $^{26 f.}$), (4) prayer under various calamities (vv. $^{28-31}$), (5) the prayer of the stranger (vv. $^{32 f.}$), (6) the prayer of the army (vv. $^{34 f.}$), (7) prayer in cap-

tivity (vv. $^{36-39}$).—**18.** *With men*] an addition of the Chronicler; a possible softening of the cruder conception of mere dwelling on earth with the thought of spiritual communion.—**20.** Yahweh is conceived as being away from the Temple to which he is asked to look day and night, and yet his name dwells in the Temple. He is both present and absent.—**21.** *When thou hearest, forgive*]. Every answer to prayer includes the forgiveness of sin (Sk.).

22 f. The oath of ordeal.—When one is charged with crime and made to affirm his innocence by taking an oath of curse, or having one invoked upon him by the priest, Yahweh is asked to decide, by fulfilling the curse if he is guilty, or leaving him unharmed if innocent (*cf.* Ex. 22^{7-13} Nu. 5^{19-22}).

24 f. Prayer in defeat.—If the people are defeated in war Yahweh is asked in view of their supplication to forgive them and establish them in their land. The phrase *and bring them again into the land* has been thought inconsistent with prayer *in this house*, and hence the text by slight emendation has been made to read *and cause them to remain in the land* (Klo., Bn.). But this is not necessary. Such a slight inconsistency does not affect the clear meaning of the petition.—*And if thy people Israel be smitten down before the enemy, because they have sinned against thee*]. That defeat in battle was evidence of Yahweh's displeasure caused by previous sin against him is frequently taught in the OT. (*cf.* Jos. $7^{1ff.}$ 1 Ch. 21^{12}). Beginning with the belief that God caused the righteous to prosper and brought misfortune upon the wicked (*cf.* Ex. $23^{20ff.}$ Lv. 26, Dt. 28), the ancient Hebrew also inverted the doctrine, believing that prosperity proved previous righteousness and adversity antecedent sin. Thus a natural catastrophe not only resulted in the destruction of a man's property, but ruined his reputation as well.

26 f. Prayer in drought.—*Cf.* Dt. 11^{13-17} 28^{24}. Drought was interpreted as a divine punishment for sin, *v. s.* vv. $^{24\,f.}$, *cf.* 1 K. 17 *f.*—*Which thou hast given to thy people for an inheritance*]. *Cf.* v. ^{25} *which thou gavest to them and to their fathers*, and v. ^{31} *which thou gavest unto our fathers*. The land was considered a sacred gift to Abraham, and a holy inheritance of his seed after him, *cf.* Gn. 12^{7} *et al.*

28–31. Prayer in various calamities.—This covers every case of misfortune (*cf.* v. ^{29}).—**28.** *Caterpillar*] "consumer" (EVs.), properly a kind of locust (*cf.* Jo. 1^{4}).—*In the land of their gates*] *i.e.*, cities. The gates were considered sacred, which perhaps accounts for the use of "gates" for "cities" (*cf.* Dt. 12^{12} *et al.*, *v. EBi.* II. col. 1645).—**29.** *Who shall know every man his own plague and his own sorrow*] *i.e.*, let Yahweh hearken unto every suppliant who has recognised that his misfortunes are a just divine punishment.—**30.** *According to all his ways*] does not mean that God should recompense him according to his acts, for he has just suffered punishment on their account; rather, may Yahweh render according as he perceives the sincerity of the sinner's repentance.—*For thou, even thou only, knowest the hearts of the children of men*]. Yahweh's recompense is just even if it may not appear so, for he only is able to perceive man's true condition.

32 f. Prayer of the foreigner.—No condition is placed upon the foreigner. Thus the teaching here is broader than that of the promise of Is. 56$^{6\,f.}$, which requires of the foreigner the keeping of the Sabbath day as a condition of being heard by Yahweh.—**33.** *For thy name is called upon this house*]. The name of Yahweh was pronounced upon the house, *i.e.*, the house was called by his name and he became its owner. This involved responsibility for its welfare on the part of Yahweh (*cf.* *EBi.* III. col. 3266).

34 f. Prayer in war.—This petition is parallel to vv. $^{24\,f.}$, but there the prayer is for aid against an enemy which has been victorious because of Israel's sin, while here the writer is thinking of a petition for aid when Yahweh shall send Israel forth in a righteous war. With the following petition it is usually regarded as an exilic addition in 1 K. (*i.e.*, D^{2}) (so Kau., St. *SBOT.*, Sk.).

36–39. Prayer in captivity.—*Cf.* Dt. 30$^{1\,f.}$ Lv. 26$^{39-42}$. This petition in 1 K. 8 is considerably longer (vv. $^{50\,a\,\beta-53}$). The Chronicler substituted a more beautiful ending to the prayer in vv. $^{40\,f.}$.

40–42. The conclusion of the prayer.—Written by the Chronicler. This differs widely from the conclusion given in 1 K. 8$^{51-53}$, where the plea for a hearing of prayer, after Dt. 9$^{26.\,29}$, is based

upon Yahweh's possession of Israel through their redemption from Egypt. Here, on the other hand, with customary post-exilic forms of invocation, the plea rings with greater exultation in the thought of the Temple being the resting-place of Yahweh, the abode of his ark and of his priests, and in remembrance of the good deeds of David or (better) the divine covenant with him.—**40.** *Let thine eyes be opened*]. *Cf.* v.^{20} 7^{15} 1 K. 8$^{29.\,52}$ Ne. 1^{6} Dn. 9^{18}.—*And thine ears attentive*]. *Cf.* 7^{15} Ne. 1$^{6.\,11}$ Ps. 130^{2}.—*The prayer of this place*] *i.e.*, the prayer directed toward this place, *cf.* v.^{20} (Be.), rather than in this place (Ke., RV.).—**41.** Parallel with Ps. 132^{8}, from which it was probably taken.—*Arise Yahweh*] the first words of the ancient song of the ark, Nu. 10^{35}.—*For thy resting, etc.*]. Yahweh and his ark had hitherto had no permanent dwelling-place in Israel.—*Be clothed with salvation*]. Attributes are represented in the OT. as clothing put on (*cf.* Jb. 29^{14} Ps. 93^{1} 104^{1} Is. 11^{5}). *Salvation* is equivalent to righteousness.—*And let thy pious ones* (those devoted to the service of Yahweh) *rejoice in prosperity*.—**42.** *Turn not away the face of thine anointed*] *i.e.*, hear his prayer. The anointed, then, is Solomon. The words are from Ps. 132^{10}.—*Loving kindnesses of David*] either shown to David, especially the promises made to him (*cf.* Is. 55^{3}) (so RV., Be., Kau., Zoe., Oe., Ki.), or, less good, after 32^{32}, the good deeds of David (RVm., Ke.).

12. ויעמד] 1 K. 8^{22} + שלמה.—כפיו] 1 K. + השמים, with which this final clause of v.^{12} is repeated at the end of v.^{13}.—**13.** כי עשה . . . ישראל wanting in 1 K.—כיור] elsewhere a pot or basin, hence the platform may have been round-like in structure (BDB.), but it is better to read כִּיּוֹן from כון (formation like לְמּוּר from למד, etc.) (*cf.* Am. 5^{26}?) *platform*, *cf.* 𝔊 βάσις (Klo., Oe.).—ויפרש וגו'] repeated from end of v.^{12}.—**14.** בשמים ובארץ] 1 K. 8^{23} בשמים ממעל ועל הארץ מתחת.—**16.** בתורתי] (an interpretation of) 1 K. 8^{25} לפני.—**17.** יהוה] wanting in 1 K., but given in some MSS. and in 𝔊, 𝔖, 𝔙, of 1 K., hence, as usage in this chapter shows, is to be received into the text of 1 K. (Ki. *BH*., St. *SBOT*.).—יאמן] 4 MSS., 1 K. 8^{26} + נא.—לדויד] 1 K. דוד אבי.—**18.** את האדם] wanting in 1 K. 8^{27}, though given in 𝔊 of K., and thus accepted by Klo., Bn., Bur., but not by St. *SBOT*.—**19.** At the end of the verse after לפניך 1 K. 8^{28} + היום given also in 𝔊.—**20.** יומם ולילה] 1 K. 8^{29} לילה ויום, 𝔊, 𝔖, in 1 K. agree with Ch.—לשום שמך שם] 1 K. 8^{29} יהיה שמי שם.—**21.** תחנוני] 1 K. 8^{30} תחנת.—ממקום שבתך מן השמים] a direct change by the Chronicler from אל מקום שבתך אל השמים of 1 K.

8^{30}, making an easier construction (אל denoting *in* or *at* is not common). —**22**. אם] 1 K. 8^{31} את אשר, a change by the Chronicler for an easier construction.—ובא אלה] 𝔊 here and in K. has ובא ואלה *and he comes and swears*, which is preferred by Kau., Ki., Bn., and Bur. on K., but *SBOT*. and Ki. on K. have ובא באלה after Ne. 10^{30}.—**23**. מן השמים] 1 K. 8^{32} השמים simply acc. of place. The Chronicler has similarly inserted מן before השמים in vv. $^{25.\ 30}$.—להשב לרשע] read after 1 K. 8^{32} and 𝔊 להרשיע רשע demanded by the parallelism of the following clause (Ki., Bn.).—**24**. ואם ינגף] 1 K. 8^{33} בהנגף.—כי] 1 K. אשר.—ושבו] 1 K. + אליך although wanting in 𝔊, which is followed by *SBOT*., but since the phrase *to turn unto Yahweh* is very frequent Bur. prefers to retain it. The pronoun is certainly understood.—לפניך] 1 K. אליך.—**25**. מן] *cf.* v. ^{23}.—ו להם] wanting in 1 K. 8^{34}.—**26**. Supply, after 1 K. 8^{35}, ו before מחטאתם.—תענם] to be vocalised תְּעַנֵּם after 𝔊 in 1 K. 8^{35} 𝔊 (Oe., Kau., Bn., Ki., also AV., RV.). Ba. prefers (with RVm. and 𝔖) 𝔐 *because thou answerest them*.—**27**. Note השמים without the מן, *cf.* vv. $^{23.\ 25.\ 30}$. Ki. inserts, after 𝔊, 𝔙.—**28**. רעב כי יהיה] an order of words—subject, conjunction, and verb—not infrequent in P (Lv. 1^{2} 2^{1} 4^{2} $5^{1.\ 4}$, *et al.*, also Is. 28^{18} Mi. 5^{4} Ps. 62^{11}) (see Bur. 1 K. 8^{37}).—The ו's before ירקון and חסיל are wanting in 1 K. 8^{37}.—איביו] 𝔊, 1 K. איבו.—בארץ] read באחד after 𝔊 of K. (Kau., Bn., Ki.). Oe. reads, after 𝔖, בארצו ובשעריו. 𝔊 has *κατέναντι τῶν πόλεων*. Ba. suggests בפרץ *by making a breach in his gates*. This verse breaks off abruptly without final verb—aposiopesis (Ges. § 167).—**29**. נגעו ומכאבו] 1 K. 8^{38} נגע לבבו.—**30**. מן השמים] *cf.* v. 23.—After וסלחת 1 K. 8^{39} has ועשית.—לבב] many MSS., 1 K. + כל.—**31**. ללכת בדרכיך] wanting in 1 K. 8^{40}.—**32**. וגם אל הנכרי] 𝔊^{BL} כל הנכרי without אל, a reading followed by Klo. in 1 K. 8^{41}.—After שמך 1 K. 8^{42} has כי ישמעון את שמך, which seems to have been omitted through an oversight by the Chronicler or by a copyist by homœoteleuton.—**33**. ואתה] ו wanting in 1 K. 8^{43}, but there in 𝔊.—מן השמים] *cf.* v. ^{23}; similarly 1 K. 8^{43} has מכון instead of ממכון.—**34**. איביו] 1 K. 8^{44} איבו.—אליך] 1 K. אל יהוה. The former, required by the person of the verbs, may be the original (St. *SBOT*., Bur.).—העיר הזאת] 1 K. העיר. The Chronicler has added the pronoun for the sake of clearness.—**35**. מן השמים] *cf.* v. ^{23}.—**36**. After ארץ 1 K. 8^{46} has האויב, but 𝔊 of 1 K. also omits it, and the lack of the article with רקוחה and קרובה shows that the word is an insertion (St. *SBOT*.).—**37**. שבים] 1 K. 8^{47} שביהם. The reading of Ch. is probably correct (Bur.), but St. *SBOT*. retains 𝔐.—העוינו ורשענו] 1 K. והעוינו רשענו. ו should go with both verbs (*SBOT*., 𝔖) or be rejected before both (Bur. after 𝔊, 𝔙, 𝔗 of 1 K. and 𝔊 of Ch.).—**38**. שבים]. Connection requires after 𝔊 שביהם (Ki., Bn.). 1 K. 8^{48} has איביהם.—אשר שבו אתם] wanting in 𝔊^{BA}, but not in 𝔊^{L}.—After והתפללו 1 K. has אליך.—והעיר] ו is wanting in 1 K.—ולבית] 1 K. והבית which Bn. reads.—**39**. מן השמים ממכון] *cf.* v. ^{23}.—תחנתיהם] 1 K. 8^{49} תחנתם.

VII. 1–22. The closing events following the prayer of dedication.—In 1 K. 8^{54}–9^{9} the first of these events is Solomon's blessing of the people (vv. $^{54-61}$), which is entirely omitted by the Chronicler, perhaps because he had already removed Solomon in a sense from his position before the altar, placing him upon a brazen pulpit (6^{13}), and perhaps because he regarded such a blessing as the especial function of a priest, or perhaps simply because he thought tradition had supplied a better conclusion in the story of fire descending from heaven which he narrates. This story certainly enhanced the importance of the occasion and testified that the divine approbation was given as clearly at the completion of the Temple as at the time of the original selection of its site (1 Ch. 21^{26}). The statement that with the descent of the fire the glory of Yahweh filled the house and that the priests could not enter (v. ^{2}), is most natural in this connection. Yet since the cloud had also manifested itself before Solomon's prayer, according to the narrative given in 1 K. $8^{10 f.}$ and reproduced in 5^{14}, it has been assumed that here another written source was used by the Chronicler (Bn., Ki.), yet the Chronicler could have invented this narrative even as he added the miraculous fire in 1 Ch. 21^{26}.

1. *Now when Solomon had made an end of praying*]. These words are from 1 K. 8^{54}.—*The fire, etc.*]. *Cf.* 1 Ch. 21^{26} 1 K. $18^{24. 38}$ and especially for this and the following verse Lv. $9^{23 f.}$. That offerings were at hand on the altar for sacrifice after the prayer of dedication is most natural; hence the omission of any reference to their preparation is not striking (*cf.* also 5^{6}).—**2.** *Cf.* 5^{14} Ex. $40^{34 f.}$—**3.** *The pavement*] clearly a marked feature of the court of the Temple (*cf.* Ez. $40^{17 f.}$). These verses show how the narrative of P concerning the appearances of Yahweh in connection with the tabernacle, influenced at the time of the Chronicler the story of Solomon's Temple.

4–7. The sacrifices of the King and people.—Taken from 1 K. 8^{62-64}, with the addition of the musical service of the priests and the Levites mentioned in v. ^{6}.—**5.** *Twenty-two thousand oxen and a hundred and twenty thousand sheep*]. The correctness of these figures cannot be tested because the number of persons present at the dedication is difficult to estimate. The number 120,000

(10,000 for each tribe) appears to be artificial. In Roman times 256,500 paschal lambs are said to have been slaughtered in a few hours (Jos. *BJ*. vi. 9, 3).—**6.** *According to their offices*] *i.e.*, in their appointed positions (*auf ihren Posten*, Kau.). The Levites also stood in similar stations with the musical instruments designed for sacred service *which David had made* (*cf.* 1 Ch. 23[5] Am. 6[5]) *to give thanks unto Yahweh* (*for his loving kindness* endureth *forever*) *when David praised through their ministry* (lit. their hands). The emphasis is on the fact of the Levites using instruments "which David had introduced when he praised God by the playing of the Levites" (Ke.).—*And the priests sounded, etc.*]. *Cf.* 5[12].—**7.** *Moreover, Solomon hallowed the middle of the court that was before the house of Yahweh*]. This statement, taken substantially from 1 K. 8[64], purports to be the description of a temporary altar, but probably preserves the memory of the real and only altar of Solomon's day, viz., the top of the rock in front of the house, *cf.* note on 4[1]. —*Because the brazen altar which Solomon had made was not able to receive, etc.*]. The glossator who introduced the brazen altar into 1 K. 8[64] probably thought of a smaller structure than that which the Chronicler describes (4[1]), hence this remark is less appropriate here than in 1 K.

8–10. The feast.—Taken from 1 K. 8[65 f.], with the following notable modifications. In the original text of Kings the feast, presumably that of the Tabernacles, lasted seven days, and on the eighth day the people were dismissed to their homes. This duration of the feast is in accordance with the Deuteronomic law (Dt. 16[13]). In Chronicles we have not one festival, but two; first that of the Dedication of the Altar, seven days, and secondly that of the Feast of Tabernacles, seven days. This first appears in 1 K. 8[65] in the *and seven days even fourteen days*, but those words are wanting in $\mathfrak{G}^{BL}$, and the way in which the next verse commences with reference to the eighth day shows that they formed no part of the original text, but have crept in, probably through the influence of Chronicles or the tradition which Chronicles represents (Ki., Bn., Bur., *SBOT*., *et al.*). The Chronicler seems to have taken exception to the use of the Feast of Tabernacles, which served for a special purpose, for the dedication of the Temple, and makes the King therefore cele-

brate a double feast: the dedication of the Temple from the eighth to the fourteenth day of the seventh month, and the Feast of Tabernacles from the fifteenth to the twenty-second day, the people being dismissed on the twenty-third (v. [10]) (*SBOT.* on K.). He also introduces on the eighth day of the second festival a holy assembly (v. [9]) after the law of P, which added this to the Feast of Tabernacles (Lv. 23[36]), and thus his day of dismissal is the ninth day, the twenty-third day of the seventh month (v. [10]). (The Feast of Tabernacles commenced on the fifteenth day of the month and its last day was the twenty-first day; the following day of holy convocation was the twenty-second, and the day after that the twenty-third.) —**8.** *So Solomon held the feast at that time seven days*] *i.e.*, the Feast of Tabernacles from the fifteenth to the twenty-first of the seventh month (*v. s.*).—*From the entrance of Hamath unto the brook of Egypt*] the extreme northern and southern boundaries respectively, *cf.* 1 Ch. 13[5]. *The brook of Egypt* is usually identified with mod. *Wâdy el Arîsh*, south-west of Palestine in the wilderness of Paran (*cf. EBi.* II. col. 1249; *DB.* I. p. 667).—**9.** *On the eighth day*] the twenty-second of the seventh month.—*The dedication of the altar seven days*] from the eighth to the fourteenth (*v. s.*). —**10.** *Unto their tents*] not unusual for homes, *cf.* Ps. 91[10] Ju. 19[9] *et al.*

11–22. The vision in answer to Solomon's prayer.—Based upon 1 K. 9[1-9], yet containing the independent vv. [12bβ-15].

This new matter, from the common expression *my ears shall be attentive* (אזני קשבות), seems akin to the new ending to the dedicatory prayer, and hence the entire paragraph, since the text of 1 K. also in other points is not always closely followed, is held by Bn. and Ki. to have come from another source than 1 K., but there is really no reason why the Chronicler need not have written it.

12. *For a house of sacrifice*]. This phrase, while in full accord with the Deuteronomic idea of the choice of the sanctuary as a dwelling-place of the divine name (given in 1 K. 9[3] and v. [16]), yet expresses more distinctly the priestly idea of the Temple as the place of sacrifice.—**13.** This and the two following verses in their condition and promise are parallel with the form of Solomon's prayer in the previous chapter (*cf.* 6[26-28. 37-39]).—**14.** *My people upon*

whom my name is called]. This idiom means that they belong to Yahweh, hence Yahweh owes them protection, *cf.* 6^{33}.—**15.** *Cf.* 6^{40}.—**20.** *And I will make it a proverb and a by-word among all peoples*] the Deuteronomic punishment for disobedience, *cf.* Dt. 28^{37}, also Je. 24^{9}.

1. וככלות שלמה] 1 K. 8^{54} ויהי וגו׳.—והאש ירד] Dr. *TH.* § 128, p. 89 f.n.; Ges. § 111*b*.—**3.** והודות] Ges. § 113*z*; Ew. § 351 *c*. Such a form of the inf. abs. is not entirely unknown elsewhere, *cf.* Ges. §§ 75*n. ff.*, 113*x*.—**4.** וכל העם] 1 K. 8^{62} וכל ישראל עמו.—**5.** המלך] wanting in 1 K. 8^{63}, though there in 𝔊.—1 K. after זבח has השלמים אשר זבח ליהוה and בקר instead of הבקר in Ch. Kau. prefers בקר as the necessary correlative form with צאן.—אלהים] 1 K. יהוה.—העם] 1 K. בני ישראל.—**6.** על משמרותם] 𝔊 *ἐπὶ τὰς φυλακάς*. 𝔙 *in suis officiis*, Be. *vor ihren Geschäften*, Oe. *über ihren Obliegenheiten*, Ki. *bei ihren Dienstverrichtungen*.—אשר עשה דויד] $𝔊^{BA}$ *τοῦ Δαυειδ*.—בהלל דויד בידם] 𝔊 *ἐν ὕμνοις Δαυεὶδ διὰ χειρὸς αὐτῶν*, 𝔙 *hymnos David canentes per manus suas*, approved by Be., Zoe., and Oe., who translates *mit dem Hallel Davids von ihnen vorgetragen*, and Kau. *indem sie so den Lobpreis Davids vortrugen*, and Ki. *mit dem von ihnen angestimmten Lobgesang*, yet the view of Ke., given above, is to be preferred.—מחצצרים] *cf.* 1 Ch. 15^{24}.—**7.** Instead of ויקדש שלמה 1 K. 8^{64} has ביום ההוא קדש המלך.—העלות] 1 K. has sing. followed by ואת המנחה.—אשר עשה שלמה לא יכול להכיל את העלה ואת המנחה ואת החלבים] 1 K. has אשר לפני יהוה קטן מהכיל את העולה ואת המנחה ואת חלבי השלמים. The Chronicler introduces the altar as Solomon's, in view of its size. 1 K. mentions no such great altar (*cf.* 4^{1}).—**8.** In 1 K. 8^{65} בעת ההיא precede החג and שבעת ימים followed by the gloss (*v. s.*) ושבעת ימים ארבעה עשר יום close the verse, but between מצרים and שבעת ימים 1 K. has the words לפני יהוה אלהינו.—**9.** This verse, save in the words ביום השמיני, is entirely independent of 1 K. 8^{66}.—**10.** In 1 K. 8^{66} the dismissal is *on the 8th day* (of the feast) instead of the *23rd of the month of the seventh month*. And instead of simply שלח את העם לאהליהם, 1 K. has שלח את העם ויברכו את המלך וילכו לאהליהם.—על הטובה] some MSS., 1 K. על כל ה׳.—לדויד] 1 K. + עבדו.—ולשלמה] an addition of the Chronicler.—**11.** ויכל שלמה את בית] 1 K. 9^{1} ויהי ככלות שלמה לבנות.—ואת כל הבא על לב שלמה לעשות] 1 K. ואת כל חשק שלמה אשר חפץ לעשות. The remainder of the verse is wanting in 1 K.—**12.** בלילה] wanting in 1 K. 9^{2} or represented in שנית, which is followed by כאשר נראה אליו בגבעון, entirely omitted in Ch. After ויאמר 1 K. 9^{3} has יהוה and also אליו instead of לו. The new matter in Ch. follows תפלתך, commencing, however, with a parallel to *I have sanctified this house* in the statement *I have chosen this place for myself, etc.*—**16.** The text of 1 K. $9^{3a\beta.b}$ is now resumed and introduced with עתה בחרתי of v. ^{12b}, and ו is placed before הקדשתי and אשר בנתה is omitted after הזה, and להיות is read instead of לשום.—**17.** After אביך 1 K. 9^{4} has בתם לבב ובישר.—ולעשות] ו is

wanting in 1 K., and should be struck out (Be., Oe., Kau., Ki.), yet may be retained and inf. construed as a continuation of חלך, *cf.* ולשום 1 S. 8^{12} וישוב 2 Ch. 30^{9}, Dr. *TH.* § 206, Ges. § 114*p*.—וחקי] 1 K. חקי, but 𝔊, 𝔙, 𝔖, have וחקי.—**18.** מלכותך] *cf.* 1^{1}; 1 K. 9^{5} ממלכתך followed by על ישראל לעלם.—כרתי לדויד] 1 K. דברתי על דוד. With כרתי one would expect ברית (yet *cf.* 5^{10}), but probably כרתי in Ch. has come into the text by copyist glancing forward to לא יכרת (Be.).—מושל בישראל] 1 K. מעל כסא ישראל. Be. thought the change in Ch. due directly to the remembrance of Mi. 5^{1}. 𝔊 in 1 K. has this reading of Ch.—**19.** The introductory ו is lacking in 1 K. 9^{6}, and before תשובון 1 K. has שוב inf. absol., and after אתם has ובניכם מאחרי and ולא תשמרו instead of ועזבתם, and the next two words are transposed.—**20.** ונתשתים מעל ארמתי] 1 K. 9^{7} והכרתי את ישראל מעל פני האדמה. In 1 K. הזה after הבית is wanting, and instead of אשליך *cast out*, it has אשלח *send out*, and והיה ישראל instead of ואתננו.—**21.** אשר היה עליון] 1 K. 9^{8} יהיה עליון. The text of Ch. is an endeavour to construe the predicate of הבית הזה as a relative and thus make sense with the adj. עליון. The true reading in 1 K. was עיים *ruins* instead of עליון (after [illegible] *desolate* of 𝔖, Ki., Bur., *SBOT.*, *et al.*) *and this house shall be ruins: every one who passes by, etc.*—לכל] on the subj. introduced by ל *cf.* Ges. § 143*e*. 1 K. has כל.—After ישם 1 K. has ושרק.—ואמר במה] 1 K. has ואמרו על מה.—**22.** אלהי אבתיהם] 1 K. 9^{9} אלהיהם.—הוציאם] 1 K. הוציא את אבתם.—After הביא 1 K. has יהוה.

VIII. 1–18. Various Doings of Solomon.—Taken with some changes from 1 K. 9^{10-28}.

1–2. The exchange of cities with Hiram.—1 K. 9^{10-14}. This transaction has been given an entirely different appearance by the Chronicler. According to the narrative of Kings, Solomon gave the King of Tyre twenty cities (towns or villages) in payment for timber and gold, and Hiram was displeased with them, although he seems to have annexed them under the name *Cabul* to his kingdom. But according to the narrative of Chronicles, Solomon received the cities from Hiram and rebuilt or embellished or fortified and colonised them with Israelites. The two statements have been harmonised (1) by the assumption that Solomon first ceded the twenty cities to Hiram, who, because they were in bad condition or of little worth (*cf.* 1 K. 9^{13}), restored them to him, whereupon Solomon built them up (Jos. *Ant.* viii. 5, 3, Seb. Schmidt, Starke, Dahler, Ke.); (2) by the assumption that Solomon gave Hiram twenty Israelitish cities for which the latter gave him twenty Phœnician cities, and that Kings refers to the former gift and Chronicles to the latter

(Ḳimchi and other Jewish commentators). In reality, however, the Chronicler has remodelled the statement of Kings (Be., Oe.), the thought being probably offensive to him that Solomon should part with any of his territory to Hiram, or incredible that the rich and glorious Solomon should have been so pressed for money that he would sell a portion of his territory, hence the passage was changed to convey the opposite meaning. That the passage in Chronicles is directly dependent upon that of Kings and not a free composition is seen in the parallelism between the introductory verses.—**1.** *Twenty years*]. Seven years were spent in building the Temple (1 K. 6^{38}) and thirteen in building the palace (1 K. 7^{1}).—**2.** *Built*] with the force of rebuild or enlarge (BDB. בנה **1** **i.**) or fortify (Bn., Ki.); so also *built* in the following verses.

3–6. The store and military cities which Solomon built.—Taken with considerable variation from 1 K. 9^{17-19}. The Chronicler has entirely omitted the contents of 1 K. $9^{15f.}$ which speak of Solomon's levy caused by a number of building operations, and of his acquisition of Gezer through Pharaoh his father-in-law; and omitting the reference to Gezer in v. ^{17}, he has rearranged the contents of the verse and given also a new introduction to the paragraph in the statement of a campaign not mentioned elsewhere against *Hamath-zobah*, probably with reference to *Tadmor*, which the Chronicler has constructed out of *Tamar* (*v. i.*).—**3.** *Hamath-zobah*]. *Cf.* 1 Ch. 18^{3}. This campaign, since it is not mentioned in 1 K., is generally entirely ignored in histories of Israel or Solomon. Neither Bn. nor Ki. discusses its historicity. Certainly it is very doubtful; yet Winckler thinks it not at all incredible (*Gesch. Is.* II. p. 266, *KAT.*^{3} p. 239).—**4.** *Tadmor*] in the text of 1 K. 9^{18} is Tamar (תמר), but the Qr. or margin has *Tadmor* (תדמר). This is followed by all versions (𝔙 *Palmyram*) and was formerly accepted as the true reading of 1 K. *Tadmor* was the later *Palmyra* situated north-east of Damascus; but the other towns mentioned in 1 K. $9^{17f.}$ are all in S. Palestine, and in Ez. 47^{19} 48^{28} a Tamar (תמר) is placed in the extreme south; hence the text of 1 K. seems to be the true reading and the reference is to *Tamar* in S. Judah (Bn., Ki., Bur., *et al.*), but the Chronicler has glorified this obscure southern city into the *Tadmor* of the north, and, as mentioned above, composed v.^{3} as an introduc-

tion.—*And all the store cities which he built in Hamath*]. This statement has no parallel in 1 K., but is simply the Chronicler's completion of the reference to *Tadmor* as one of a line of fortified posts on the northern frontier of Solomon's kingdom.—**5.** In 1 K. 9[17] only *the lower Beth-horon* is mentioned. *Upper Beth-horon* and *fortified cities with walls, doors, and bars* are an addition of the Chronicler. On the location of the *Beth-horons cf.* 1 Ch. 6[53 (68)].—**6.** *Ba'alath*] Jos. 19[44] 1 K. 9[18] †, not clearly identified.

7–10. Solomon's bond-servants.—Taken from 1 K. 9[20-23].—**8.** *Whom the children of Israel consumed not*]. The reading of 1 K. 9[21] "whom the children of Israel *were not able* utterly to destroy" was an unpleasant admission to the Chronicler, hence this change.—*Of them did Solomon raise a levy*]. According to the clear implication of 1 K. 5[27-30 (13-16)], at least the levy of 30,000 men for work in the Lebanons was composed of Israelites, and probably also the levy of 150,000 men. The revolt under Rehoboam (1 K. 12) was based upon this oppressive measure. This passage (from a late addition to 1 K.) is merely an attempt to rescue the reputation of Solomon. (*Cf.* Sm. *Hist.* pp. 157 *f.*).—**10.** *Even two hundred and fifty*] is at variance with the number in 1 K. 9[23] "five hundred and fifty" (*v. i.*).

11. The house of Pharaoh's daughter.—Rewritten from 1 K. 9[24]. According to 1 K. 3[1] Solomon brought Pharaoh's daughter on her marriage into the city of David until the completion of his palace, when he made also a house for her (1 K. 7[8]), and according to 1 K. 9[24] she moved from the city of David into this house. The Chronicler passes over entirely the first statement and interprets the removal as caused by Solomon from a religious motive. The city of David the Chronicler interprets as the holy precincts where the ark had been brought and where, after the notion of Ezekiel (44[9]), the presence of Solomon's foreign wife might be regarded as a sacrilege. In 1 K. 9[24] it is also stated that Solomon then built Millo. This is entirely omitted in Chronicles (an evidence according to Bn. of the use here of another written source than K., but such omission is entirely agreeable to the Chronicler's handling of the text).

12 f. Solomon's ministrations at the altar of the Temple.—Rewritten from 1 K. 9[25]. According to this verse in Kings, Solomon

offered burnt-offerings and peace-offerings three times in a year, clearly on the three annual feasts commanded by the legislation of JE (Ex. 23^{14-16}) and of D (Dt. 16^{1-17}). This ministration the Chronicler retains, mentioning also the feasts by name (v.^{13b}), but in addition to these annual services the weekly Sabbatical and monthly ones are added (v.^{13a}) and thus the ministrations of the King are made to conform more with the fully developed ritual of P (Lv. 23^{1-37}). All trace, also, of any service at the altar of incense (mentioned in 1 K. 9^{25}), which would be an unlawful act (*cf.* 26^{16}), has been removed by the clear definition of the altar as the one *which he* [Solomon] *had built before the porch*, *i.e.*, the great brazen altar of burnt-offering (4^1).—**12.** *Then*] after the dedication of the Temple when this service of Solomon commenced.—**13.** *The commandment of Moses*] a comprehensive expression for the legislation given in the Pentateuch. *Sabbaths*, *months*, and *seasons* or *set feasts* cover the fixed times when extra ceremonies in the ritual of offerings were required. These were the weekly Sabbaths and the beginnings of each month, including the Feast of Trumpets, and the three great festivals with their associated days of wave-sheaf (with the Passover) and atonement (in the same month with the Feast of Tabernacles) (*cf.* Lv. 23^{1-37} Nu. 28^1–29^{39}). On these days it is implied that the King himself took part in some direct way in the sacrificial services.

14–16. Solomon's appointments for service in the Temple and its completion.—A continuation of the elaboration of 1 K. 9^{25}, parallel only in v. ^{16b} with 1 K. 9^{25b}.—**14.** For David's order for the *divisions* of the priests and the Levites and the gate-keepers *cf.* 1 Ch. 23–26.—**15.** *The king*] David.—*The treasures*] *i.e.*, the furniture of the Temple and the stuff contributed for its services and support, the provision for its ministers (*cf.* 1 Ch. 26^{20-28}).—**16.** The final summary: *And all the work of Solomon was accomplished from the day of the foundation of the house of Yahweh unto the completion of the house of Yahweh through Solomon** (Bn., Ki.).

17 f. Solomon's trade at Ophir.—Taken with some changes from 1 K. 9^{26-28}. According to 1 K., Solomon builds ships at Ezion-geber and Hiram, King of Tyre, provides him with sailors that go with the servants of Solomon to Ophir. According to Chronicles,

Solomon went to Ezion-geber, where Hiram sent him both ships and sailors. This discrepancy has been reconciled on the supposition that the sending of ships was only the sending of material for their construction (Ke., Zoe.); or an identity of meaning has been found by following 𝔊, 𝔖, in striking out *to him* (לו), *i.e.*, Hiram sent likewise to Ophir ships from a harbour on the Red Sea or Persian Gulf where the Phœnicians might have had a trading-post (Oe.). But the discrepancy is real and probably arose through the Chronicler's careless reading of the text of 1 K., unless one may assume such a lack of geographical knowledge that he really thought ships, as well as sailors, could be sent from Tyre to Ezion-geber. According to Chronicles 450 talents of gold were brought back, while according to Kings only 420.—*Ezion-geber and Eloth*]. These two places were near together at the northern extremity of the Gulf of ʿAkabah. The exact site of the former is unknown; on the supposition that the gulf extended formerly further inland, Robinson identified it with *ʿAin-el-Ghudyan*, fifteen miles north of the present head of the gulf. Elath or Eloth is the mod. *ʿAkabah* at the head of the gulf.—*Ophir*]. The exact locality is unknown. It has been placed on the eastern coast of Africa, in India, and in south-eastern Arabia. The latter is the most likely (*cf.* 1 Ch. 1^{23}).

1. עשרים] Kau., Ki. *SBOT.*, *Kom.*, both here and in 1 K. 9^{10} prefix the article, הע׳, after Klo.—After שלכה 1 K. has את שני הבתים.—ואת ביתו] 1 K. ואת בית המלך.—**6.** After ואת בעלה this verse corresponds with 1 K. 9^{19}, with variation only of כל inserted before the second ערי and before חֲשֶׁק.—**7.** The Chronicler has departed from 1 K. 9^{20} only in transposing האמרי and החתי and in the use of the copulative (ו), which 1 K. has only with היבוסי, and in the omission of בני before ישראל.—**8.** מן] wanting in 𝔖 and 1 K. 9^{21}, appears contrary to *all the people* (v. ^{7}), hence is to be struck out (Be., Ki.; retained with partitive force by Ke., Zoe., Oe.).—לא כלום בני ישראל] is a neat abbreviation of the text of 1 K. לא יכלו בני ישראל להחרימם.—After למס 1 K. has עבד which was struck out evidently because regarded as superfluous.—**9.** אשר] wanting in 1 K. 9^{22}, some MSS., and 𝔊, 𝔙, 𝔖, is defended by Be. as an Aramaism, but is rightly struck out by Zoe., Oe., Kau., Ki.—לעבדים למלאכתו] 1 K. עבד. The Chronicler's additions are for clearness.—מלחמה] in 1 K. followed by ועבדיו.—ושרי שלישיו] to be read after 1 K. and 𝔊 ושריו ושלישיו.—**10.** למלך] 1 K. 9^{23} על המלאכה. The reason of this change is not clear unless for brevity.—חמשים ומאתים] 1 K. חמשים וחמש מאות. The smaller number of Ch. is due probably to a

copyist's oversight. Bn., Ki., find, however, in this evidence for another copy than 1 K. before the Chronicler.—1 K. has העשים במלאכה at close of verse after בעם.—**11.** המה] pl., perhaps after the analogy of the plurals of place or spatial extension.—**13.** ובדבר יום ביום]. The same phrase wanting the ב with דבר occurs in Lv. 23[37]. To omit ב gives an easier reading, but all MSS. have it (Be.); ב *essentiæ* (Ke., Zoe.); 𝕲 apparently כדבר (Oe.).—להעלות] instead of inf. abs., Ew. § 280 *d* (Ke., Zoe., Oe.). *Cf.* 1 Ch. 9[25] 13[4] 15[2] Ges. § 114*k* (?) (l. 129).—בחג וגו׳] *cf.* Dt. 16[16].—**14.** ויעמד] *cf.* 1 Ch. 6[16 (31)] (l. 89).—כמשפט] *cf.* 1 Ch. 15[13].—מחלקות] *cf.* 1 Ch. 23[6] (l. 42).—משמרותם] *cf.* 1 Ch. 9[27].—לשער ושער] *at every gate* (l. 124).—**15.** מצות] retained by Ke., Zoe., *cf.* Ew. § 282 *a*; read with מן (ממצות) Be., Kau., Ki. *Kom.*; pl. (מצות) 𝕲, 𝕳, Oe., Ki., *SBOT.*—**16.** עד היום] *unto the* (*this*) *day, i.e.*, the day on which after the consecration of the completed Temple the regular public worship was commenced in it (Be., Ke., Zoe.). *Now all the work of Solomon was prepared until this day, the foundation of the house until its completion: the house of Yahweh was finished* (Ke.). מלאכת is taken as explained by מוסד. Dr. *TH.* § 190 Obs. suggests that היום is a case of apposition. But this rendering of Ke. and that of AV. are harsh; better after 𝕲, 𝕳, 𝕾, read מיום *from the day of the foundation* (Oe., Ki.). 𝕲 read also עד כלות שלמה בית יהוה. This (given above) is preferred by Bn., Ki. *Kom.* 𝕲[L] has this and also עד כלתו. Bn. regards the conclusion as from the uncanonical source. Much, however, is in favour of שלם בית יהוה coming from 1 K. 9[25], and in no way being a corruption.—**17.** אז הלך שלמה לעציון גבר ואל אילות] 1 K. 9[26] ואני עשה המלך שלמה בעציון גבר אשר את אילות.—הים] 1 K. ים סוף.—**18.** לו] wanting in 1 K. 9[27].—ביד עבדיו אוניות ועבדים] 1 K. באני את עבדיו אנשי אניות.—ים] 1 K. הים.—The Chronicler has transposed עם עברי שלמה, and ויבאו of 1 K. 9[27. 28].—וחמשים] 1 K. 9[28] ועשרים.—1 K. has זהב before ארבע.

IX. 1–12. The visit of the Queen of Sheba.—Taken with almost no variations from 1 K. 10 [1-13].—**1.** *Sheba*] the land of the Sabeans, often mentioned in the OT., *cf.* 1 Ch. 1[9. 32]. Since Sheba was famous for its trade (Ez. 27[22. 23]) and costly wares (Ez. 38[13]), its Queen could well have heard of Solomon and his luxurious court. In Is. 60[6] its inhabitants are represented as about to bring gold and frankincense as tribute to Israel and to pay homage to Yahweh.—*Hard questions*] (חידות). This word is used in the sense of *dark, obscure sayings*, or *riddles* to be guessed (as in the Samson stories, Ju. 14), or simply *perplexing questions*, the probable meaning here (BDB.). The Queen of Sheba with costly gifts came to test the report of Solomon's wisdom and glory, of which she had heard in distant Arabia.—**2.** After she had tested the King's wisdom and, **3,**

had observed *the house that he had built*—*i.e.*, either the Temple or, what is more likely, the palace (*cf.* v. ^{4}), or all his buildings considered as one structure—and, **4**, the luxurious appointments of his servants; *there was no more spirit* (*breath*) *in her*, she being quite overcome by astonishment. *Cf.* Jos. 2^{11} 5^{1}, where the phrase is used for the loss of breath through fear.—*And his ascent by which he went up unto the house of Yahweh*] AV., RV., but read rather with RVm. of 1 K. 10^{5} *and his burnt-offering which he offered in the house of Yahweh* (*v. i.*).—**6.** The Chronicler emphasises that Solomon's wisdom rather than his wealth causes the great astonishment of the foreign queen by adding to the account in 1 K. the words *the greatness of thy wisdom*.—**8.** The words *his* (Yahweh's) *throne* (1 K. 10^{9} *on the throne of Israel*) *to be king for Yahweh thy God* (an addition of the Chronicler) show in a striking way the theocratic stand-point of the Chronicler, *cf.* 1 Ch. 28^{5} 29^{23}.—**9.** *A hundred and twenty talents of gold*] a sum equivalent to more than three and one-half millions of dollars.—**10.** *Algum-trees*]. *Cf.* $2^{7(8)}$.—**12.** *Besides that which she had brought unto the king*]. This text of Chronicles implies that Solomon gave the Queen of Sheba all her desire besides the equivalent of that which she had brought to him (Ke., Zoe., Oe., Ba.). This notion may have arisen from the thought that Solomon should in no way be indebted to the Queen. 𝔙 renders *et multo plura quam attulerat ad eum*. Bertheau would read *besides that which the king* (of his free will) *gave to her* (הביא לה המלך). The text of 1 K. 10^{13}, *besides that which he gave her according to the hand of King Solomon*, means that Solomon gave to the Queen of Sheba gifts commensurate with his own wealth and power (*SBOT*.).

1. שמעה] 1 K. 10^{1} שמעת.—After שלמה 1 K. has לשם יהוה, a phrase of much difficulty.—לנסות את שלמה] 1 K. לנסתו. The Chronicler's text is more definite, *cf.* v. ^{2}.—בירושלם] 1 K. 10^{2} ותבא ירושלמה.—לרב] 1 K. רב מאר.—עמו] 1 K. אליו.—**2.** ולא נעלם דבר משלמה] 1 K 10^{3} לא היה דבר נעלם מן המלך.—**3.** את חכמת] 1 K. 10^{4} את כל חכמת.—**4.** ומלבושיהם] wanting in 1 K. 10^{5}, though given in 𝔖.—ועליתו] 1 K. ועלתו. The former with the meaning *and his ascent with which he used to ascend to the house of Yahweh* is preferred by Ke., and the rendering of AV., RV., both here and in 1 K., but since עליה means *upper chamber*, and since 𝔊, 𝔙, 𝔖 have עלותיו *his offerings*, this is preferable (Be., Oe., Kau., Bn., Ki.) (*cf.* RVm. in K.).

The last clause in 𝔊 here and in 1 K. is *καὶ ἐξ ἑαυτῆς ἐγένετο*. 𝔊^{L} here has this and also *καὶ οὐκ ἦν ἐν αὐτῇ ἔτι πνεῦμα*.—**5.** After אמת 1 K. 10^{6} has היה.—**6.** לדבריהם] 1 K. 10^{7} לדברים.—מרבית חכמתך] wanting in 1 K., an addition of the Chronicler for clearness, taking the place of חכמה וטוב, which in 1 K. follows יספת, written הוספת. Instead of על 1 K. has אל.—**7.** אנשיך] 𝔊, 𝔙, 𝔖 of 1 K. 10^{8} have נשיך, preferred there by Klo., Kamp., Bn., Ki. *SBOT*., Bur., and here by Kau., Ki., Bn. 𝔊^{L} has this, but 𝔊^{B} follows 𝔐.—**8.** כסאו] 1 K. 10^{9} כסא ישראל.—למלך ליהוה אלהיך] wanting in 1 K.—אלהיך] 1 K. יהוה.—להעמידו] wanting in 1 K.; a more directly Messianic thought, keeping in view the future of Israel.—ויתנך] 1 K. וישימך.—עליהם] wanting in 1 K.; must refer to *Israel*.—**9.** לרב] 1 K. 10^{10} הרבה.—היה] 1 K. בא.—After הוא 1 K. has עוד לרב.—**10.** וגם עברי חירם ועברי שלמה אשר הביאו] 1 K. 10^{11} וגם אני חירם אשר נשא. The Chronicler puts the activity here of Solomon or his servants on a par with that of Hiram or his servants.—אלגומים] 1 K. אלמגים, so also v. ^{11}, *cf.* 2^{8}. Here 1 K. adds הרבה מאד.—**11.** האלגומים] see v. ^{10}.—מסלות] 1 K. 10^{12} מסעד, ἅπ., a word whose precise meaning is dubious (BDB.), interpreted as *raised walk*, *floor*, or *pavement* of some sort with which מסלות would agree (Raschi, Be., Zoe.), or more generally as a *support*, a *railing* or *buttress*, 𝔊 ὑποστηρίγματα, 𝔙 *fulcra* (Bur.), then מסלות is an error (BDB.) or a misinterpretation. Yet both may represent *supports*, *elevations* in the shape of some sort of a *platform* or *estrade* designed for the dishes or utensils of the Temple and palace (Paul Haupt in *SBOT*. on K.). (Kau. [Kamp.] and Ki. both represent the word with a lacuna in their translations of K. and Ch.).—ולא נראו כהם לפנים בארץ יהודה] 1 K. לא בא כן עצי אלמגים ולא נראה עד היום הזה. The phrase *in the land of Judah*, instead of *in the land of Israel*, shows that the Chronicler writes as one of his own age (Ba.).—**12.** הביאה אל המלך ותהפך] 1 K. 10^{13} נתן לה כיד המלך שלמה ותפן; הפך in Ch. is simply a synonym for פנה in K.

13–28. The wealth of Solomon.—Taken from 1 K. 10^{14-28a}. The variations are very slight.—**13.** *Six hundred and sixty-six talents of gold*] *i.e.*, about twenty millions of dollars, constituted the regular annual income.—**15.** Each of the two hundred bucklers contained nearly 22 pounds (avoirdupois) of gold, worth nearly 6,000 dollars, and, **16,** each of the three hundred shields contained half this amount. The reading, *three maneh*, in 1 K. 10^{17} is incorrect (*v. i.*).—**17.** *Ivory*] was secured by Solomon's navy, *cf.* v. ^{21}.—**21.** According to Chronicles the fleet of Solomon went to Tarshish. That this view was incorrect is seen from the products of the East brought back by the vessels and by the reference in 1 K. 22^{49} to Jehoshaphat's ships of Tarshish which were stationed at Ezion-

geber on the Gulf of Elah to go to Ophir. The Chronicler misunderstood in both of these instances the phrase *ships of Tarshish*, which described a class of vessels such as were used by the Phœnicians in their voyages to Tartessus in Spain, and not their destination as he supposed. The accuracy of his statement, however, has been absurdly defended on the supposition that the vessels made a circuit of Africa to Spain (see Eng. Trans. of Zoe. *Com.* in Lange Series, pp. 28 *f.*).—**25–28.** *Cf.* 1^{14-17}.

13. [ושישים] ו is wanting in 1 K. 10^{14}.—[כברי] 1 K. ככר.—**14.** [לבר מאנשי התרים]. Since these words appear in 1 K. 10^{15}, they represent the original text of Ch. (*cf.* 𝔊 τῶν ἀνδρῶν also). In their source, 1 K., they are usually regarded as a corruption, and the emendations suggested are numerous. Since 𝔊 has χωρὶς τῶν φόρων τῶν ὑποτεταγμένων, and ענש = φόρον in 𝔊^{L} 2 K. 23^{33}, Boe. read לבר מענשי וגו׳, Thenius the same with הרדוים "the subject people" for התרים, and *SBOT.* (on K.) with החגרים for התרים. Ki. *Kom.* reads there and here לבר מאשר הערים after 𝔖, which has "cities" for תרים. Kau. following Kamp. . . . לבר מאשר בא *Abgeschen von dem was einkam von* . . . Bn. suggests מאשכר ה(?ערים) והסחרים וכל מ׳ *ungerechnet die Abgaben der* (Städte ?) *und der Händler und der Könige*, etc.—[ערב] *Arabia* 1 K. הערב. The former is read in 1 K. by Bn., Ki., *SBOT.* (notes), *et al.*—[והסחרים מביאים] 1 K. ומסחר הרכלים.—[מביאים זהב וגו׳] an addition of the Chronicler.—**15.** [שחוט] wanting in 1 K. 10^{16}.—**16.** [שלש מאות] 1 K. 10^{17} שלשת מנים. The text of Ch. is correct, as the foregoing שש מאות shows. Gold was reckoned in shekels (Bn.).—**17.** [טהור] substituted as more familiar for מופז in 1 K. 10^{18}.—**18.** [וכבש בזהב לכסא מאחזים] 1 K. 10^{19} וראש עגול לכסה מאחריו. The original text of K. as seen in 𝔊 was probably וראשי עגלים לכסא מאחריו (*SBOT.*) *and the throne had at its back the heads of bulls* (*calves*). So essentially Ki., Bn., *et al.*, after Geiger, *Urschrift*, p. 343. The change in K. to *round top* was made because calves were offensive as symbols of Yahweh. In Ch. "lambs" (כבש) was substituted, which later was read *footstool* (כֶּבֶשׁ) (BDB.) and מאחריו was read מאחזים (Hoph. part.). 𝔊^{BA} omits the clause, though retained in 𝔊^{L}, καὶ ὑποπόδιον ὑπέθηκεν ἐν χρυσῷ τῷ θρόνῳ.—**19.** [ממלכה] 1 K. 10^{20} ממלכות.—**20.** [כסף] 1 K. 10^{21} + לא.—**21.** [כי אניות למלך הלכות תרשיש עם עבדי חורם] 1 K. 10^{22} כי אני תרשיש למלך בים עם אני חירם.—[תבואנה אניות] 1 K. תבוא אני.—[נשאות] 1 K. נשאת.—**22.** [וחכמה] 1 K. 10^{23} ולחכמה.—**23.** [מלכי] wanting in 𝔐 of 1 K. 10^{24}, but given in 𝔊, and hence to be read (Bn., Bur., but not Ki. and *SBOT.*).—**25.** On vv. $^{25-28}$ *cf.* 1^{14-17}. Before ויהי 1 K. 10^{26} has ויאסף שלמה רכב ופרשים, which the Chronicler omits here, but uses elsewhere, *cf.* 1^{14}.—[ויהי . . . ומרכבות] 1 K. ויהי לו אלף וארבע מאות רכב. The text of Ch., *and Solomon had four thousand stalls of horses*, is that of

𝔊 in K., and according to Bur. was probably the original there, but ומרכבות was למרכבו, yet 𝔊 of K. may be suspected of having come under the influence of Ch. Moreover, close verbal agreement shows that the Chronicler here followed 1 K. 5^{6}, ויהי לשלמה ארבעים אלף ארות סוסים למרכבו, as his source (*v.* notes on 1^{14-17}). This reading, except in the final pron. suf. (למרכבו), has the support of 𝔊^{AL} (certainly original 𝔊), the underlying Heb. of which was doubtless the original of Ch., and should be rendered, *and Solomon had* 40,000 *stalls of horses for the chariots.*—ויניחם] 1 K. 10^{26} וינחם. The former has the support of all Vrss.—**26.** wanting in Heb. of 1 K., but present there in 𝔊. The verse is taken either from a different text of 1 K. 10, or from 1 K. 5^{1a} (4^{21a}) with the subject omitted (1 K. ושלמה היה for ויהי) and המלכים *the kings* substituted for הממלכות *the kingdoms.*—**28.** ומוציאים סוסים ממצרים לשלמה] 1 K. 10^{28} ומוצא הסוסים אשר לשלמה ממצרים. The final phrase, ומכל הארצות, is the Chronicler's happy generalisation of the somewhat obscure passage in K. (see 1^{16b}).

29–31. The final summary of the reign of Solomon.—Taken with variations from 1 K. 11^{41-43}. The variations are as follows: *The acts* are called *the first and the last*, which qualifying phrase is added frequently by the Chronicler to the summaries taken from Kings (*cf.* 12^{15} 16^{11} 20^{34} 25^{26} 26^{22} 28^{26} 35^{27}). Their written source is not "the book of the acts of Solomon," the one given in 1 K. 11^{41}, but *the acts of Nathan the prophet*, *the prophecy of Ahijah the Shilonite*, and *the visions of Iddo the seer concerning Jeroboam the son of Nebat.* These sources were not independent works, but were either sections of the canonical books or of the Book of Kings mentioned elsewhere (see Intro. p. 22). Nathan the prophet appears at the beginning of Solomon's reign (1 K. 1), Ahijah near its close (1 K. $11^{29ff.}$), hence in *the acts* or *history of Nathan* and in *the prophecy of Ahijah* we probably have references to 1 K. Whether this is so in *the vision of Iddo the seer* is more doubtful. This may refer to the Chronicler's other source (*cf.* 12^{15} 13^{22}); yet the unknown prophet of 1 K. 13 is called by Josephus *Jadon*, a name equivalent to Iddo (*Ant.* viii. 8, 5), and he may thus have been known at the time of the Chronicler.—**31.** *Slept with his fathers*] part of the regular formula with which the compiler of 1 and 2 K. closes his account of the reign of each king, denoting either nothing more than that one had died as his fathers had, or more likely implying association with his fathers in the realm of the dead and

thus some condition of future life.—*And was buried in the city of David*]. *Cf.* 1 Ch. 15[29]. This phrase is also a part of the formula just mentioned.

29. יערי] Kt. יֶעְדִּי, Qr. יֶעְדּוֹ.—**30.** וימלך שלמה] for the longer text of 1 K. 11[42] והימים אשר מלך שלמה.—**31.** ויקברהו] Pi. instead of Niph. ויקבר in 1 K. 11[43].

X–XXXVI. THE HISTORY OF JUDAH FROM REHOBOAM UNTIL THE EXILE.

In contrast with the author of 1 and 2 Kings, the Chronicler ignores the N. kingdom and confines his narrative to the fortunes of Judah. His most noteworthy additions to the earlier history are the introduction of prophets and Levites. The former utter discourses of warning and admonition, and the latter are prominent in events concerning the Temple.

X–XII. The Reign of Rehoboam (*c.* 937–920 B.C.).—The Chronicler has incorporated into his narrative the entire account of this reign given in 1 K. $12^{1-19.\ 21-24}$ 14^{21-29}, with the exception of 14^{21-24}, omitted owing to its unfavourable view of the religious condition of Judah under Rehoboam. Chapter 10 is almost a verbatim duplicate of 1 K. 12^{1-19}. The Chronicler's additions to his material from 1 K. in c. 11 are accounts (a) of Rehoboam's fortifications (11^{5-12}), (b) of the immigration from the N. tribes (11^{13-17}), and (c) of the royal family (11^{18-23}); (b) appears to be based upon 1 K. 12^{21}, but (a) and (c) are independent of 1 K. and may represent other sources. In c. 12 the Chronicler gives much fuller detail respecting the invasion of Shishak—first, in reference to its cause, the religious defection of Rehoboam and his people ($12^{1f.}$); and secondly, in giving an account of the invading host (12^{3}); and thirdly, in introducing a prophetic admonition whereby through the humiliation of Rehoboam and the people the wrath of Yahweh is averted ($12^{5-8.\ 12}$). The picture thus given of the reign of Rehoboam is strikingly different from that of 1 K. There the people are represented as exceedingly apostate (1 K. 14^{22-24}) and nothing good is said of Rehoboam. The Chronicler, on the other hand, magnifies Rehoboam as a builder of cities and as a ruler of ardent worshippers of Yahweh, only forsaking the law of Yahweh when he was strong,

a supposition necessary to explain the invasion of Shishak, from whom the land was correspondingly delivered upon the humiliation of the King and his princes.

X. Rehoboam's rejection by Israel at Shechem.—An almost verbatim duplicate of 1 K. 12^{1-19}.—**1.** *Shechem*] mod. *Nablus*, lying under the north-east base of Mt. Gerizim (Baed.[4] pp. 215 *ff.*), mentioned frequently in the early narratives of Israel (Gn. 12^{6} 33^{18} 35^{4} $37^{12 ff.}$ *et al.*). The assembly of tribes here shows that in spite of the intervening reign of Solomon the N. tribes held still to their ancient right of choosing their sovereign, exercised in the case of Saul and David (1 S. 11^{5} 2 S. 5^{3} 1 Ch. 11^{3}).—**2.** This verse, already dislocated in Kings, properly precedes v.[1] (*v. i.*). The Chronicler mentions Jeroboam without introduction, assuming his readers acquainted with the particulars of 1 K. $11^{26 ff.}$, which he has omitted (*v.* v.[15]). The report which Jeroboam heard was of the death of Solomon.—**3.** *And they sent and called him*] (wanting in 𝔊 of 1 K. 12^{3}) a necessary connecting gloss for the present arrangement of the verses in 1 K. 12^{1-3}.—**4.** The *service* and the *yoke* were the required revenue (1 K. 5^{7} (4^{27})) and the forced labour (1 K. $5^{27 ff.}$ ($^{13 ff.}$)), neither of which is mentioned in Chronicles.—**10.** *My little finger, etc.*]. This proverb-like expression and that of the following verse mean: I have the will and the power to oppress you more severely than my father did.—**11.** *Whips*]. The whip was in Egypt an emblem of royalty (*EBi.* IV. col. 5300).—*Scorpions*] probably the name given to a whip whose lash was furnished with sharp pieces of metal.—**13.** *And the king answered them roughly*]. Such folly shows how thoroughly Rehoboam was permeated with the feelings of an Oriental despot, and how little he understood the weakness of the hold of the house of David upon the N. tribes.—**15.** *His word which he spake by Aḥijah*]. *Cf.* 1 K. $11^{29 ff.}$, a narrative not given in Chronicles, and yet thus assumed to be known.—**16.** *We have no share in David, and no part in Jesse's son: each to thy tents, O Israel, now see to thy house, David*]. This same cry, with the exception of the last line, was raised by Sheba in his short-lived rebellion against David (2 S. 20^{1}).—*To their tents*] not to their homes, but to their places of encampment at Shechem.—**17.** A verse anticipating subsequent action and thus clearly out

of place (wanting in 𝔊 of 1 K. 12), either a gloss in Kings or to be placed after v. ^{19}.—**18 f.** *Adoniram**]. *Cf.* 1 K. 4^{6} 5$^{28\ (14)}$. This officer of Solomon's reign probably had quelled dissatisfaction before, but this time he failed.—*Unto this day*] in the narrative of the Chronicler an anachronism (*cf.* 5^{9}). The Chronicler at this point, because he is narrating only the history of the S. kingdom, omits verse 20 of 1 K. 12, which contains the statement that Jeroboam was made king by the N. tribes.

1. שכמה] 1 K. 12^{1} שכם.—באו] 1 K. בא.—**2.** In 𝔊^{BL} of K. this verse is found in 1 K. 11 between v. ^{43a} and v. ^{43b}, with the addition in 𝔊^{B}, "he returned (?) and went to his city Sareira which is in Mt. Ephraim." Hence as it now stands it should precede v. ^{1} (Bur.), and is so printed in St. *SBOT*. After הוא 1 K. 12^{2} has עודנו.—וַיָּשָׁב . . . ממצרים] 1 K. וַיֵּשֶׁב . . . במצרים. The former is the true reading (Ki. *BH*.).—**3.** כל ישראל] 1 K. 12^{3} כל קהל ישראל.—**4.** Before עתה 1 K. 12^{4} has אתה.—**5.** Before עוד 1 K. 12^{5} has לכו, which after 𝔊 should be inserted (Ki. *BH*.). Instead of עוֹד. עֹד the Vrss. in both K. and Ch. read עַד.—**6.** לעם הזה] 1 K. 12^{6} את העם הזה.—**7.** Before תהיה 𝔊 and 1 K. 12^{7} have היום, which should be inserted (Ki. *BH*.).—לטוב] 1 K. עבד.—להעם] retention of ה of article (*cf.* Ges. § 35*n*), other examples 25^{10} 29^{17}.—ורציתם] 1 K. ועבדתם ועניתם.—**8.** 1 K. 12^{8} has wrongly אשר before העמדים (*cf.* St. *SBOT*., Bur.).—**10.** ואתו] 1 K. 12^{10} אליו.—לעם] 1 K. + הזה.—ותאמר] 1 K. תדבר.—קטני†] קָטָנִּי Ki. *BH*., Ges. § 93*q*. (*cf.* Bur. 1 K. 12^{10}).—עבה] 1 K. 12^{10} Dt. 32^{15} †.—**11.** העמים] in BDB. *corrigenda*, p. 1126 (770^{b}).—On the art. in בשוטים and בעקרבים *cf.* Dav. *Syn.* § 21 (*d*).—ואבי^{2}] 1 K. 12^{11} + איסר אתכם.—**12.** ויבא] 1 K. 12^{12} erroneously ויבו.—**13.** ויענם ה׳] 1 K. 12^{13} ויען המלך את העם.—קשה] *harsh response*, *cf.* Gn. 42$^{7.\ 30}$ (pl.) 1 S. 20^{10}.—המלך רחבעם] wanting in 1 K.—After הזקנים 1 K. has אשר יעצהו.—**14.** אבי הכביד] thus Ki. *BH*. after the Bomberg Bible, a reading confirmed by 𝔊^{ABL}, 𝔙. Ginsburg and Baer and Delitzsch have אכביד after many MSS. The sense, the parallel, and v. ^{10} require the former.—עליו] 1 K. 12^{14} על עלכם.—After אני 1 K. has איסר אתכם.—**15.** נסבה †] 1 K. 12^{15} סִבָּה †. In late Rabbinic Hebrew סִבָּה = *cause* (Bur.).—האלהים] 1 K. יהוה.—יהוה in 1 K. is wanting after הקים, but appears after דבר.—**16.** In 1 K. 12^{16} the verse commences with וירא כל instead of וכל, and has אלהם instead of להם. After המלך^{2} 1 K. has דבר.—איש] wanting in 1 K., perhaps a dittography from the preceding ישי.—כל^{2}] wanting in 1 K.—**17.** ובני ישראל] *casus pendens* before waw consec. (*cf.* 1 K. 9$^{20\,f.}$) (Dr. *TH.* 127 (*a*), Dav. *Syn.* § 49 (*b*), Ges. §§ 111*h*, 143*d*).—**18.** הדרם] 1 K. 12^{18} אדרם, but 𝔊^{BL}, 𝔖, have אדנירם, given also in 1 K. 4^{6} 5^{28}, hence without doubt correct (Ki. *HB*.).—בני יש׳] 1 K. כל

'יש.—The Chronicler omits 1 K. 12^{20}, since he does not write of the fortunes of the N. kingdom.

XI. 1–4. Rehoboam dissuaded from attacking Israel.—With very slight variations from 1 K. 12^{21-24}, which belongs to the latest strata of the book.—**1.** *A hundred and eighty thousand*] a small number compared with those elsewhere in 2 Ch. reckoned to the S. kingdom: under Abijah 400,000 (13^{3}), under Asa 580,000 ($14^{7(8)}$), under Jehoshaphat 1,160,000 ($17^{14ff.}$).—**2.** *Shemaiah*] mentioned also in $12^{5.7}$, giving a reproof and a promise of deliverance in connection with the invasion of Shishak; and his *words* in 12^{15} as a source of the history of Rehoboam.

1. את בית] 1 K. 12^{21} את כל בית.—ובנימין] 1 K. ואת שבט בנימין.—ישראל] 1 K. בית ישראל.—הממלכה] 1 K. המלוכה.—לרחבעם] followed in 1 K. by בן שלמה.—The Chronicler has thus, without impairing the narrative, shortened this verse by the omission of five words.—**2.** יהוה] 1 K. 12^{22} האלהים, but some MSS. and the Vrss. have יהוה in 1 K., preferred by Ki. *BH.*, St. *SBOT.*—**3.** כל ישראל ב'] 1 K. 12^{23} כל בית יהודה. The Chronicler frequently uses the term *Israel* in reference to the S. kingdom, *cf.* $12^{1.6}$ 15^{17} $21^{2.4}$ $28^{19.27}$.—ובנימין] 1 K. + ויתר העם.—**4.** אחיכם] 1 K. 12^{24} + בני ישראל.—מלכת אל ירבעם] 1 K. ללכת כדבר יהוה.

5–23. Rehoboam's prosperity.—This section, independent of 1 K., falls into three well-defined paragraphs all of which are either from the pen of the Chronicler (H-J.) or from three sources (Bn., Ki.).

Vv.$^{5-12}$ may be regarded as either from the Chronicler (Kau., H-J.) or from an uncanonical source (Bn.), the Chronicler's pre-midrashic forerunner annotated in v.^{10} by the insertion of *in Judah and Benjamin* (Ki.). These words, since all the cities enumerated are in Judah (*cf. in Judah* in v.^{5}), if the material is older than the Chronicler, are a gloss. Benjamin did not historically belong to the S. kingdom, but through the incorporation of its territory into the S. kingdom after the fall of Samaria the tribe was later reckoned as having originally sided with Judah, and this view appears in 1 K. 11^{31} (not ^{32}) $12^{21.23}$. Linguistically these verses belong to the Chronicler and he may well be regarded as their author. This likewise is true of the remainder of the chapter, although vv. $^{18-23}$ are assigned by Ki. to another source representing material of historical worth. For marks of the Chronicler *cf.* וכל עיר ועיר (l. 124) להרבה (l. 134) v.^{12}; מגרש (l. 20), זנח Hiph. (l. 30) v.^{14}; עמד Hiph. (l. 89) vv. $^{15.22}$; נתן לב (l. 78) v.^{16}; נשא? (l. 76) vv. $^{21.23}$; construction of sentence (ll. 117, 129) v.^{22}; לרב (l. 105) v.^{23}.

5–12. Rehoboam's fortification of cities.—These cities were on the roads to Egypt, or on the western hills of the Judæan Shephelah, and hence were fortified as a protection against Egypt, and in view of the invasion of Shishak the record of their fortification may well have historical foundation. Compared with the frontier cities fortified by Solomon (1 K. $9^{15b.17.18}$), they illustrate the shrunken condition of Rehoboam's kingdom (GAS. *J.* II. p. 89). Winckler (*KAT.*[3] p. 241) holds that their building, *i.e.*, rebuilding, was occasioned through their destruction in insurrections at the time of Rehoboam's accession. **6.** *Beth-leḥem*]. *Cf.* 1 Ch. 2^{51}.—*ʿEṭam*]. *Cf.* 1 Ch. 4^{3}.—*Teḳoʿa*]. *Cf.* 1 Ch. 4^{5}.—**7.** *Beth-ẓur*]. *Cf.* 1 Ch. 2^{45}.—*Soco*]. *Cf.* 28^{18} Jos. 15^{35} 1 S. 17^{1}. A town in the Shephelah, mod. *eš-Šuwêke*, south-southeast from Beth-shemesh (Rob. *BR.*[2] I. p. 494, n. 7; Buhl, *GAP.* p. 194; BDB.), to be distinguished from the Soco of 1 Ch. 4^{18}.—*ʿAdullam*] the fortress mentioned in the history of David (1 S. 22^{1}), clearly in the Shephelah (Ne. 11^{30} Mi. 1^{15}), conjectured the hill *ʿAid-el-ma* off the *Wady es Sur* (GAS. *HGHL.* p. 229), otherwise not identified.—8. *Gath*]. *Cf.* 1 Ch. 18^{1}. Gath can scarcely have belonged to Judah at the time of Rehoboam, since at the time of Solomon it had its own king (1 K. 2^{39}), and it probably remained Philistine until its destruction, *c.* 750 (Am. 6^{2}), occasioned not unlikely by Uzziah (26^{6}), but whoever wrote 9^{26} had placed Philistia under Solomon.—*Mareshah*]. *Cf.* 1 Ch. 2^{42}.—*Ziph*]. *Cf.* 1 Ch. 2^{42}. **9.** *Adoraim* †] mod. *Dûra* west of Hebron.—*Lachish*] a notable frontier town frequently mentioned (*cf.* Jos. 10 Mi. 1^{13} 2 K. 18^{14}), mod. *Tell-el-Hesy*, recently excavated, thirty-three miles south-west from Jerusalem, and east from Gaza (Baed.[4] p. 118).—*ʿAzeḳah*] Jos. $10^{10 f.}$ 15^{35} 1 S. 17^{1} Je. 34^{7} Ne. 11^{30} †, not identified.—**10.** *Ẓoreʿah*] Jos. 15^{33} 19^{41} Ju. $13^{2.25}$ 16^{31} $18^{2.8.11}$ Ne. 11^{29}†, mod. *Ṣara*, fifteen miles west of Jerusalem (BDB.).—*Aijalon*]. *Cf.* 1 Ch. $6^{54\,(69)}$.—*Ḥebron*]. *Cf.* 1 Ch. 3^{1} $6^{40\,(55)\,42\,(57)}$ 11^{1}.—*In Judah and in Benjamin*]. All of the above-mentioned cities are *in Judah*, except *Zorah* and *Aijalon*, which were in the territory of Dan (Jos. $19^{41 f.}$); hence it has been assumed that these later came into the possession of Benjamin (Ke., Zoe., Oe.), but the words are a comprehensive term for

the S. kingdom. They are held by some to be a gloss (*v. s.*).—**11 f.** This picture of fortresses victualled and garrisoned throughout the land seems to imply that they were intended to keep Judah in subjection (*v. s.* Winckler) and to justify the rendering of the last clause *and so Judah and Benjamin became his* (Ba.), but we prefer the view that they were fortified as a protection against Egypt.

6. ויבן] in the meaning of *rebuilt, fortified* (*cf.* 1 Ch. 11^{8}).—**10.** ערי מצורות] *cities of ramparts, walls*, in v. ^{23} 12^{4} 21^{3}, sg. 14^{5}, without עיר 11^{11} and Is. 29^{3} Na. $2^{1\ (2)}$? †.—**11.** ואצרות] a construct governing the three following nouns. For example of two nouns *cf.* 1 Ch. 13^{1}.—**12.** ובכל עיר ועיר] idiomatic with the Chronicler. *Cf.* 1 Ch. 26^{13} Ges. § 123*c* (l. 124).—להרבה מאד] Ges. § 113*k*.

13–17. The immigration to Judah.—13. *And the priests and Levites that were in all Israel coming out of all their territory took their stand with him*]. Faithful servants of Yahweh, from the Chronicler's point of view, would necessarily side with Rehoboam. —**14.** *Their open lands*] the land round the Levitical cities in which the community had common rights and which according to P was never to be sold (Lv. 25^{34} Nu. 35^{2-8}, *cf.* 1 Ch. $6^{40\ (55)}$).—*And their possessions*] *i.e.*, their other landed property in cities, including houses, which also were an inalienable possession of the Levites, although not of other Israelites (Lv. 25^{29-34}). The priests and Levites thus appear making full sacrifice in leaving their former homes.—*For Jeroboam, etc.*]. This fact is stated negatively in 1 K. 12^{31}, a passage which may have suggested this entire paragraph. The emphasis appears to be on *unto Yahweh*, which is entirely wrong from the historical point of view, since Jeroboam did not repudiate the worship of Yahweh.—*His sons*] *i.e.*, his successors (Be., Zoe., Oe.).—**15.** The Chronicler regarded the schism of Jeroboam in the worship of Yahweh as an entirely idolatrous movement. A polemic against the Samaritans and the newly founded temple at Gerizim has been seen in this passage (Tor. *AJSL.* xxv. 1909, p. 201).—*The high places*] (במות). The word primarily meant "heights," any conspicuous elevation of the country or landscape (*cf.* Dt. 32^{13} Is. 58^{14} Am. 4^{13} Mi. 1^{3}), then (both sing. and pl.) a place of worship, of Yahweh as well as other gods (1 S. 9^{12-25}

$10^{5.13}$ 1 K. 3^4 22^{44} 2 K. 15^{35}); after the Deuteronomic reform ***high places*** came to mean not only an unlawful place of worship, but one entirely dedicated to the service of other gods. The Chronicler probably thus used the word here and elsewhere (*cf.* $14^{2(3).4(5)}$ 15^{17} 17^6 20^{33} 21^{11} $28^{4.25}$ 31^1 32^{12} $33^{3.17.19}$ 34^3).—*And for the he-goats*] (שעירים) a term applied to the demons (Arabic *jinn*) popularly believed to inhabit desert and waste places, not as pure spirits, but in corporeal form, ordinarily represented as hairy (hence goat-like) (WRS. *Religion of the Semites*,[2] p. 120) (*cf.* Is. 13^{21} 34^{14} Lv. 17^7). The epithet applied by the Chronicler in reproach to Jeroboam's innovations has the stigma of our term ***devils***. A connection with an Egyptian god Pan and a borrowing from Egypt (Ke., Zoe., H-J.) are not probable.—*And the calves*] the two golden calves set up by Jeroboam at Bethel and Dan as symbols of Yahweh (1 K. $12^{28.32}$). This symbolism probably was derived from the Canaanites, among whom the bull was the symbol of Baal (Bn. *EBi.* I. col. 632).—**16.** All who were loyal to Yahweh in the N. kingdom are represented as having followed the example of the priests and Levites in going to Jerusalem, not simply to sacrifice, but, as the strengthening of the kingdom shows, to remain permanently.—**17.** *Three years*]. The reason of this limitation is due to the invasion of Shishak in the fifth year of King Rehoboam (*cf.* 12^2 1 K. 14^{25}). This invasion, from the Chronicler's point of view, must have been caused by some religious delinquency of Rehoboam and his people (*cf.* 12^1), and this delinquency, introducing at once a weakening of the kingdom, naturally falls in the fourth year of Rehoboam immediately preceding the invasion, and thus only three years are left for obedience and increase in strength.—*In the way of David and of Solomon*]. The Chronicler ignores completely the apostasies of Solomon. In 1 K. 11^{4-6} Solomon is placed in contrast to David.

14. הזניחם] in Hiph. only in Ch. with meaning ***to reject***, 1 Ch. 28^9 2 Ch. 29^{19} (l. 30). האזניחו with meaning ***to give a stench*** (Is. 19^6) is probably from another root, though of same radicals (BDB.).—**17.** הלכו] 𝔊 sg.

18–23. The royal family.

This section is entirely independent of 1 K. and its source and historical value are necessarily entirely conjectural. Bn. assigns it *aus der*

***andern Vorlage von Chronisten*, and Ki. to the ancient material "for the most part of good historical value." It is extremely probable that Rehoboam was of luxurious habits and that he followed his father in the possession of a considerable harem. The memory of this, with the names of some of his wives and children, may have long continued and been recorded, or the names may have been invented by the Chronicler.**

18 f. *And Rehoboam took to himself a wife, Maḥalath the daughter of Jerimoth the son of David, and* of Abihail the daughter of Eliab the son of Jesse*] (*v. i.*).—*Jerimoth*] not mentioned among the sons of David's wives (*cf.* 2 S. 3^{2-5} 5^{14-16} 1 Ch. 3^{1-9} 14^{4-7}), hence either the son of a concubine or possibly *Jerimoth* (ירימות) is a corruption of Ithreʿam (יתרעם), who was one of the sons of David (1 Ch. 3^{3}).—*Abihail*] not mentioned elsewhere; for other occurrences of the name *cf.* 1 Ch. 2^{29}.—*Eliab*] David's eldest brother (1 S. 16^{6} 17^{13}).—**19.** These three sons are not mentioned again.—*Jeush*]. *Cf.* 1 Ch. 7^{10}.—*Shemariah*]. *Cf.* 1 Ch. 12^{6}.—*Zaham* †].—**20.** *Maʿacah the daughter of Absalom*] probably granddaughter, since Tamar is mentioned as his only daughter (2 S. 14^{27}). *Cf.* 13^{2}, where, according to the true text, Maʿacah is called the daughter of Uriel.—Of the three sons, except in the case of *Abijah* (*cf.* 12^{16}) and the daughter, nothing further is known. The name *ʿAttai* appears among the descendants of the Judahite Sheshan (1 Ch. 2^{35}) and a Gadite (1 Ch. 12^{11}).—*Ziza*] the name also of a Simeonite (1 Ch. 4^{37} †), probably a childish reduplicated abbreviation or a term of endearment (Noeldeke, *EBi.* III. col. 3294).—*Shelomith*] apparently also a son, since the name occurs of men, Levites (1 Ch. $23^{9\,Qr.\,18}$ $26^{25\,Qr.\,28}$); head of a post-exilic family (Ezr. 8^{10}); of women, the mother of a blasphemer (Lv. 24^{11}), a daughter of Zerubbabel (1 Ch. 3^{19}).—**21.** *Sixty concubines*] thirty, according to 𝔊^{B} and Josephus, *Ant.* viii. 10, 1. This is preferred as original by Bn.—**23.** *And he dealt wisely*] in the policy which he pursued of scattering his sons and giving them an abundant maintenance and also a considerable number of wives. This would be conducive to their contentment and a preventive of rebellion against their brother (but the text may not be sound, *v. i.*).

18. בן] read בת with Qr., 𝔊, 𝔙.—אביהיל] read ואביהיל after 𝔊^{A} (so Be., Ke., *et al.* generally), since only one wife of Rehoboam is meant, as is

shown by the sing. אשה and ותהר of v. ^{19}.—**21.** נשא] late usage, *cf.* 13^{21} 24^{3} Ezr. $9^{2.\ 12}$ 10^{44} Ne. 13^{25} Ru. 1^{4} (BDB.).—**22.** כי להמליכו] either an example of a peculiar sentence without verb (l. 117), or more probably the verb given in 𝔊 *διενοεῖτο* (חשב) has been omitted from the text, and should be restored (Kau., Bn., Ki. *HB.*, *et al.* generally).—**23.** ויבן] wanting in 𝔊.—ויפרץ] from פרץ with the doubtful meaning of *to distribute* (BDB.), 𝔊^{AB}, *καὶ ηὐξήθη*, as though פרץ had here the meaning *to spread abroad, increase* (*cf.* 1 Ch. 4^{38}). 𝔊^{L} conflates two renderings and introduces a subject *καὶ ηὐξήθη* Αβια *καὶ διέκοψε*. 𝔙 renders ויבן וגו' *quia sapientior fuit et potentior super omnes filios ejus* connecting with the preceding verse.—לכל ערי] 𝔊 ולכל ערי, so Ki. *SBOT.*, *Kom.*, *BH.* —וישאל המון נשים] F. Perles, *Analekten Textkritik des ATs.* p. 47, וישא להם נשים. This emendation is accepted by Ki. *BH.*—The text of these verses $^{(22.\ 23)}$ is certainly doubtful. Winckler reconstructs them (*KAT.*^{3} pp. 241 *f.*), v. ^{22} ויעמד לראש אביה בן מעכה להמליכו מכל בניו, *And he appointed Abia the son of Ma'acah chief in order to make him king from among all his sons.* As ראש *head of the family* (BDB. ראש **3. f**), Abijah is appointed during the life of his father his successor on the throne. (It is not necessary to look to the Assyrian ראש *reštu* as Winckler does to draw this conclusion.) The words לנגיד באחיו are a gloss. The meaning of v. ^{23}, according to Winckler, has been distorted through the insertion from v. ^{22} of מכל בניו. It properly belongs with vv. $^{5-12}$. Winckler renders *Und er baute und zerstörte in allen Gebieten Judas und Benjamins* (*alle*) *die festen Städte und er tat hinein Vorräte in Menge.* The last clause of v. ^{23}, וישאל המון נשים, speaks of the King's own wives and goes with v. ^{21}. On the whole, however, it is better to accept the emendation of Perles.

XII. 1–12. The invasion of Shishak.—An enlargement of the narrative of 1 K. 14^{25-28}. The additions are vv.$^{1.\ 2b-8.\ 12}$ (*v. s.*). (These additions are marked by Ki. as from a Midrash, yet it is allowed that they may have been written by the Chronicler.).—**1.** *When the kingdom of Rehoboam was established and he was strong*] *i.e.*, during the first three years of Rehoboam's reign (*cf.* 11^{17}), *he forsook the law of Yahweh*]. This, from the Chronicler's point of view, was a necessary antecedent to the invasion of Shishak. —*And all Israel*]. *Cf.* 11^{3}.—**2.** *Shishak*] Shoshenk, the first Pharaoh of the twenty-second dynasty. The results of this invasion are inscribed on the temple at Karnak, where a list of some one hundred and eighty towns captured by Shishak is given. These belong to northern Israel as well as Judah, showing that he exacted tribute there even if he only used violence in the king-

dom of Rehoboam (Max Muller, *EBi.* IV. col. 4486). The occasion of this invasion was probably the weakened condition of Israel through the disruption of the kingdom; and Jeroboam, since he had sought refuge in Egypt (1 K. 11^{40}), may have directly solicited such an interference against Judah.—*For they had transgressed against Yahweh*] an addition to 1 K. 14^{25}, and a characteristic touch of the Chronicler, who thus accounts for the invasion. *Cf.* 1 Ch. 10^{13}.—**3.** *With twelve hundred chariots and sixty thousand horsemen; and the people were without number*]. These statements are of the magnifying character of the Jewish Midrash. Kings gives no such detail. For similar exaggerations *cf.* 13^{3} 14^{8} $17^{14\,ff.}$.—*Lubim*] the Libyans of northern Africa, west of Egypt. They repeatedly invaded Egypt and mingled with the people and supplied the Pharaohs with a militia. Shishak was of this race. They are also mentioned in 16^{8} Na. 3^{9} Dn. 11^{43} and (להבים) Gn. 10^{13} 1 Ch. 1^{11}.—*Sukkiyim* †] not yet satisfactorily explained. 𝔊, 𝔙, have *Troglodytes*, cave-dwellers, hence probably the cave-dwellers of the mountains on the west coast of the Red Sea (Be., Ke., Zoe., Oe., Ba.?); from derivation from *booth*, "dwellers in booths" (Ki.). Spiegelberg (*Ægyptolog. Randglossen z. AT.*) identifies them with the *Ṭktin*, who were used as police troops in the nineteenth dynasty.—*And Cushites*] the Ethiopians, the inhabitants of Cush, a general name for the district lying south of Egypt proper, *cf.* Am. 9^{7}. The Libyans and Cushites are mentioned among the allies of Egypt in Na. 3^{9}.—**4.** *The fortified cities*]. *Cf.* $11^{5\,ff.}$.—**5.** *Shemaiah the prophet*]. *Cf.* $11^{2\,ff.}$. This episode is not mentioned in Kings.—*You have forsaken me and I indeed have forsaken you in the hand of Shishak*]. *Cf.* 15^{2}.—**6.** *Humbled themselves*] *i.e.*, they fasted and put on sackcloth; *cf.* 1 K. $21^{27.\,29}$.—*Princes of Israel*] in v.^{5} princes *of Judah*.—*Righteous is Yahweh*]. *Cf.* Ex. 9^{27} Dn. 9^{14}.—**7.** *In a short time*]. Thus כמעט is to be rendered (RVm., Be., Ke., Zoe., Oe., Ba., Ki.), and not *some* or *small deliverance* (RV., Kau.).—*And my wrath shall not be poured out upon Jerusalem*] *i.e.*, the city shall not be destroyed, *cf.* 34^{25}.—**8.** *But they will be his servants*] in contrast to the destruction which they will escape. This service will be of short duration (v.^{7}).—*That they may know, etc.*] *i.e.*, that they may

distinguish between the two services and recognise that the service of Yahweh is not so oppressive as that of foreign kings (Be., Ke., Zoe., Oe., Ba.). *The lands* here refers to foreign countries.—**9–11.** The narrative from 1 K. $14^{25 ff.}$ commenced in v.^{2} is now resumed.—**9.** *Shields of gold*]. *Cf.* $9^{15 f.}$.—**10.** *Guard*] literally *runners;* a term applied to a body-guard (*cf.* 1 S. 22^{17} 1 K. 1^{5}) and hence to the royal guard connected with the palace and the Temple.—**11.** The purpose of the shields made by Solomon is here explained.—**12.** This verse is from the Chronicler, an echo of v.^{7}. The good things which were found in Judah are piety and fidelity to Yahweh, on account of which Judah was not destroyed (*cf.* 19^{3}).

1. עזב] simple perf. after a clause or expression of time, *cf.* vv.$^{2. 11}$ 15^{8a} 20^{1} 21^{19} $24^{4. 23}$ Ne. 1^{4} Zc. 7^{1} Ez. 1^{1} 20^{1} 26^{1} 29^{17} 30^{20} *et al.* Koe. iii. § 370b.—**2.** עלה] *cf.* v.^{1}.—שישק] so also Qr. in 1 K. 14^{25}, but Kt. שושק, also 𝔊 Σουσακειμ. This latter is without doubt correct after the Egyptian *Šošenq.*—**5.** עזבתי] prophetic pf., Dr. *TH.* **13.**—**7.** . . . ובראות היה] ויהי might be expected in one clause or the other, *cf.* v.^{1}; see Dr. *TH.* p. 157 f.n., Ges. § 111*b.*—לפליטה] acc. with ל, Ges. § 117*n.*—**9.** ויעל] a modification of עלה in v.^{2} 1 K. 14^{25} agreeable to the context.—את מגני] 1 K. 14^{26} את כל מ׳.—**10, 11.** The rendering of 10ᵇ and 11ᵇ in 𝔊 is singular and without ready explanation, *καὶ κατέστησεν ἐπ' αὐτὸν Σουσακεὶμ ἄρχοντας*, etc., (11ᵇ) *εἰσεπορεύοντο οἱ φυλάσσοντες καὶ οἱ παρατρέχοντες καὶ οἱ ἐπιστρέφοντες εἰς ἀπάντησιν τῶν παρατρεχόντων.* 𝔊ᴸ follows 𝔐 in 10ᵇ and has both 𝔊 and the addition ונשאום וגו׳ in 11ᵇ.—**11.** באו הרצים ונשאום] 1 K. 14^{28} ישאום הרצים.—**12.** *Cf.* for constr. v.^{7}.—להשחית] inf. continuing finite verb, Ges. § 114*p*, Ew. § 351 *c* at end.

13–16. The chronology and sources of the reign of Rehoboam.—13. *And King Rehoboam strengthened himself in Jerusalem and reigned*]. These words from the Chronicler indicate Rehoboam's recovery of authority after the invasion of Shishak.—**14.** *Because he did not set his heart to seek Yahweh*]. This phrase from the Chronicler occurs, in the positive form, of Jehoshaphat 19^{3} and of Hezekiah 30^{19}, and of Ezra with the law as the object Ezr. 7^{10}.—**15.** A modification of 1 K. 14^{29} after the usual manner of Chronicles, *cf.* 9^{29} 1 Ch. 29^{29}.—*The words of Shemaiah the prophet and Iddo the seer*]. *Cf.* 9^{29}; not independent works by these two men (Ke.) but the reference is to the sections of the main source of the Chronicler (see Intro. § 6).—*In reckoning genealogies*] an

obscure phrase either defining in some way the character or contents of the source just mentioned (Ke., Zoe.) as containing a genealogical register (Oe.), or the title of the work of Iddo (Ba.), or a copyist's blunder, really belonging with the meaning *in order to be enrolled in the genealogies* at the close of 11[16] (Be. after Hitz.), or a meaningless phrase arising from some textual corruption (Bn.), or in the wrong place from a copyist's error, and to be struck out (Ki. *Kom.*).—*And the wars of Rehoboam and Jeroboam were constant*] (lit. all the days) condensed from 1 K. 14[30].—**16.** Taken with abridgment (*v. i.*) from 1 K. 14[31].—*Abijah*] the true name of the son of Rehoboam, called in Kings Abijam, possibly to avoid confusion with Abijah the son of Jeroboam mentioned in 1 K. 14[1] (Bur.), or to avoid connecting name of Yahweh (יה *jah*) with so godless a king (Bn.?), or a euphonic change of the ending *ah* (Ki.): the real reason remains obscure.

13. כי] introduces the quotation from 1 K. 14[22b], but is superfluous and not according to usage elsewhere.—**14.** ויעש הרע] from 1 K. 14[22] opening words, but with יהודה as subj. 𝔊 of K. has Rehoboam as subj. —**15.** להתיחש] either inf. of purpose defining *the words of Iddo*, or with ל of inscription giving their title (Ba.), or text error or corruption. 𝔊[B], *καὶ πράξεις αὐτοῦ*, ומעשיו, perhaps favors this last. 𝔊[L] has in addition *τοῦ γενεαλογῆσαι*, 𝔙 *et deligenter exposita*, with reference to *the acts of Rehoboam*.—ומלחמות רחבעם וירבעם] 1 K. 14[30] ומלחמה היתה בין רחבעם ובין ירבעם. —מלחמות, ברברי] each followed by two genitives, *cf.* 11[1] 1 Ch. 13[1] Ges. § 128*a*.—כל הימים] pred. of copula understood, Koe. iii. § 426k.—16. In 1 K. 14[31] after ויקבר 𝔐 has עם אבתיו and after דויד it has ושם אמו נעמה העמנית; but the latter is wanting in 𝔊[BL], which furnishes the probably true text of Kings.

XIII. 1-23. The reign of Abijah (*c.* 920–917 B.C.).—This King reigned, according to 1 K. 15[2], only three years, and in the brief narrative of 1 K. (15[1-8]) Abijah (Abijam) is known only as a ruler "walking in all the sins of his father" and spared only for David's sake. The Chronicler gives no inkling of this evil character, but on the basis of the statement that there was war between Abijah and Jeroboam (1 K. 15[7]) depicts him as a great victor over the N. kingdom "because his people relied upon Yahweh" (v. [18]), and his short reign is made one of great glory.

Ki. after Bn. assigns vv. $^{3-20}$ to M, v. ^{21} to ancient material of historical value, and only vv. $^{22.\ 23b}$ to the Chronicler. The whole chapter, however, may well be regarded as coming from the Chronicler with use of canonical material in vv. $^{1-2.\ 23a}$. The Chronicler's style appears throughout, *cf.* inf. with ל v. ^{5}; החזיק (l. 38) v. ^{7}; ל with inf. after אמר (l. 4) v. ^{8}; עמי הארצות (l. 97) v. ^{9}; the detailed ritual v. ^{11} (*cf.* 2^{3} 8^{13} 1 Ch. 23^{31}); מחצצרים בחצצרות (l. 44) v. ^{14} (*cf.* 1 Ch. 15^{24}); עצר כח (l. 92) v. ^{20}; נער ורך לבב v. ^{7} (*cf.* 1 Ch. 22^{5} 29^{1}) (Graf, *GB.* p. 137).

1–2. Introduction.—From 1 K. $15^{1\ f.\ 7b}$.—**1.** *In the eighteenth year of King Jeroboam*] the only example where the Chronicler has given a synchronism from Kings.—**2.** *Ma'acah**]. *Cf.* 11^{22} 1 K. 15^{2}. *Micaiah* of the Heb. Text, elsewhere a man's name, is clearly an error.—*The daughter of Uriel*]. In 11^{20} 1 K. 15^{2} *Maacah* is the daughter of Absalom (Abishalom 1 K. 15^{2}), hence either *Uriel* was the husband of Tamar, the daughter of Absalom, and thus *Maacah* was his granddaughter (Ke., Be., Zoe., Oe., Ba.), or a confusion has arisen between Maacah the mother of Asa (1 K. $15^{10.\ 13}$), who really was the daughter of Uriel, and Maacah the daughter of Absalom, the mother of Abijah (Bn. after Thenius, also Ki., who thinks of two Maacahs, but holds that the wife of Rehoboam was the daughter of Uriel, and that this statement of the text is "a good ancient piece of information"). In all probability there was only one Maacah (*cf.* 11^{20-22} and 15^{16}).—*Uriel*]. Be. thought possibly the same as the Levite mentioned in 1 Ch. $15^{5.\ 11}$, but all is obscure in regard to him; neither can it be determined whether *Gibeah* near Hebron (Jos. 15^{57}, *cf.* 1 Ch. 2^{49}) or the one of Benjamin is meant.—*And war was between Abijah and Jeroboam*]. This clause taken from 1 K. 15^{7b} introduces the fine specimen of Midrash which follows.

3. The assembled armies.—The great numbers 400,000 and 800,000 are characteristic of the Midrash, *cf.* v.^{17} 14^{8} 17^{14-18}. The number, however, of Jeroboam's warriors is the same as that credited to Israel in the census taken by Joab, while that of Abijah's army is 100,000 less than that credited to Judah (2 S. 24^{9}). (In 1 Ch. 21^{5} Israel has 1,100,000, and Judah 470,000.) How utterly unhistorical these numbers are, appears at once when one reflects upon the small size of the territory of northern Israel and Judah. The entire population of the country at its maximum can hardly

ever have been more than four times its present strength of 650,000 souls (*EBi.* III. col. 3550).

4–12. The address of Abijah.—The appearance of Abijah, who according to 1 K. 15[3] "walked in all the sins of his father" and was spared only for David's sake (1 K. 15[4]), as a preacher and ardent upholder of the Levitical worship of Yahweh is an interesting touch of the Chronicler, who in this speech especially magnifies the importance of the Aaronic priesthood and the ceremonial service according to the priestly law as the source of divine favour and victory.—**4.** *Zemaraim*] appears in Jos. 18[22] among the cities of Benjamin, mentioned between Beth-arabah and Bethel. This would not exclude its connection with a hill of the same name *in Ephraim*, *i.e.*, on its southern boundary. The place is generally identified with *es-Sumra* to the north of Jericho (*SWP.* III. pp. 174, 212 *f.*, Buhl, *GAP.* p. 180 *et al.*, see *DB.*). But (according to Be.) the narrative is not favourable to a location so far east. This exhortation from the mountain-top resembles, so far, Jotham's from Mt. Gerizim (Ju. 9[7 ff.]).—**5.** *Covenant of salt*] *i.e.*, an indissoluble covenant. *Cf.* Nu. 18[19]. The figure is derived from the sacredness of the bond created between parties who have partaken food together, who say of one another, "There is salt between us" (*cf.* Dill. on Lv. 2[13], Gray on Nu. 18[19], WRS. *Rel. Semites*[2], p. 270, Bn. *Arch.* p. 91).—**6.** *The servant of Solomon*]. Jeroboam is so referred to in 1 K. 11[11].—**7.** *Worthless men*]. *Cf.* Ju. 9[4] 11[3].—*Base fellows*] (בני בליעל), ERV. *sons of Belial*, a frequent expression (Dt. 13[14 (13)] Ju. 19[22] 20[13] 1 S. 2[12] 10[27] 1 K. 21[10. 13]) but only here in Chronicles.—*Young*] (נער) scarcely applicable to Rehoboam at the age of forty-one (12[13]), though this is defended from the use of the term in 1 Ch. 22[5] 29[1] 1 K. 3[7] as equivalent to "an inexperienced young man" (Ke., Ba.). Others read in 12[13], *twenty-one* instead of *forty-one* (Zoe., Oe.).—*Tender-hearted*] either timid (*cf.* Dt. 20[8]) or weak in understanding. The whole picture of the revolt in this verse is very different from that taken from Kings given in 10[1 ff.], where Rehoboam appears hard and defiant and brings about the rupture by his domineering manner. Here the fault is laid entirely on the representatives of Israel, who are characterised as *worthless* and *base fellows*. This view is due to the intensity with

which the Chronicler or his source (Bn.) regards the northern kingdom as apostate, and the southern with its King as the true people of Yahweh. In this the Chronicler may have reflected the feeling of his Jewish contemporaries toward the Samaritans.—**8.** *In the hand of the sons of David*] therefore the only legitimate kingdom.—*Since ye are a great multitude, etc.*]. Abijah thus states the ground of their confidence, which is baseless because they have not a proper priesthood (v. ^{9}).—**9.** *The priests of Yahweh the sons of Aaron*]. According to P, the priesthood was restricted to the sons of Aaron (Ex. $28^{40\,ff.}$ 29^{44} $40^{12\,ff.}$ etc.).—*And the Levites*]. These subordinate officers are naturally mentioned in connection with the priests, because their position was equally fixed in the sacred law (Nu. $3^{5\,ff.}$ $8^{6\,ff.}$ 18^{6} etc.).—*After the manner of the peoples of other lands*] who have no chosen or restricted holy priesthood like that of the tribe of Levi and the house of Aaron. A better contrast, however, is given in the Greek rendering (preferred by Bn.) *from the people of the land, i.e.*, from any one, as the remainder of the verse shows. This also is more agreeable to the statements in 1 K. 12^{31} 13^{33}.—*To consecrate himself*] (lit. to fill his hand), a frequent expression (Ex. 28^{41} $29^{9.\,29.\,33.\,35}$ Lv. 8^{33} 16^{32} Ju. $17^{5.\,12}$ 1 K. 13^{33} *et al.*).—*With a young bullock and seven rams*] agreeable to the law of Ex. 29^{1} except that there only two rams are prescribed. While the personnel of this northern priesthood is illegitimate (*cf.* also 1 K. 13^{33}), its ritual is described in the main as according to the law.—*No gods*]. *Cf.* Je. 2^{11} 5^{7}. The reference here is to the golden calves (*cf.* Ho. 8^{6}).—**10.** In contrast to the *no gods* Yahweh is emphasised as the God of Abijah's host, and the sons of Aaron as his ministering priests, with the Levites.—*In their work*]. The term (מלאכת) is used frequently of Levitical and priestly duties.—**11.** The daily services appointed for the worship in the tabernacle are here enumerated: the morning and evening sacrifices (Ex. $29^{38\,ff.}$), the morning and evening incense of sweet spices (Ex. $30^{7\,f.}$), the perpetual offering of show-bread (Ex. 25^{30}), and the lighting each evening of the lamps of the golden "candlestick" which burned until the morning (Ex. $25^{31\,ff.}$ $30^{7\,f.}$ $40^{24\,f.}$ Lv. 24^{3}).*—**12.** The

* Contrary to the notion of these passages that the lamps were lighted to burn over night, it has been held that some at least of them were kept burning also during the day, Josephus

contest is pictured as a holy war.—*The trumpets of alarm*]. These are made prominent because by their use, according to Nu. 10^{9}, the people are remembered before Yahweh and delivered from their enemies. *Cf.* also Nu. 31^{6}.

13–20. The success of Abijah's army.—13. Jeroboam not only has an army double the size of Abijah's (v.^{3}), but by his strategy places Judah in additional peril, and thus the divine deliverance is enhanced. On the form of strategy *cf.* Jos. 8^{2} Ju. $20^{29\ ff.}$—**14.** On the blowing of *the trumpets cf.* v.^{12}.—**15.** *Gave a shout*] *i.e.*, uttered a religious war-cry; *cf.* Jos. $6^{10.16}$ where the same Heb. word is used.—*God smote*]. Some supernatural help is in the mind of the writer; *cf.* $14^{10(11)}$.—**17.** 500,000]. *Cf.* v.^{3}.—**18.** *They relied, etc.*]. *Cf.* $14^{10(11)}$.—**19.** *Bethel*] mod. *Beitin*, about ten miles north of Jerusalem; the seat of worship for one of the golden calves (1 K. 12^{29}). If this narrative were historical a mention or hint of this capture and some fate of the golden calf would probably appear elsewhere in OT. history and prophecy, but *Bethel* always seems to have been a sanctuary of the N. kingdom, and to have retained the calf (2 K. 10^{29} Am. 7^{13} Ho. 10^{5} Beth-aven=Bethel).—*Jeshana*†] Cheyne also finds in 1 S. 7^{12} where Heb. text has *Shen* (*Crit. Bib.*). Josephus mentions a village of the same name in Samaria near the border of Judah (*Ant.* xiv. 15, 12), probably the mod. *'Ain Sinja*, 3½ miles north of Bethel (*SWP.* II. pp. 291, 302).—*'Ephron*†] Qr. *'Ephrain*, probably the same as Ephraim (Jn. 11^{54}) and *Ophrah* (1 S. 13^{17}, Jos. 18^{23}) and Ephraim mentioned by Josephus (*BJ.* IV. 9, 9) with Bethel, identified with mod. *et-Taiyibeh*, four miles north-east of Bethel (*DB.* I. p. 728).—*And Yahweh smote him and he died*]. The same language describes the fate of Nabal (1 S. 25^{38}) and implies some sudden and untimely end. This is scarcely consistent, in view of the contrasted gathering of strength of Abijah v.^{21}, with the chronology of Kings, which makes Jeroboam the survivor of Abijah at least a year. (*Cf.* 1 K. 14^{20} $15^{1\ f.\ 9}$).

Beyond the statement of the war between Abijah and Reho-

said three of the seven (*Ant.* iii. 8, 3). *Cf.* also *c. Apion.* (i. 22), where in a passage from Hecatæus it is said that the Temple light is never extinguished either by day or by night. The Mishna says that one of the seven burned by day (*Tamid* III. 9, VI. 1). Philo, however, speaks of their burning only at night and implies that they were extinguished by day (*De Victimis Offerentibus*, 7, *init.*). *Cf. DB.* IV. p. 664; Schürer, *Gesch.*^{3} II. p. 286 [*HJP.* II. i. p. 281].

boam (v. ^{2b}), and possibly the location of the battle (Bn.), there appears nothing historical in this narrative. The real result of the war is difficult to determine. The unfavourable judgment of Abijah in 1 K., and the hard pressure there recorded of Baasha upon Asa, as though Asa had inherited an evil situation from his father, certainly cast doubt upon any victory (*cf. s.* v. ^{19}), yet Graf accepted a success of Abijah as historical (*GB*. p. 137), so likewise Pa. (*EHSP*. pp. 194 *f.*) and McC. (*HPM*. I. p. 255).

21–23. Conclusion of Abijah's reign.—21. This statement of Abijah's might and the number of his wives and children is accepted as from an ancient tradition by Bn. and marked of historical value by Ki. and thus quoted by Pa. (*EHSP*. p. 195). But this is improbable. It is better to regard it as a fitting climax to his great victory, penned by the Chronicler. Equally with Abijah's appearance as a preacher and the narrative of his success, it is at variance with the account in Kings where, after the short reign of three years, having apparently no son, he is succeeded in all likelihood by his brother, since the statement that Maacah was the mother of both Abijah and Asa, and that the latter removed her from court (1 K. $15^{2.10.13}$), overrides the assertion that the successor of Abijah was his son (1 K. 15^{8}) (We. *Prol*. p. 210).—**22.** *Commentary*] lit. Midrash, see Intro., p. 23.—*The prophet Iddo*]. *Cf.* 12^{15}.—**23 (XIV. 1).** Taken in its first half from 1 K. 15^{8}.—*His brother* should probably (*v. s.*) be substituted for *his son*.—*In his days the land had rest ten years*]. These words are by the Chronicler. This rest is clearly considered the result of Asa's removal of the high places, pillars, poles, and "sun-images" mentioned in $14^{2.4\ (3.5)}$. Asa's piety required such a reward. The basis of the calculation of *ten years* is not clear. Perhaps the period was reckoned in the mind of the writer as beginning with the great victory of Abijah over Jeroboam (Be., Ke., Zoe.). In reality the statement is contradicted by the statement of 1 K. 15^{32} that *there was war between Asa and Baasha king of Israel all their days* since Baasha began to reign in the third year of Asa (1 K. $15^{28.33}$).

1. ירבעם] 1 K. 15^{1} *sq.* בן נבט.—וימלך] Dr. *TH*. § 127 (β), Ges. § 111*b*, 1 K. מלך.—אביה] 1 K. אבים, *cf.* 12^{16}.—**2.** מיכיהו] elsewhere a man's name, prob. text. err. 1 K. 15^{2} מעכה, also 11^{20} *q. v.*, so here 𝔊^{B}.—

בת אוריאל מן גבעה] 1 K. and 𝔊ᴸ בת אבישלום.—**3.** ויאסר] *cf.* 1 K. 20[14].—בחיל גבורי מלחמה] a case of apposition, Dr. *TH.*[3] § 190.—**5.** לכם לדעת] Koe. iii. § 397d, on inf. Ges. § 114*h* and *k*.—ברית מלח] a second acc. after נתן, so Koe. iii. § 327t, perh. better acc. of manner, Ges. § 118*m* and *q;* the phrase occurs elsewhere only in P, Nu. 18[19] (*cf.* also Lv. 2[13]).—**7.** עליו] instead of more usual אליו with קבץ, BDB.—בליעל] *cf.* Moore on Ju. 19[22] for renderings in Vrss. and etymologies. The derivation from בלי and יעל, "without profit," BDB., he regards as dubious. *Cf.* Smith on 1 S. 1[16] for references to later discussions.—ורחבעם וגו׳] a circumstantial clause expressing time.—התחזק] also in v. [8] and v. [21], favourite word of the Chronicler, *cf.* 1[1] (l. 38).—**8.** אמרים] with force of purpose, followed by inf. a usage of the Chronicler. *Cf.* 1 Ch. 21[17] (l. 4).—ואתם וגו׳] causal circumstantial clause *since, etc.*—המון] with the meaning of *crowd, multitude* 14[10] 20[2. 12. 15. 24] 32[7], frequent in Ez. and Dn. (see BDB.), only used exceptionally in early prose (l. 28).—**9.** והלוים]. Since in vv. [9-12] Abijah chides Jeroboam with having driven out the sons of Aaron, the priests, and the Levites (v. [9a]), and with having appointed priests from the people whoever were ready with offerings (v. [9b]), but no mention is made of an appointment of persons to take the place of the expelled Levites, and since the activities of the priests with Judah are mentioned in detail (v. [11]), and since priests only are mentioned in connection with the army and sounding the trumpets (vv. [12. 14]), it has been held (by Büchler, *ZAW.* 1899, p. 99) that the *Levites* did not originally stand in v. [9] and that the present 1 and 2 Ch. are a revision, in the interest of the Levites, of an earlier form of the book. But there is really nothing in this supposition. The Chronicler wrote sometimes influenced by the phraseology of Dt. and sometimes by that of P. Precision in the use of language was not one of his traits (*v.* Intro. p. 19).—כעמי הארצות] an expression of the Chronicler (l. 91); 𝔊 ἐκ τοῦ λαοῦ τῆς γῆς (and wrongly) πάσης. 𝔊ᴸ follows 𝔐.—למלא ידו]. The origin of this phrase, equivalent to *consecrate*, is uncertain. Since it has a parallel in the Assyrian *umalli kâti* "he filled the hand of one," *i.e.* "he gave, appointed, enfeoffed, or presented" (Now. *Arch.* II. p. 121, after Halevy), it is probably the adaptation to the induction into the priests' office of a term used in general with such force. Thus Wellhausen's derivation, then, is practically right when he derives it from the custom in early times of filling the hand with money or the equivalent (*Prol.* p. 152). Dillman (on Lv. 7[37]) and Baudissin (*DB.* IV. p. 71) derive "consecration" from the notion of filling the priest's hand with his portion of the sacrifice; and Sellin (*Beiträge*, II. pp. 118 *f.*) from the custom of filling the hand of the priest with arrows, used in primitive times in giving oracular responses; and von Hoonacker (*Le Sacerdota Levitique*, pp. 134 *f.*) from filling the priest's hand with something to place upon the altar.—כל הבא . . . והיה] an example of a subject separated from its

verb by ו, Koe. iii. § 412n, Dr. *TH*. § 123(*a*).—ללא אלהים] Koe. iii. § 380f, Ges. § 152*a*, foot-note.—**10.** ואנחנו] Ges. § 143*a*, Koe. iii. § 341g.—ליהוה] dat. after משרתים, *cf.* 22^{8} 23^{6}, Koe. iii. § 327c.—במלאכת] 𝔊 suggestively *ἐν ταῖς ἐφημερίαις αὐτῶν*, possibly read במחלקתיו.—**11.** ומקטרים] Hiph. of verb used in P over thirty times of burning (lit. making smoke) the sacrifices on the altar.—בבקר . . . בערב] *cf.* for these phrases Ex. 16^{21} 30^{7} Lv. $6^{5\ (12)}$ 1 Ch. 9^{27} 23^{30} Is. 28^{19} 50^{4} Ez. $46^{13\ ff.}$. Only in this verse does the repetition of ערב occur.—מערכת] only of the rows of the show-bread, and only here in construct before לחם, but before תמיד 2^{3}, elsewhere with art. preceded by לחם 1 Ch. 9^{32} 23^{29} Ne. 10^{34}, by שלחן 2 Ch. 29^{18}, and שלחנות 1 Ch. 28^{16}, pl. abs. Lv. 24^{6} †.—על השלחן הטהור]. This phrase also occurs in Lv. 24^{6}.—מנורה] used only of the lampstands of the tabernacle Ex. 25^{31} *et al.* and of the Temple 1 K. 7^{49} *et al.* in 1 and 2 Ch. Je. 52^{19}, and of that of the vision of Zc. $4^{2.\ 11}$ and of that provided for Elisha by the Shunemite 2 K. 4^{10}.—משמרת] used very frequently in P and also Ch. of priestly and Levitical duties.—**12.** וחצצרות] *cf.* 1 Ch. 15^{24} (l. 44).

XIV–XVI. The reign of Asa (*c.* 917–876).—The Chronicler's treatment of Asa is based upon the account given in 1 K. 15^{9-24}. There in vv. $^{11-15}$ Asa is commended for his piety. This is greatly enlarged upon by the Chronicler, and Asa's prosperity is correspondingly magnified ($14^{1-8\ (2-9)}$ $15^{\ 1-18}$). A magnificent victory over an invading force of Cushites not mentioned in Kings is also recorded ($14^{8-14\ (9-15)}$). The remainder of the account in 1 K. (vv. $^{16-22}$), apart from the summary of the reign, concerns the relations of Asa to the N. kingdom. This material is incorporated by the Chronicler into his narrative with the addition of a prophetic rebuke of Asa for his alliance with Syria (16^{7-10}). His last days, also, are pictured in darker colours than in Kings, where a disease in his feet is mentioned. This in Chronicles is made very great, and the King is said also not to have sought Yahweh, but physicians (16^{12}).

According to Ki. after Bn., c. 14 and 16^{7-14} are from M, while 15^{1-15} is from M^{2}. This double origin is assigned from the double accounts of reform, *cf.* 14^{2-4} with 15^{8}. C. 15, however, is linked with c. 14 (*cf.* v. ^{11}, where the sacrifices are from the spoil of victory). Historical incoherence in reforms both before and after a victory would not trouble a writer like the Chronicler, and thus prove compilation from two sources. The tale of the victory, however, was not unlikely derived by the Chronicler from his Midrashic source, and the grouping there of events

may have influenced him in his narrative, but the chapters throughout bear marks of his peculiar style and may well be regarded as his own composition. The following are marks of the Chronicler's style: In 14^{3} אמר ל with following inf. (l. 4); in 14^{3} 15^{12} דרש את יהוה (*cf.* 1 Ch. 15^{13} 21^{30} 2 Ch. 1^{5} 18^{7}) (l. 23); in 14^{6} ויצליחו (*cf.* 7^{11} 13^{12} *et al.*); in 14^{10} $16^{7.8}$ עליך נשען (*cf.* 13^{18}); in 14^{10} עצר (l. 92); in 14^{12} לאין להם מחיה (*cf.* 1 Ch. 22^{4}); in 14^{13} בזה a late word 25^{13} 28^{14} Ezr. $9^{7.\ 10.\ 15.\ 16}$ Ne. 3^{36} Dn. $11^{24.\ 33}$ † (l. 10); the similar phraseology in 15^{2} end of verse and 12^{5b}; in 15^{5} הארצות (*cf.* 1 Ch. 13^{11}) (l. 6); in 15^{13} ל with obj.; in 15^{14} חצצרות (l. 44); in 16^{16} the repeated use of ל; in 16^{19} the relative sentence without אשר subordinated to the preposition (*cf.* 1 Ch. 15^{12})(l. 120); in 16^{12} עד למעלה (*cf.* 1 Ch. 14^{2}) (l. 127) (Graf, *GB*. p. 142).

XIV. 1–7 (2–8). Asa's piety and might.—This whole section is an expansion or illustration of v. $^{1\ (2)}$, which is from 1 K. 15^{11}. In 1 K. 15^{12} it is recorded that Asa put away the sacred prostitutes out of the land and removed all the idols which his fathers had made. The Chronicler, however, entirely omits this statement so utterly at variance with the piety and religious zeal already ascribed to Rehoboam and Abijah; but he expands the reform of Asa into one similar to those mentioned in Kings as wrought by Hezekiah and Josiah—*i.e.*, the removal of the high places (2 K. $18^{4.\ 22}$ 23^{8}).—**2 (3.)** *Foreign altars*] *i.e.*, the altars of foreign gods, *cf.* Gn. $35^{2.4}$ Jos. $24^{20.\ 23}$ Ju. 10^{16} 1 S. 7^{3} Je. 5^{19}.—*The high places*]. In 1 K. 15^{14} it is stated that Asa did not destroy the high places.—*The pillars*] the *maṣṣeboth*, the sacred stones set up at a place of worship, originally a primitive expression of the later altar, temple, or idol, and naturally retained as the proper accessories of a sanctuary (*cf.* Gn. $28^{18.22}$). The Deuteronomic law forbade their use (Dt. 16^{22}) and commanded their destruction (Dt. 7^{5} 12^{3}).—*The asherim*] frequently mentioned with the foregoing and likewise forbidden (Dt. 16^{21}) and commanded to be destroyed (Dt. 7^{5} 12^{3}). They were wooden poles set up like the stone pillars at sanctuaries. Their meaning is obscure, scarcely a phallic emblem, possibly a substitute for a tree as a residence of deity, or possibly originally boundary posts, regarded later as sacred. It has also been thought that there was a Canaanite goddess Asherah, equivalent to the great Semitic goddess Astarte, whose symbol or idol was the *Asherah* post. (*Cf.* 15^{16}.) But on this scholars are not agreed (Asherah, *EBi*. I. coll.

332 *f.*; Dr. *Dt.* pp. 201 *f.*; Lagrange, *Études sur les Religions Sémitiques*, pp. 119 *ff.*, argues for goddess). *Asheroth* (pl. of Asherah) are mentioned in 19^{3} 33^{3}, elsewhere as here *Asherim* 17^{6} 24^{18} 31^{1} 33^{19} 34$^{3. 4. 7}$.—**4.** (**5**). *Sun pillars*] (only pl., 34$^{4. 7}$ Lv. 26^{30} Is. 17^{8} 27^{9}†) probably a form of *maṣṣeboth* (*cf.* v.^{3}) (GFM. *EBi.* III. col. 2976), regarded generally as pillars dedicated to the sun god (חמה) (Bn.). —*And the kingdom had rest under him* (lit. before him)] repeated with emphasis in following verse, *cf.* 13^{23b}(14^{1}).—**5** (**6**). This story of the building of cities has probably some historical basis, *cf.* 1 K. 15^{23}; also Je. 41^{9}, where a pit built by Asa as a means of defence is mentioned.—**7** (**8**). *Shield and spear*]. *Cf.* 1 Ch. 12$^{25 (24)}$. —*Bucklers . . . and bows*]. *Cf.* 1 Ch. 8^{40}. The shield (מגן) of these bowmen was smaller than that of the spearmen.—The total strength of Asa's army is 580,000, while Abijah, his father, led forth an army of only 400,000 (13^{3}, *cf.* also 11^{1} 17^{14}).

1. הטוב ו] wanting in 1 K. 15^{11} and so also אלהיו. 1 K. adds כדוד אביו. —**3.** ויאמר] with the force of command (l. 4), or an example, in the following words, of the indirect discourse, *cf.* 1 Ch. 13^{4}.—**6.** עודנו הארץ לפנינו] 𝔊^{B} *ἐνώπιον τῆς γῆς κυριεύσομεν* 𝔊^{A} *εν ω* 𝔊^{L} *ἐν ᾧ κυριεύσομεν τῆς γῆς.*—עודנו] suffix masc. because it precedes.—לפנינו] *at our disposal*, *cf.* Gn. 13^{9} BDB. פנה II. 4. a (*f*).—Instead of דָּרַשְׁנוּ, 𝔊^{ABL} read דְּרָשָׁנוּ *when we sought Yahweh our God he sought us.* 𝔊^{AB} also omit ויבנו and read ויצליח לנו. Hence Winckler (*Alt. Unter.* p. 187) proposes to read after Dt. 12^{10} וינח לנו מסביב מאיבינו ויצליח לנו *And he has given us rest from our enemies round about and prospered us.*

8–14 (**9–15**). **Asa's victory over Zeraḥ.**—Not mentioned in Kings, a good example of Midrash (see the numbers in v.$^{8 (9)}$). The story is either without historical foundation (so Kuenen, *Einl.* pp. 139 *f.*; St. *Gesch.* I. p. 355; We. *Prol.* pp. 257 *f.*), or with greater probability has a historical basis in an Egyptian or Arabian inroad (Graf, *GB.* p. 138; Erbt, *Die Hebräer*, p. 106; *v.* also *i.*). —**8** (**9**). *Zeraḥ the Cushite*] (1) identified frequently with an Egyptian king, either Osorkon. I or II., of the twenty-second (Bubasite) dynasty, and hence contemporary with Asa. In favour of Osorkon II. is an alleged inscription which reads that *all countries of the upper and lower Retennu* (*i.e.*, Syria and Palestine) *have been thrown under his feet* (Naville's *Bubastis* p. 51). *Cushite* or *Ethiopian*

applied to Osorkon or Zeraḥ must then have arisen from the writer's confused knowledge of Egyptian affairs; he may have been misled by 2 K 19^{9} where Tirhakah is called King of Ethiopia (Sayce, *HCM*. p. 363). The place of battle, *Mareshah* (*v. i.*), favours an Egyptian inroad. (2) *Cushite* may be connected with the Cush of Arabia (1 Ch. 1^{9}), and thus the inroad may have been from Arabia (so Winckler, *Alt. Untersuch*. pp. 161–166, *KAT*.^{3} p. 144; Hommel, *Actes 10th Cong. Interl. des Orientalistes*, p. 112; Paton, *EHSP*. pp. 196 *f*.). Agreeable to this are the tents and the spoil of sheep and camels mentioned in v. $^{14\,(15)}$. *Zeraḥ* may also represent the Sabean name *Dhirrih*, a title, meaning the magnificent, of several of the oldest princes of Saba (Ba.) (*v. s.* Hommel).—*A thousand and three hundred chariots*] a gross exaggeration from every point of view.—*Mareshah*]. *Cf.* 11^{8} 1 Ch. 2^{42}.—**9 (10).** *In the valley*] probably the valley at whose head stands *Beit-Jibrin* (GAS. *HGHL*. pp. 230–233).—*Zephathah* †], compared doubtfully by Robinson to *Tell-es-Sâfiyeh* (*BR*.^{2} II. p. 31). 𝔊^{AB} reads *northward* (*κατὰ βορρᾶν*), and it is questionable whether that was not the original reading, *in the valley to the north of Mareshah* (צפנה instead of צפתה) (Bn.).—**11 (12).** *Cf.* $13^{14.\,18}$. The non-reliance of Asa upon his large army (v. $^{7\,(8)}$) is noticeable. The narrative is entirely artificial.—**12 (13).** *Gerar*] south of Gaza, usually identified with *Umm Jerar* (Baed.^{4} p. 121).—*And* so many *of the Cushites fell that there was no recovery* (Zoe., Oe., Ba., ARV.), or *so that no life was left* (Be., Ke., Kau., Ki., ARVm.). The latter is better since the following clauses suggest annihilation. —*His host*] *i.e.*, heavenly beings (the older commentators); better, from the statement of v. ^{11}, Asa's army (Be., Ke., Zoe., Oe.).—**13 (14).** *And they smote all the cities in the neighbourhood of Gerar*]. This implies that the inhabitants of this district had been abettors of the *Cushites*. (Instead of עירים *cities*, Bn. reads ערבים *Arabians*.)—*A terror from Yahweh*]. A panic seized the cities through a supernatural terror caused by Yahweh (*cf.* 17^{10} 20^{29}).—**14 (15).** *Tents of cattle*] a strange expression, possibly having arisen from textual corruption. 𝔊 has, in addition, a proper name representing some unknown tribe or place (*τοὺς* Ἀ*μαζονεῖς*) (*cf.* 22^{1} text-note). The booty suggests an Arabian incursion.

10. כח . אין עמך]. On force of עם *beside* or *like*, *cf.* 20^{6} Ps. 73^{25} BDB. עם **3 d.** On בין with ל following *cf.* Gn. 1^{6}. 𝔊 reads *οὐκ ἀδυνατεῖ παρὰ σοὶ σώζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις·* following the text of 1 S. 14^{6} אין ליהוה מעצור להושיע ברב או במעט. 𝔊^{L} adds here from 𝔙 *οἷς οὐκ ἔστιν ἰσχύς.* 𝔙 *non est apud te ulla distantia utrum in paucis auxilieris, an in pluribus.* Kamp. preferred to read לעצר instead of לעזור, but that is not necessary.—ההמון] *cf.* 13^{8}.—יעצר] כח is understood (*cf.* 1 Ch. 29^{14}, *v.* l. 92).—**12.** עד לגרר] 𝔊 has Γεδωρ, *cf.* 1 Ch. 4^{39}, עד used with ל, *cf.* Koe. iii. § 319c.—לאין להם מחיה] a clause denoting the completeness of the overthrow. In the earlier stage of the language ל would have been omitted with אין (Ew. § 315 *e*). This construction אין is peculiar to the Chronicler, *cf.* 20^{25} 21^{18} 36^{16} 1 Ch. 22^{4} Ezr. 9^{14} (l. 132).

XV. 1–19. The exhortation of Azariah, and Asa's religious reforms.

1. *'Azariah the son of 'Oded*] not mentioned elsewhere. *Cf.* v. ^{8}.—*The spirit of God*] frequently mentioned as the cause of prophetic action and speech (*cf.* 1 Ch. 12^{18} 2 Ch. 20^{14} 24^{20}). —**2.** *Yahweh was with you because you were with him*]. The prophet refers to the victory and makes it an occasion for advocating the continuance of Asa's reforms (Ke.). Others render *Yahweh is with you if* (*when, while*) *you are with him* (Zoe., Oe., Kau., Ki., ARV.). This rendering is not so good, although a statement of the general lesson to be drawn.—**3–6.** Variously interpreted: a description of the N. kingdom (𝔗); a prophecy of the future (*cf.* Ho. $3^{4 f.}$) (𝔊, 𝔙, as the tenses show, Zoe.); a description of the nature of a general truth with reference either to the past or future (Ke.); a reflection on the whole previous course of Israel's history, parenthetical in Azariah's speech and from the Chronicler (Ba.); a description with general reference (Bn.) yet strongly reminding one of the period of the judges (Be., Oe., Ki.). This last view is as definite as any which can be given. V. ^{3} reflects the lawless times of the judges; v. ^{4} the repeated distress, and deliverance on calling on Yahweh; v. ^{5} the violence and oppression so often described (*cf.* Ju. 5^{6} 6^{2-6}); v. ^{6} the intertribal and interurban contentions (Ju. $8^{5-9. 14-17}$ 9^{1-57} 12^{1-6}). This whole speech of Azariah fits in badly with the occasion of the victory and is an unskilful introduction to the reform of Asa, an ecclesiastical renovation so dear to the heart of the Chronicler.—**3.** *Without a teaching priest and*

without law]. The two expressions are synonymous. The giving of legal instruction was a function of the priest (Dt. 33[10] Je. 18[18] Ho. 4[6 f.]).—**5.** *Lands*] *i.e.*, districts of the territory of Israel (*cf.* 11[23] 1 Ch. 13[2]).—**6.** *Nation against nation*] *i.e.*, one part or tribe of Israel against another.

8. *'Oded the prophet*] either a gloss (Be., Ki.), or representing a lacuna which should be supplied after 𝔖, 𝔙, with the reading *even the prophecy which Azariah the son of 'Oded had spoken.*—*Detestable things*] objects connected with idolatry (*cf.* 1 K. 11[5] 2 K. 23[24]).—*Cities, etc.*]. Since no mention is made of cities taken by Asa, the reference is generally supposed to be to those taken by his father Abijah (13[19]).—*And he renewed the altar*]. This statement implies some unrecorded desecration of the altar, or it may embody simply the historical fact of the renewal of the ancient Mosaic and purer imageless worship of Yahweh (*cf.* Erbt, *Die Hebräer*, p. 105).—**9.** Within the territory of the S. kingdom are represented to have been members of the adjoining tribes of Ephraim, Manasseh, and Simeon, who were either permanent residents from the first (*cf.* 10[17]), or drawn thither by the feeling that through the piety of Asa Yahweh was with the S. kingdom (*cf.* 11[16 f.] 30[11]). This probably reflects the condition at the time of the Chronicler, when doubtless many Jews traced their descent from families of the ten tribes (*cf.* Lk. 1[36]), and the devout sought residence in the land of Palestine.—*Simeon*]. While historically the tribe was probably absorbed either by the desert tribes south of Judah or into Judah (*cf.* 1 Ch. 4[24 ff.]), it was reckoned as one of the ten tribes constituting the N. kingdom (1 K. 11[31]).—**10.** *The third month*]. In this was the Feast of Weeks, Pentecost, which according to the later Jewish tradition commemorated the giving of the law, and hence the entrance of Israel into a covenant relation with Yahweh; and thus, if this tradition was as early as the Chronicler or his source, this would explain the month as appropriate for the covenant of v.[12]. The reason for the date *in the fifteenth year of the reign* of Asa is entirely obscure, and especially so in view of the following verse, where mention is made of the offering of spoil, presumably of the contest with Zerah, but since according to 13[23] (14[1]) "the land was quiet ten years" the contest with Zerah took place

in the eleventh year of Asa; the war, then, is held to have lasted some four years (Ke., Zoe., Oe.). But possibly the discrepancy arises because the Chronicler here is following a source different from that of the previous chapter (*v. s.*).—**12.** *They entered into a covenant*]. On form of expression *cf.* Je. 34^{10}. It means that they bound themselves by a solemn obligation or oath (*cf.* v.^{14}) *to seek Yahweh . . . with all their heart and all their soul* (*cf.* Dt. 4^{29}). For the manner of taking such an obligation *cf.* 34^{31} Je. $34^{18f.}$—**13.** This resolution was according to the law (Dt. 13^{6-10} 17^{2-7}).—*Whether small or great*] *i.e.*, whether young or old.—**14.** *Shout of joy*]. *Cf.* 1 Ch. 15^{28}.—On the musical instruments, *trumpets and cornets* (שפרות, חצצרות), *cf.* 1 Ch. 15^{24}.

16–19, from 1 K. 15^{13-16}.—**16.** *Ma'acah*]. *Cf.* 13^{2}.—*Asherah*]. Whether there was ever a Canaanitish goddess Asherah (BDB.) is a disputed question (*DB.*, *EBi.*) (*cf.* 14^{2}), but the name seems to have been so used or understood here.—*An horrible thing*] 1 K. 15^{13}†, some kind of idol or idolatrous symbol; 𝔙 *simulacrum Priapi* with reference to the *phallus* cult. This interpretation, as good as any, is usually accepted.—*And he crushed*] wanting in 1 K. 15^{13}, added by the Chronicler, bringing the destruction of the *horrible thing* (*miphlezeth*) in accord with that of the golden calf (Ex. 32^{20}) and the asherah (2 K. 23^{6} 2 Ch. $34^{4.7}$).—*Valley of Kidron*] on the east of Jerusalem, where objects used in heathen worship were regularly destroyed (*cf.* 29^{16} 30^{14} 1 K. 15^{13} 2 K. $23^{4.6.12}$), probably because the place as a burying-ground was considered unclean (Kidron, *DB.*).—**17.** *From Israel*] *i.e.*, *Israel* in the sense of Judah (*cf.* 11^{3}) (Be., Zoe., Oe., Ba.), but this interpretation is doubtful. Since in $14^{4\,(5)}$ Asa is said to have removed the *high places*, the Chronicler probably added here *from Israel* in the meaning of the N. kingdom (over which Asa had historically no control) and thus harmonised this verse with $14^{4\,(5)}$ (Ki., Bn.).—**18.** These dedicated things were possibly spoils of war (*cf.* 1 Ch. 18^{11}), and since mentioned in 1 K. 15^{15} have been regarded as a confirmation from that source of the victories of Abijah and Asa narrated in $13^{16ff.}$ $14^{8ff.}$ (Be., Oe., Ba.); another explanation is that they were removed, through fear of Baasha (1 K. 15^{16}), from some sanctuary and brought to Jerusalem for safe-keeping

(Bn.).—**19.** *And there was not war, etc.*]. According to 1 K. $15^{16.32}$ *war was between Asa and Baasha all their days.* This discrepancy has been explained by regarding the Chronicler's statement as referring to the absence of any serious occurrence or an open declaration of war in spite of continued hostility (Ke., Zoe., Oe., Ba.). In reality the Chronicler, however, probably regarded this continued warfaıe as inconsistent with Asa's piety, and hence wrote the history accordingly.—*The thirty-fifth year*] *v. i.*

1. ועזר יהו] Ges. § 143*b*.—**3.** ויכים רבים] acc. of duration Ges. § 118*k*. —The usage of ל with לא (three times) is peculiar and not found elsewhere (l. 133, Koe. iii. § 402 *β*); called an example of ל with subject (Bn.). —**5.** הארצות] districts of Israel's territory, *cf.* 11^{23} 1 Ch. 13^2 Gn. $26^{3.4}$.—**6.** וכתתו] in eight MSS. and 𝔊, 𝔙, Pi.—**7.** ירפו] Ges. § 145*p*.—**8.** עדר הנביא] an insertion, as the abs. הנבואה shows (Ges. § 127*f*). 𝔊^A *Azariah the prophet*, 𝔙 *Azariah the son of 'Oded the prophet.* Perhaps we should read אשר דבר עזריהו בן (Ki. *BH.*).—החזיק] *cf.* for construction 12^7, for use 1 Ch. 11^{10}.—**9.** לרב] *cf.* 1 Ch. 4^{38}.—**11.** הביאו] rel. om., *cf.* 1 Ch. 9^{22b} (l. 120).—**16.** אם ... הסירה] 1 K. 15^{13} אמו ויסרה.—וירק] wanting in 1 K., *v. s.*—**17.** מישראל] wanting in 1 K., *v. s.*—After שלם 1 K. 15^{14} has עם יהוה.—**18.** האלהים] 1 K. 15^{15} יהוה.—**19.** ומלחמה לא היתה] 1 K. 15^{16} om. לא.

XVI. 1–6. The war with Baasha.—Derived from 1 K. 15^{17-22}. —**1.** *In the thirty-sixth year of the reign of Asa*] wanting in 2 K., and with the *thirty-fifth year* mentioned in 15^{19} historically an impossible date, since according to 1 K. $16^{8.10}$ Baasha died in the twenty-sixth year of Asa. Hence *thirty-fifth* (15^{19}) and *thirty-sixth* are due either to copyists' errors, or to an improper reckoning by the Chronicler. Under the former supposition the original has been held to have been the *fifteenth* and *sixteenth* (Be., Ke., Zoe., Oe.), a view which has been felt to harmonise with the previous statements that during the first ten years of Asa's reign there was peace (13^{23} (14^1)), and hence (it may be assumed) that in the eleventh year the inroad of the Cushites took place ($14^{8ff.}$), followed by the cultus reform culminating in the celebration and the covenant in the fifteenth year (15^{8-15}), and that then came the war with Baasha in the following year. But such a speedy war with Baasha is unthinkable from the Chronicler's point of view. The covenant and the loyalty could only have been followed by an era of peace, and

this is expressly stated in 15^{15} where it says, "Yahweh gave them rest round about." The Chronicler delayed then the war with Baasha until the close of Asa's reign in order to place in this connection his sin (*cf.* vv. $^{7ff.}$), late in his life and near its punishment through the disease in his feet three years later (v. ^{12}), for the Chronicler undoubtedly thus regarded the disease, and, therefore, he placed the war with Baasha in the thirty-sixth year of Asa's reign. Other explanations of the thirty-fifth and thirty-sixth years are a reckoning based on the separation of the N. and S. kingdoms, since the thirty-fifth year of the disruption corresponds to the fifteenth of Asa (Mov., Ba.); or a derivation from the Midrash source of the Chronicler, which had a chronology or scheme of synchronism with the N. kingdom quite different from that of 1 and 2 K. (Bn., Ki.).—*Baasha king of Israel*]. According to 1 K. 15^{33} Baasha came to the throne of Israel in the third year of Asa, and the war between the two kingdoms was continuous (1 K. $15^{16. 32}$).—***And he built***] *i.e.*, as the connection shows, fortified, since ***Ramah***, mod. ***er-Ram*** five miles north of Jerusalem, is mentioned in the earlier history (*cf.* Ju. 4^{5} 19^{13}). The town clearly commanded the highway leading to Jerusalem. How far the Chronicler is from being a historian is seen in the fact that no mention is made of the implied loss of the cities mentioned in 15^{8}.—**2.** *Silver and gold*]. 1 K. 15^{18} has "all the silver and gold that were left" with reference to the loss through the invasion of Shishak (12^{9} 1 K. 14^{26}). This statement is omitted, doubtless, because such a reference to depleted treasuries would have been quite inappropriate after the prosperity of Asa mentioned above.—The line of descent of *Benhadad* King of Damascus (*c.* 885–844 B.C.) (*KAT.*^{3} p. 134) is also omitted.—**3.** *A league is between me and thee as was between my father and thy father*]. Whether this statement is merely rhetorical or refers to an actual alliance it is impossible to determine. This successful invocation of Benhadad was later paralleled in the appeal of Ahaz to Tiglath-pileser, King of Assyria, for assistance against Damascus and N. Israel (2 K. $16^{7ff.}$).—**4.** The places smitten are, naturally, on the northern frontier of Israel.—***'Ijon***] (1 K. 15^{20} 2 K. 15^{29}†) survives in the name *Merj 'Ayun*, a rich oval plain at the foot of the mountains of Naphtali, near the bend of the river

Litany, and is identified with *Tell Dibbin* near the northern end of this plain (*EBi.* II. col. 2160; Rob. *BR.*^{2} III. p. 375).—*Abel Mayim*] 1 K. 15^{20} *Abel Beth Ma'acah* and also 2 K. 15^{29} 2 S. 20^{14} (true reading) ^{18} *Abel* † mod. *Ābil el Ḳamḥ*, a small village on a hill 1,074 feet above the sea, almost directly opposite *Banias*, and on the main road thence to Sidon and the coast (GAS. in *EBi*). *Mayim* is probably due to textual corruption.—*All the store-cities*] 1 K. 15^{20} "all the Chinneroth," *i.e.*, the fertile district of Gennesaret west of the sea of Galilee, "along with all the land." The rendering of the Chronicler seems suggested by this text (*v. i.*).—**5.** *And he caused the work to cease*]. This statement also is derived, apparently, from a corruption or misunderstanding of the text (*v. i.*). 1 K. 15^{21} has "and he dwelt in" (or after 𝕲 "returned to") "Tirzah."—**6.** *And he built*] *i.e.*, fortified.—*Geba'*] mod. *Jeba*, seven miles north of Jerusalem, the scene of Jonathan's exploit (1 S. $14^{1 ff.}$), and from the time of Asa apparently the northern limit of the S. kingdom (2 K. 23^{8}, *cf.* Zc. 14^{10}).—*Mizpah*] probably mod. *Nabî Samwîl*, five miles north-west of Jerusalem. The place is frequently mentioned (Ju. $20^{1.3}$ $21^{1.5.8}$ 1 S. 7^{5} *et al.*). The fortification of these places would protect the S. kingdom from encroachments on the north.

7–10. The rebuke of Hanani.—Asa is severely condemned for his invocation of the aid of Syria, especially after his great victory over the Cushites. **7.** *Ḥanani*] mentioned in 19^{2} 20^{34} 1 K. $16^{1.7}$ as the father of the prophet Jehu. *The seer*] (הראה) also v. ^{10}, used elsewhere by the Chronicler only of Samuel (1 Ch. 9^{22} 26^{28} 29^{29}); clearly an archaism; yet regarded as an evidence of an ancient tradition (*v. i.*).—*Therefore is the host of the king of Aram escaped out of thy hand*]. The prophet seems to imply that if Asa had relied upon Yahweh he would not only have conquered Baasha, but also the Syrians who were in league with him (v. ^{3}).—**8.** *Cf.* 14^{8-14}.—*Lubim*]. *Cf.* 12^{3}. The Chronicler plainly regarded the Cushites of Zeraḥ as an Egyptian host.—**9.** *For the eyes of Yahweh, etc.*] an expression of divine omniscience and providential care (*cf.* Zc. 4^{10} Pr. 15^{3}).—*For from henceforth thou shalt have wars*]. No additional wars are recorded during the reign of Asa, but the policy of foreign alliances naturally provoked them.

Cf. the similar situation in the case of Ahaz (Is. 7 2 K. 16).—**10.** For similar treatment of prophets *cf.* that of Micaiah, 18^{26}; of Jeremiah, Je. 20^{2}; and, even worse, that of Zechariah, 24^{21}, and of Uriah, Je. 26^{20-23}.

11–14. The conclusion of Asa's reign.—An expansion of 1 K. $15^{23\,f.}$.—**11.** *First and last*]. *Cf.* 1 Ch. 29^{29}.—*In the book of the kings of Judah and Israel*] (*v.* Intro. p. 22) 1 K. 15^{23} "in the book of the chronicles of the kings of Judah."—**12.** *In the thirty-ninth year*] 1 K. 15^{23} "in the time of his old age."—*His disease, etc.*, to the end of verse] wanting in Kings.—*And also in his disease, etc.*]. Even as in the war with Israel he sought human aid through Syria, so here in his last sickness he seeks it through his physicians. The reference to *physicians* is unique in the OT., although they are elsewhere mentioned (*cf.* Gn. 50^{2} in connection with embalming, Jb. 13^{4} Je. 8^{22}). The art of healing seems to have been practised by the prophets. *Cf.* the application to Elisha 2 K. $4^{19\,ff.}$, and the healing work of Isaiah 2 K. 20^{7} Is. 38^{21}. Possibly this passage reflects the activity of physicians in the Chronicler's own time. *Cf.* their praise in BS. 38^{1-15}.—**13.** *And died, etc.*] wanting in 1 K.—**14.** 1 K. 15^{24} "and was buried with his fathers in the city of David his father." The burial of Asa is described as though of exceeding magnificence or care. The laying of him *on a resting-place filled with spices and various perfumes prepared after the perfumers' art* was after the custom of preparing the body thus for the burial (*cf.* Jn. 19^{40} Mt. 27^{59} Mk. 15^{46} Lk. 23^{53}). The *burning* (*cf.* 21^{19} Je. 34^{5}) was not of the body, since cremation was contrary to the customs of the Hebrews, but probably of spices, possibly originally a form of sacrifice for the dead (Now. *Arch.* I. p. 197; *EBi.* II. col. 1337).

1. 𝔊^{BA} 38th year, 𝔊^{L} 30th.—ויצא ובא] *cf.* Jos. 6^{1}.—**2.** ויצא] 1 K. 15^{18} ויקח.—כסף וזהב מ'] 1 K. את כל הכסף והזהב הנותרים ב' (*v. s.*). After מלך 1 K. has ויתנם ביד עבדיו.—וישלח] 1 K. וישלחם המלך אסא.—דרמשק] 1 K. דמשק.—**3.** 𝔊^{ABL} *διάθου διαθήκην* followed by ARVm. *Let there be.*—After לך 1 K. 15^{19} has שחר.—**4.** ויכו] 𝔊, 1 K. 15^{20} ויך.—ואת אבל . . . נפתלי] 1 K. 15^{20} ואת אבל בית מעכה ואת כל כנרות על כל ארץ נפתלי. The text of the Chronicler is based either on a corruption, illegibility, or from a ready suggestion of the letters, or possibly it is another name of the district given owing to its fertility (Ba.), but 𝔊^{ABL} have *περιχώρους* suggesting סביבות.

—**5.** וישבת את מלאכתו] a corruption or substitution for וישב בתרצה (1 K. 15^{21}).—**6.** לקח] 1 K. 15^{22} השמיע.—After יהודה K. has אין נקי and after ויבן *the king Asa*, and after גבע *in Benjamin.*—**7** and **10.** הראה]. This title is bestowed elsewhere only on Samuel, 1 S. $9^{9.\ 11.\ 18\ f.}$ 1 Ch. 9^{22} 26^{28} 29^{29}. Since therefore an ancient title, Jastrow finds in the use of the term here an evidence at least that the story of Hanani is ancient if not authentic (*JBL.* XXVIII. 1909, p. 49). But the application of this term to Hanani is made with no reference to the ancient meaning assigned to ראה by Jastrow (*v.* 1 Ch. 29^{29}), and the Chronicler may have been led to use the archaic term here under the influence of 1 S. 9^{9}.—**12.** ויחלא] *v.* l. 40.—עד למעלה] *cf.* 1 Ch. 14^{2} (l. 87).—דרש י׳] *v.* l. 23.—ברפאים]. Jastrow would read either בָּרֹאִים *unto the seers* or בָּרְפָאִים *unto the dead* (*op. cit.* p. 49 f. n. 23).

XVII–XX. The reign of Jehoshaphat (*c.* 876–851 B.C.).—The Chronicler has made use of all of the narrative given in 1 K. concerning Jehoshaphat (1 K. 15^{24b} $22^{1-35a.\ 41-50}$). A slight portion of this he has rewritten (*cf.* 18^{1-3} 20^{35-37}), and the whole he has supplemented with a large amount of new material (17^{1b-19} 19^{1}–20^{30}) in which the reign of Jehoshaphat appears one of unusual religious activity and external splendour. The King busies himself with the instruction of his people in the law of Yahweh (17^{7-9}) and in the establishment of a system of courts (19^{4-11}). His rule is also one of military success. He built castles and store-cities and had a great army (17^{12-19}). He received large tribute from the Philistines and Arabians ($17^{10\ f.}$), and won a most signal victory over the Moabites and Ammonites through the direct intervention of Yahweh in response to prayer and praise (20^{1-30}). The King's only shortcomings seem to have been his alliances, recorded in 1 K., with the N. kingdom (19^{2} 20^{37}), which resulted in his exposure to peril at Ramoth-gilead (c. 18) and the loss of his ships (20^{37}).

While this new material is all of the spirit and style of the Chronicler, Bn. and Ki. find here several sources. Ki. after Bn. analyses as follows: 17^{1a} from 1 K. 15^{24b}; vv.$^{1b-6}$ from M^{2}; vv. $^{7-9}$ from an old historical source; vv. $^{10-19}$ from M^{2}; 18^{1-3a} from the Chronicler; vv. $^{3b-34}$ from 1 K. 22; 19^{1-3} from the Chronicler; vv. $^{4-11}$ from the Chronicler's forerunner; 20^{1-18} from M; v. ^{19} from the Chronicler; vv. $^{31-35a}$ from 1 K.; vv. $^{35b-37}$ from the Chronicler. But all the extra canonical material is of the spirit and style of the Chronicler, *v. i.* and *cf.* in 17^{1} התחזק (l. 38); in 17^{4} 20^{3} דרש ל (l. 23); in 17^{7} 19^{2} 20^{10} ל with acc. (l. 128); in 17^{10}

20^{10} אלהים, פחד יהוה (*cf.* 14^{13}) (l. 96); in 17^{10} ממלכות הארצות (*cf.* 1 Ch. 29^{30}, l. 6); in 17^{12} 20^{19} עד למעלה (l. 87); in 19^{2} ויצא אל פניו (*cf.* 15^{2}); in 19^{3} לב and דרש after Hiph. of כון (*cf.* 12^{14} 30^{19} Ezr. 7^{10} †); in 19^{5} ויעמד ש' (l. 89), and עיר ועיר (l. 124); in 20^{6} יהוה אלהי אבתינו very often in Ch., and ואין עמך להתיצב (*cf.* 14^{10}); in $20^{2.\,12}$ המון רב (l. 28); in 20^{20} והצליח (*cf.* 13^{12}); in 20^{21} משררים (only in writings of Chronicler, l. 111); in 20^{25} לאין (*cf.* 14^{12}, l. 132); 20^{30} also should be compared with $14^{4.\,6}$ 15^{15}; *cf.* in 20^{37} עצר (*cf.* 14^{10} 1 Ch. 29^{14}, l. 92) (Graf, *GB*. p. 145).

XVII. 1–6. The piety and prosperity of Jehoshaphat.—1. *And Jehoshaphat reigned in his stead*] *i.e.*, in the place of Asa, a transcription of 1 K. 15^{24b}.—**2.** Fortified cities have an important place in the narrative of the Chronicler. Rehoboam built them (11^{5-12}); Abijah took cities (13^{19}); Asa built them ($14^{6.\,7}$) and likewise Jehoshaphat (*cf.* vv. $^{12.\,13}$ 21^{3}).—*Which Asa his father had taken*]. *Cf.* 15^{8}.—**3.** *The first ways of David his father*] *i.e.*, the earlier years of David before he fell into the sins of adultery (2 S. 11 *ff.*) and numbering the people (2 S. 24 1 Ch. 21) (Be., Ke., Zoe., Oe.). But *David* is wanting in 𝔊^{AB} (𝔊^{L} has it), hence in all probability is a gloss (Ba.). The reference then is to Asa, the father of Jehoshaphat, whose first ways, according to the Chronicler, were good (cc. 14, 15) and his latter evil (c. 16).—*The Baalim*] *i.e.*, a false god or gods in contrast with Yahweh (*cf.* Ju. 2^{11}). *Baal* means primarily a "proprietor" or "possessor," hence "master," "lord," and was a common designation of deity like our word "Lord." In early times it was used of Yahweh, as clearly appears from its appearance in proper names (*cf.* 1 Ch. 8^{34} 14^{7}) and the prohibition of its use by Hosea ($2^{18\,(16)}$); but later, since the gods of the Canaanites were generally thus designated, it came to signify a false god.—**4.** *Of his father*] another reference to Asa (*cf.* v.^{3} 𝔊 *v. s.*).—*The doings of Israel*]. *Cf.* 11^{15}.—**5.** *Tribute*] *i.e.*, free gifts, perhaps, at the King's accession, rather than royal exactions (Be., Ke., Zoe., Oe., Ba.).—**6.** *And his heart was lifted up*]. Only here is this expression used in a good sense, elsewhere it has a bad meaning (*cf.* 26^{16} 32^{25} Ez. $28^{2.\,5.\,17}$ Ps. 131^{1} Pr. 18^{12}, BDB.).—*And furthermore he took away, etc.*]. This statement is not in harmony with that of 1 K. 22^{43}, quoted by the Chronicler in 20^{33}, where it is said "the high places were not taken away" but they were frequented by the people.

Such discrepancies did not trouble the Hebrew historian.—*The high places and the asherim*]. *Cf.* $14^{2\ (3)}$.

7-9. The commission for teaching the law.—This narrative is a duplicate of the account of the establishment of the judiciary given in 19^{4-11} (Bn., Ki.). No record of such events is found in Kings, and it is not impossible that Jehoshaphat, perhaps through the influence of his alliance with the N. kingdom (*v. i.*), introduced some new organisation for the administration of justice or law (Winckler, *KAT.*[3] p. 252; Erbt, *Die Hebräer*, p. 109), yet *v. i.* 19^{4-11}. The appointment of laity in connection with Levites and priests has been regarded as a mark of an ancient and reliable tradition (Bn., Ki.). Otherwise, however, this section bears every evidence of being late and written by the Chronicler. *The book of the law of Yahweh* is a reflection of Deuteronomy, and the names of the commissioners as a whole belong to a period later than the ninth century (Gray, *HPN.* p. 231). Already, also at the time of the Chronicler, must have begun the study, exposition, and teaching of the law by members of the laity who were later reckoned among the Scribes.—**7.** *In the third year*]. This date is given to show that Jehoshaphat at the very outset of his reign concerned himself with the instruction of his people in the law.—*Ben-ḥail* †] signifies "son (man) of might," *cf.* Abi-ḥail 11^{18}; yet possibly it does not belong as a proper name in the text, but as in 𝔊, 𝔗, is descriptive of the princes, *even sons of valour* (*v. i.*).—**8.** *And with them the Levites*]. The tendency of the Chronicler is to dignify the Levites, and thus he assigns to them the priestly duty of teaching (*cf.* v. ^{3} 35^{3} Ne. 8^{7-11} *DB.* IV. p. 93).—**9.** *And they taught in Judah*]. The priests were the guardians of the law (Ho. $4^{6\,f.}$ Je. 18^{18}, *cf.* Dt. $17^{9\,ff.}$ $19^{16\,ff.}$ 33^{10}), and hence its teachers, and under Jehoshaphat an impulse may have been given for instruction in the law through the priests and others, although such a general measure as is here mentioned is probably not historical.—*The book of the law of Yahweh*] *v. s.*

7. לבן חיל] 𝔊, 𝔗, לבני חיל *sons* (*men*) *of strength* qualifying שריו, *cf.* 1 Ch. 5^{18} 2 Ch. 28^{6} Ju. 21^{10} 1 S. 14^{52} 18^{17} 2 S. 2^{7} 17^{10} 2 K. 2^{16}.—8. טוב אדוניה †] looks like a dittography arising from the two previous names.

10-19. The greatness of Jehoshaphat and his army.—The summary of Jehoshaphat's reign given in 1 K. 22^{41-50} shows that it

was one of prosperity and peace with the N. kingdom. His *might* is there mentioned, and since he was a good king who "walked in all the ways of Asa his father," and "turned not aside from doing that which was right in the eyes of Yahweh," 1 K. 22^{43}, the Chronicler naturally ascribes unto him much greatness, with possibly some real historical reminiscence (*v. i.*).—**10.** *Then a terror from Yahweh, etc.*]. The Chronicler represents a supernatural dread of Judah, caused by Yahweh, coming upon the neighbouring peoples, presumably as a reward for Jehoshaphat's zeal for the law (*cf.* $14^{13\ (14)}$ 20^{29} Gn. 35^{5}).—**11.** *The Arabians*]. The term *Arab* primarily means "people of the desert," and came into use among the Hebrews as indicating a particular people, *i.e.* the inhabitants of northern Arabia, relatively late (first used in this strictly ethnographical sense in Ne. 2^{19} 6^{1}); and *Arabians* in the writings of the Chronicler probably reflects the powerful kingdom of the Nabateans already established in his day, south and south-east of Judah, and he mentions them here and elsewhere (*cf.* 22^{1} 26^{7}) to present intelligibly to his readers an event (whether real or assumed) like that of Jehoshaphat's glory. *The Philistines* would be understood by his readers from their knowledge of the canonical books, the *Arabians* from present conditions (Noeldeke, *EBi.* I. col. 274). It is yet possible, however, that some *tribute* from *the Philistines* and desert tribes was historical, a real result of Asa's victory over Zeraḥ ($14^{8-14\ (9-15)}$) (so at least as far as *the Arabians* are concerned, Winckler, *KAT.*^{3} p. 252). For a similar tribute of *flocks* or their product *cf.* 2 K. 3^{4}.—**12.** *Castles and cities of store*]. *Cf.* v. ^{2}. —**13.** *And he had great property*]. (BDB.) The context shows that by this *property* the writer meant military supplies (so Ke.). The rendering "*work* for equipping and provisioning the fortresses" (Be.) is certainly not so good.—**14.** The soldiers were enrolled according to their families.—*ʿAdnah*] is also the name of a Manassite, 1 Ch. $12^{21\ (20)}$.—**16.** *Who willingly offered himself unto Yahweh*]. *Cf.* Ju. 5^{9}. It is unfortunate that the Chronicler has not explained why this phrase of honour was applied to ʿAmasiah. —**17.** *Equipped with bow and shield*] *i.e.*, light-armed troops, for which Benjamin was famous. *Cf.* 1 Ch. 12^{2} and (on *shield*) *cf.* 1 Ch. $12^{25\ (24)}$ 2 Ch. $14^{7\ (8)}$.—**18.** The total number of these warriors is,

of Judah 780,000, of Benjamin 380,000, making a grand total of 1,160,000. This is the largest force assigned anywhere to the S. kingdom. On the gross exaggeration of such numbers *cf.* 13^{3}, and for other lists 11^{1}. From Jehoshaphat's connection with the N. kingdom and his assistance rendered in war (*cf.* c. 18) it is probable that he maintained something of an army, and so far some historical truth underlies this section.

10. פחד יהוה] *a terror from Yahweh.* Subjective genitive, Ges. § 128*g*.—הארצות] a late usage, *cf.* 1 Ch. 13^{2} 2 Ch. 11^{23}.—**11.** ומן פלשתים] partitive use of מן, *cf.* 1 Ch. 4^{42} $9^{30.32}$ 2 Ch. 32^{21} (BDB. מן 3. b (*a*)).—וכסף משא] *and silver for tribute* ARV., Kau., after 𝔙 *et vectigal argenti*, but better *silver a burden*, *i.e.*, a great quantity (Be., Ke., Zoe., Oe., Ki.). 𝔊 *καὶ δόματα* (ומשא).—הערביאים] a late form, elsewhere either הערבים (21^{16} 22^{1}) or הערביים (26^{7}).—וחישים . . . מאות] wanting in $𝔊^{B}$, 𝔏.—**12.** הלך] with co-ordinate adj. denotes continuance, *cf.* Ex. 19^{19} 1 S. 2^{26} 2 S. 3^{1} *et al.*, *v.* Ges. § 113*w*.—עד למעלה] *cf.* 1 Ch. 14^{2}.—בירניות] *fortresses*, pl. of בירנית, a late word (*cf.* בירה 1 Ch. 29^{1}), also pl. 27^{4} †.—ערי מסכנות] *store cities*, *cf.* 2 Ch. 8^{6}.—**14.** אלה] looking forward has the force of a neut. sing., *cf.* 3^{3}. *And this was their enrolment according to the houses of their fathers of Judah captains of thousands: Adnah the captain, etc.*—לבית אבותיהם] pl. Ges. § 125*r*.—**16.** גבור חיל] to be taken either collectively referring to the 200,000 of *'Amasiah*, or must be read גבורי.—**17.** נשקי קשת] *cf.* 1 Ch. 12^{2}.

XVIII. 1–34. Jehoshaphat in alliance with Ahab.—Taken from 1 K. $22^{1\text{-}35a}$ almost verbatim except in the case of 1 K. $22^{1\text{-}3}$, which is rewritten or replaced in $18^{1\text{-}2}$. The narrative in 1 K. belongs to the prophetic stories forming a part of the history of Ahab, and is the only instance of an extensive excerpt from the history of N. Israel in Chronicles. It was apparently introduced for the honourable part which Jehoshaphat performed in seeking the word of Yahweh through Micaiah, and especially as a background of the reproof given for the alliance with Ahab in the following chapter.

1–3. Jehoshaphat allies himself with Ahab.—Vv. $^{1f.}$ are from the pen of the Chronicler.—**1.** *And had wealth and honour in abundance*] a duplicate of 17^{5b}.—*And he formed a marriage alliance with Ahab*] through the marriage of Jehoram the son of Jehoshaphat with Athaliah the daughter of Ahab (2 K. 8^{18}). From the disruption at the death of Solomon until the reign of Je-

hoshaphat, the N. and S. kingdoms seem to have been openly hostile to each other. How a reconciliation was effected between the two, whether by war or negotiation, is unknown, but, in view of the military service rendered to Israel in the Syrian wars (1 K. 22 2 K. $8^{28 f.}$) and against Moab (2 K. $3^{4 ff.}$), Judah appears to have been a dependency of Israel. Yet, notwithstanding the denunciation given in 19^{2}, this alliance must have contributed much to the welfare of the S. kingdom, and probably laid the foundation for its prosperity under Jehoshaphat. Possible influences of the alliance have already been noticed (*v. s.*).—**2.** *At the end of years*] an indefinite expression of time substituted by the Chronicler for "and it came to pass in the third year" (1 K. 22^{2}), where the reference is to the period of peace between Syria and Israel (1 K. 22^{1}). The Chronicler probably referred to the marriage affinity, and means that some time after this Jehoshaphat visited Samaria.—*And Ahab killed, etc.*]. Ahab is represented as receiving Jehoshaphat on a friendly visit with great honour, and inducing him to join in the expedition against Ramoth-gilead, but the probability is that Ahab first decided on the expedition and then called upon Jehoshaphat to join him, whereupon the latter comes to Samaria (Klo., Bn. on 1 K. 22^{2}).—*Ramoth-gilead*]. *Cf.* for location 1 Ch. $6^{65 (80)}$. This frontier town was taken from Israel by the Syrians during either the reign of Baasha (1 K. 15^{20}) or more probably in the reign of Omri (1 K. 20^{34}), and not restored according to the treaty made after the battle of Aphek (1 K. 20^{34}), hence the expedition of Ahab.—**3**. From here through the chapter the narrative of 1 K. 22^{4-35} is followed almost verbatim. While Jehoshaphat in the language of diplomacy in this verse expresses unanimity and full co-operation with Ahab, the subsequent narrative seems to reveal an underlying reluctance on the part of Jehoshaphat to enter upon the undertaking from doubt in regard to its successful issue. For changes in the verse compared with 1 K. 22^{4} *v. i.*

2. לקץ שנים] a substitute for ויהי בשנה השלישית in 1 K. 22^{2} (*v. s.*).—ויזבח . . . גלעד] wanting in 1 K.—**3.** Ch. omits 1 K. 22^{3}. אחאב מלך ישראל and מלך יהודה are wanting in 1 K. 22^{4}.—עמי] 1 K. אתי + למלחמה.—ויאמר לו] 1 K. ויאמר יהושפט אל מלך ישראל.—וכעמך עמי] 1 K. כמוני כמוך.—ועמך במלחמה] wanting in 1 K., which has instead כסוסי כסוסיך.

4–27. The prophecy of Micaiah.—This is one of the most illuminating narratives in the OT. respecting the prophets of Yahweh. Micaiah *vs.* the four hundred shows that as sharp a line of cleavage ran between prophets of Yahweh in the days of Elijah and Elisha as in the days of Jeremiah and Ezekiel, when these latter denounced false prophets who clearly spoke in the name of Yahweh (Je. 23[9 ff.] 28[1 ff.] Ez. 12[21 ff.] 13[1 ff.]). The appearance of four hundred prophets of Yahweh at the court of Ahab reveals that this story was written from a different point of view from 1 K. 17–19, where, under Ahab and Jezebel, the prophets of Yahweh are banished and slain and only Elijah appears left. Some prophets of Yahweh, then, were time-servers, ready to compromise with the worship of Baal and to prophesy according to royal pleasure, while others stood, like Elijah, for the worship of the righteous Yahweh alone. With these latter, Micaiah must be classed. These prophets were the forerunners of Amos, Hosea, and the other authors of OT. written prophecy. Some OT. writers only recognised this second class, while others took a broader view and enable us to trace more accurately the actual events of history.—**5.** *The prophets*]. These were prophets of Yahweh, since the King was inquiring after the word of Yahweh (v. [4]).—**6.** *Is there no prophet of Yahweh here besides*] *i.e.*, in addition to the four hundred who had spoken with such unanimity. Jehoshaphat evidently felt that Ahab had only called the prophets who were subservient to his desire and responded accordingly.—**9.** *Clothed in garments*] *i.e.*, in royal attire. —*In a threshing-floor*]. A threshing-floor would be a large, flat, open, and elevated place, and hence convenient for such a convocation; but probably the phrase should be struck from the text (*v. i.*).—*And all the prophets were prophesying before them*] perhaps by lifting up their voices in unison, or by certain dervish-like manifestations of ecstasy (*cf.* v. [11]).—**10.** *Horns of iron*] an emblem of offensive power (Dt. 33[17] Am. 6[13] Je. 48[25] Dn. 8[3 f.]). Such symbols were customary with the prophets. *Cf.* Je. 27[2] 28[10 ff.] where Jeremiah wears a bar as a symbol of captivity and Hananiah, a prophet of the type of *Zedekiah*, breaks it from off his neck.—**12.** *Behold the prophets have with one mouth spoken* good unto king*] so 𝔊 (*v. i.*).—**14.** The first reply of Micaiah is clearly

ironical, although not without a touch of politeness in favouring the King's desire.—**16.** This vision is usually (and correctly) taken to indicate the outcome of the campaign: Ahab will fall and the people will return home.

Ba. interprets differently. He renders *Yahweh hath said, These have a master who is no master*, *i.e.*, Ahab was no shepherd but a spoiler of his people, and Ba. thinks that the words *in peace* cannot fittingly apply to a return of Israel home after a disaster in battle. The vision means, then, that the man who has misgoverned Israel will not be permitted to lead to victory.

18. Ahab would remove the depressing effect of the oracle upon Jehoshaphat by insinuating that it proceeded from personal hostility.—**19.** Micaiah indicates his words by a vision showing how Yahweh was leading Ahab to destruction through a spirit of falsehood in the mouths of his prophets. The scene is of Yahweh as a heavenly king holding a court or council. For Yahweh's method of dealing with Ahab *cf.* Ps. $18^{27b\ (26b)}$.—**20.** The Hebrew allows either *a spirit* or *the spirit*. If we read the former, one out of the rest of the angelic beings who attend Yahweh, then we find here in its most elementary form the doctrine of the later Jewish and Christian Satan; but this interpretation is doubtful. *The spirit* is the personified spirit of prophecy (*cf.* v.^{23}). The spirit, then, which moved the four hundred prophets was the true spirit of prophecy, though leading them into falsehood. The real deceiver is Yahweh. Such a conception, however repugnant to us, was agreeable to the Hebrew mind. *Cf.* Yahweh's hardening the heart, Ex. 4^{21b} 7^3 9^{12} $10^{1.\ 20.\ 27}$ 11^{10}; sending an evil spirit between Abimelech and the men of Shechem, Ju. 9^{23}; inciting David to wrong, 2 S. 24^1.—**23.** Zedekiah insultingly challenges Micaiah to vindicate his prophecy.—**24.** Micaiah accepts the challenge and says that Zedekiah shall perceive its truth in the disaster which shall overtake him, a fugitive hiding for his life.—On *inner chamber*, *cf.* 1 K. 20^{30}.—**25.** *Joash the king's son*] not elsewhere mentioned. —**26.** *Bread of affliction and water of affliction*] *i.e.*, bread and water in scant measure, *cf.* Is. 30^{20}.—**27.** The test of prophecy according to Micaiah is its fulfilment. *Cf.* v.^{24} Dt. $18^{21\,f.}$.—*And he said hear ye, etc.*]. These words are a marginal gloss taken from

Mi. 1[2], and form no part of the original narrative of 1 K. 22. They were inserted by some one who identified Micaiah with Micah, the prophet of the days of Hezekiah.

4. כיום] *first of all, first, cf.* Gn. 25[31] 1 S. 5[10] (Dr.) 1 K. 1[51] (Bur.).—את דבר] wanting 𝔊[BA].—**5.** ארבע] 1 K. 22[6] כארבע.—הנלך] 1 K. האלך. The latter, as the forms אחדל and עלה show, is correct.—אל] 1 K. על.—האלהים] 1 K. אדני. The original in 1 K. was יהוה, found in twenty-nine MSS. (Ki. *BH.*, St. *SBOT.*). The changes to אדני and האלהים were made to avoid the association of יהוה with false prophets.—**6.** מֵאִתּוֹ] מֵאֹתוֹ the reading of some MSS. and also preferred by Ki. (*BH.*) and St. (*SBOT.*); ditto in vv. 7 f..—**7.** איננו מתנבא עלי לטובה כי כל ימיו לרעה] 1 K. 22[8] לא יתנבא עלי טוב כי אם רע.—הוא] wanting in 1 K.—ימלא] 1 K. ימלה; ditto in v. 8.—**9.** ויושבים] wanting in 1 K. 22[10], evidently inserted to make easier the reading בגרן *in a threshing-floor.* 𝔊 of 1 K. has for מלבשים בגדים בגרן only ἔνοπλοι. This looks as though בגרן were a dittography of בגדים (Bur., St. *SBOT.*) and thus had no place in the text of K. Paul Haupt (*SBOT.*) thinks גרן, from connection with Arabic verb جرن *to polish* and Assyr. *gurnu* "coat," may mean *polished armour* and that the word to be rejected is בגדים as a gloss. At any rate the various proposed emendations, such as ברדים *embroidered* (Be. after Th.), בגדי כבודם (Ki. *BH.* after Klo.), בגדי נשק (Bn.), seem not commendable.—**10.** לו] used reflexively Ges. § 135*i*.—כנענה] *cf.* 1 Ch. 7[10].—**11.** ונתן]. The obj. is understood.—**12.** דברי] read after 𝔊 ἐλάλησαν דִּבְּרוּ Bur., Bn., Ki. *BH.*, *et al.*—טוב] *dageš forte* conjunctive, Ges. § 20*f*.—כאחד] 1 K. 22[13] כדבר אחד.—**13.** אלהי] 1 K. 22[14] יהוה אלי. 𝔊, 𝔙, אלהים אלי, which was probably the original in Ch.—**14.** מיכה] shortened from מיכיהו.—הנלך] 1 K. 22[15] the same, and also נחדל instead of אחדל of Ch., but עלה והצלח. 𝔊[ABL] in both K. and Ch. has all these verbs in the sing. This probably was the original and the change to the plural has been made by copyists to emphasise the presence of Jehoshaphat.—וינתנו בידכם] 1 K. ונתן יהוה ביד המלך.—**15.** אשר] for use as conj. *cf.* BDB. אשר 8 a (β).—**16.** להן] fem. to agree with צאן. Some MSS. have להם, agreeing with ישראל.—**17.** לרע] 1 K. 22[18] רע which Ki. (*BH.* not *SBOT.*) adopts.—**18.** לכן] 𝔊 has Οὐχ οὕτως, לא כן, both here and 1 K. 22[19] adopted by Th., Kau., Bn., Ki. in *SBOT.*, *Kom.* The force would be, My personal bias is not, as you charge, determining my words concerning you, but your downfall is the purpose of Yahweh.—שמעו] 1 K. sg.—צבא השמים] *host of heaven, i.e.*, the organised body of angels or divine beings with whom Yahweh associates, *cf.* Ne. 9[6] Ps. 103[21] 148[2] Is. 24[21] Dn. 8[10] Jos. 5[14 f.].—עמדים על ימינו ושמאלו] 1 K.—עמד עליו מימינו ומשמאלו.—**19.** מלך ישראל] wanting in 1 K. 22[20].—ויאמר] wanting in 𝔊[ABL] and 1 K. and to be struck out; a clear dittography from following אמר. At the end of the verse 𝔊[L] has the addition καὶ εἶπεν οὕτως Οὐ δυνήσει, also in

1 K. with addition καὶ εἶπεν Ἐν σοί.—ככה. בכה] 1 K. בכה. ככה.—**20.** הרוח] on art. with indefinite force *cf.* 20[24] and Ges. § 126*q*. St. (*SBOT.*) reads השטן (*cf.* Jb. 1[6 ff.]) and regards הרוח as a substitutionary gloss. This is favoured by Paul Haupt, who says הרוח is "certainly not the *spirit of prophecy*" (*v. s.*). The strongest argument in favour of this view is the fact that הרוח, a fem. noun, is here construed as masc., but its use in v. [22] seems fatal to the thought of an original השטן.—**21.** לרוח] 1 K. 22[22] רוח.—**22.** After בפי read כל after 𝔊[AL], 𝔖, 𝔙, and 1 K. 22[22].—**23.** הדרך] wanting in 1 K. 22[24], yet probably to be read there (Klo., Kamp., Bn., Ki., Bur.) since אי זה is never used of a verb.—אֵךְ] אֵיךְ (Ki. *BH.*).—**25.** קחו] 1 K. 22[26] sg.—אמון] 𝔊[B] Εμηρ, 𝔊[AL] Σεμμηρ, also 𝔊 of 1 K. (the Σ comes from preceding πρὸς), hence the name probably was אִמֵּר *Immer* (*cf.* 1 Ch. 9[12] 24[14] Je. 20[1], *et al.* (Bur.)).—**26.** ואמרתם] 𝔊[B], 1 K. 22[27] sg.—לחם לחץ ומים לחץ] examples of apposition Dr. *TH.* § 189 (1), Ges. § 131*c*.—שובי] 1 K. באי.—**27.** שמעו . . . כלם] *v. s.* עמים used very seldom, if ever, of Israel (*v.* Bur.).

28–34. The defeat of the allies.—**29.** Ahab disguised himself probably to escape a central attack such as was made on Jehoshaphat, and also perhaps from the superstitious notion that by changing his identity he could in some way escape the evil foretold by Micaiah.—**31.** *And Jehoshaphat cried out*] probably to his men, but the Chronicler understood it as a prayer and added the remainder of the verse, which does not appear in 1 K. 22.—**34.** Ahab's first impulse when wounded seems to have been to leave the battle (v. [33b]), but when he noted the fierceness of the fight he had himself propped up in his chariot and kept his place against the enemy. This is a splendid testimony to his prowess, even as one also is given in the command of the King of Syria to fight only with him (v. [30]). The Chronicler omits the details given in 1 K. 22[35-38] of Ahab's death and burial, because they would have been irrelevant in his narrative.

29. התחפש ובוא] either an example of inf. abs. used for the cohortative in excited speech Ges. § 113*dd*, or to be changed after Vrss. The former is allowed by Bur., Bn., *et al.*, but rejected by St., Sw. in *SBOT.* on 1 K., which gives the latter reading after 𝔊, 𝔖, 𝔗, ואתחפש ואבוא, preferred by Ki. *BH.*, but 𝔊[AB] of Ch. has κατακάλυψόν με.—בגדיך] 𝔊 *my apparel*.—ויבאו] about thirty MSS., 𝔊, 𝔙, 1 K. 22[30] sg.—**30.** After אשר לו 1 K. 22[31] has שלשים ושנים.—את הגדול] read after 𝔊, 1 K. ואת.—הגדול. הקטן] 1 K. without art.—**31.** אמרו] 1 K. 22[32] + אך.—ויסבו] 1 K. ויסרו. The former to be preferred (Klo., Ki., Bur., *et al.*—ויהוה . . . ממנו] wanting

in 1 K.—ויסיתם] 𝔊 ἀπέστρεψεν αὐτοὺς probably reading ויסירם. 𝔐 is far more expressive.—**33.** לתמו] *in his integrity* or *his innocency*, *i.e.*, without guile or definite intention in view of the result, "at a venture," *cf.* 2 S. 15[11].—בין הרבקים ובין השרין] *between the tassets and the breastplate.* רבק in the sg. Is. 41[7] †. The plural of this word meaning *cleaving, joining* is most appropriate for *the tassets* consisting of jointed pieces.—לרכב] 1 K. 22[34] לרכבו.—והוצאתני] 1 K. והוציאני.—המחנה] 𝔊 המלחמה, probably the true reading.—**34.** ומלך ישראל] 1 K. 22[35] והמלך.—מעמיד] better Hoph. after 1 K.—עד . . . השמש] 1 K. ויםת בערב. *At the time of the going down of the sun* is drawn from 1 K. 22[35a].

XIX. 1–3. Jehoshaphat reproved for his alliance with Ahab by the prophet Jehu.—A section clearly from the Chronicler. The N. kingdom in the mind of the Chronicler was entirely apostate from Yahweh, and hence the association of Jehoshaphat with Ahab was completely sinful and worthy of rebuke.—**1.** *In peace*] with possible allusion to the words of Micaiah, 18[16].—**2.** *Jehu the son of Hanani*]. *Cf.* 1 K. 16[1] and, on Hanani, 2 Ch. 16[7]. The Chronicler consistently introduces here Jehu, since Hanani his father appears in the reign of Asa the father of Jehoshaphat; but this does not exactly agree with 1 K. 16[1], where "Jehu son of Hanani" appears prophesying against Baasha, some forty years earlier than the death of Ahab.—*The seer*]. This term may apply either to *Hanani* (as assumed in note on 16[7]) or to Jehu (Ke., Oe., Kau., Ki. *Kom.*).—*That hate Yahweh*]. Whether sg. or pl. (*v. i.*), the reference is clearly to Ahab. This historically is a total misconception of Ahab, who was a reverer of Yahweh, as is seen from his summoning the prophets of Yahweh (18[5]) and in the names of his children Athaliah, Ahaziah, and Jehoram, which all are compounds of Yahweh.—*Wrath*] spoken with reference to the invasion of the Moabites and the Ammonites, c. 20 (Be., Ke., Zoe., Ba.).—**3.** *Good things*]. *Cf.* 12[12].—*The Asheroth*] a feminine pl. occurring twice elsewhere (Ju. 3[7] prob. a text. error, 2 Ch. 33[3] †), equivalent to *Asherim* (*cf.* 14[2] 15[16]). For this act of piety by Jehoshaphat, *cf.* 17[6].—*And hast set thy heart to seek God*]. *Cf.* 17[4. 6].

2. לעזר] *cf.* Ges. § 114*k*.—ולשנאי] 𝔊 has sg. in agreement with לרשע, but the latter may be used collectively, *cf.* Ps. 9[6. 17 (5. 16)] 10[2] Is. 11[4] †.—תאהב] finite verb continuing inf. cstr., Ges. § 114*r*.—**3.** אבל] *cf.* 1[4].

4–11. The appointment of judges.—This section has already been referred to in connection with 17^{7-9}, with the suggestion that a tradition of historic value might underlie both. Yet on the other hand one cannot escape the force of Wellhausen's view that the story of Jehoshaphat's activity concerning the administration of justice may be due to the meaning of his name, "Yahweh is Judge" (*Prol.* p. 191). The Chronicler and those of his school felt called upon to idealise the kings of Judah, and most naturally idealised Jehoshaphat after the meaning of his name. They ascribed to him the foundation of a system of courts corresponding perhaps to those of their day (We. *op. cit.*, Ki. *Kom.*) when in all probability a central sanhedrim existed at Jerusalem and local ones in other cities. Yet the judiciary given as established by Jehoshaphat corresponds very closely with that mentioned in Dt. 16^{18-20} 17^{8} and might well have been derived from that source. In Dt. we read of judges *in all thy gates* (16^{18}), and likewise of a court of appeal at the central sanctuary, for *if there arise a matter too hard for thee in judgment . . . thou shalt come unto the priests the Levites and unto the judge* at the central sanctuary, *i.e.*, Jerusalem (Dt. $17^{8f.}$). All jurisdiction among the Hebrews was originally invested in the family and administered by its head (Gn. $38^{24ff.}$ 31^{32} *cf.* Dt. $21^{18ff.}$). Then in more organised and settled life this family authority was supplemented and restricted by a court composed of the elders of the village or city (Dt. 19^{12} $21^{2f.\,4.\,6.\,19}$ $22^{15ff.}$). Under the monarchy the king also was an administrator of justice (2 S. 8^{15} 14^{4-16} $15^{2.\,3f.\,6}$ 1 K. $3^{9.\,16ff.}$ 7^{7} Je. 22^{15f} Is. 16^{5} Je. 23^{5}). An appeal apparently might be taken to him from a lower court, or one might go to him in the first instance. The priests also, since they were the mediators of divine law (Dt. 33^{10} Je. 18^{18} Ho. $4^{6f.}$), and thus of divine decisions, were always concerned somewhat with the administration of justice (*cf.* Ex. 21^{6} $22^{7f.\,8f.}$ 1 S. 2^{25}: decisions at a sanctuary or from God would be delivered by a priest, *cf.* also decisions of Moses, Ex. $18^{15f.\,19-22}$). When then a central sanctuary was established, the chief priest naturally became a supreme judge. An interesting feature of the description of the judiciary, both here and in Dt., is the retirement of the king personally into the background in the exercise of the function

properly belonging to the sovereign. Dt. speaks of *the judge* and the Chronicler gives this position to *the ruler of the house of Judah*. Probably the king in Israel delegated the administration of justice, although still held responsible for it, to others. Thus princes and members of the royal house are frequently alluded to as exercising judicial functions (Is. 1^{23} 3^{14} Mi. 3^{9} Je. $21^{11f.}$ $22^{2f.}$ Ez. 45^{9}).

4. *And Jehoshaphat dwelt in Jerusalem*] *i.e.*, permanently. He no longer visited the court of the N. kingdom, but for a time at least confined himself to the sacred city and concerned himself with the sacred business of justice.—*And he went out again*]. The first time had been in the third year of his reign, when the commissioners of the law were sent out (17^{7-9}).—*From Beersheba*] the southern limit of his kingdom (*cf.* 1 Ch. 21^{2}) *to the hill country of Ephraim*] the northern limit of his kingdom, acquired by conquest (*cf.* 17^{2}).—*And brought them back unto Yahweh*]. Possibly an apostasy from Yahweh is thought of in connection with the alliance with northern Israel (c. 18); yet a similar activity is ascribed also to Asa (15^{8-15}).—**5.** *And he set judges, etc.*]. *V. s.*—**6.** *For ye judge not for man but for Yahweh*]. The judges were representatives of Yahweh (*cf.* Ex. $18^{15f.}$ 21^{6} Dt. 1^{17}).—**7.** *Take heed and act*] *i.e.*, take heed to act in pious awe of Yahweh.—*For there is no iniquity with Yahweh our God or respect of persons or taking of a bribe*]. This insistence that the judge should be in these particulars like unto Yahweh is worthy of notice. *Cf.* the description of Yahweh as judge, Gn. 18^{25} Dt. $10^{17f.}$.—**8.** A higher court is established at Jerusalem with jurisdiction in both religious and civil cases (*v. s.*). The former are expressed under *the judgment of the Yahweh* and the latter under *controversies*. Under the first expression also the Chronicler may have meant those cases to be decided according to the Pentateuch, which he believed already then to have been written, and under the second, cases requiring arbitration simply. The latter might well fall to the care of *the heads of the fathers houses of Israel*, *i.e.*, the lay members of the court. On *Israel* representing the S. kingdom, *cf.* 12^{6}.—*And for the controversies of the inhabitants of Jerusalem**]. These *controversies* are not to be considered restricted to those of the inhabitants of Jerusalem, yet they presented their causes directly to this higher court.—**10.** The cases which

might come from other places before the court are now somewhat awkwardly enumerated.—*Between blood and blood*] *i.e.*, whether a man might be guilty of murder or only of manslaughter (*cf.* Ex. $21^{12.14}$).—*Between law and commandment, statutes and judgments*] *i.e.*, under what laws cases should be judged, covering thus also all questions of the interpretation of the law.—**11.** *Amariah the chief priest*]. *Amariah* is mentioned in 1 Ch. 5^{37} (6^{11}) as the third chief priest after the first in the Temple (see corrected text), hence he would come in appropriately in the reign of Jehoshaphat.—*In all matters of Yahweh*] *i.e.*, in all religious or ecclesiastical matters, *cf.* v. ^{8}.—*Zebadiah the son of Ishmael*] otherwise unknown. In 17^{8} a Levite among the commissioners to teach the law has the same name.—*The ruler of the house of Judah*]. The Chronicler thinks of the old tribal organisation with its head apart from the king being preserved.—*All the king's matters*] *i.e.*, civil cases coming under the king's jurisdiction; the controversies of v. ^{8}.

5. לְעִיר וָעִיר] *for every city*, *cf.* 1 Ch. 26^{13} (l. 124).—**6.** ועמכם בדבר משפט]. 𝔊 read דברי for בדבר; 𝔙 *et quodcumque judicaveritis, in vos redundabit.* Oe. emended בדבר to כדבר "and it shall be with you according to (your) judgment." Better supply Yahweh as subject (Ke., *et al.*).—**7.** משא†] *cf.* ישא פנים in Dt. 10^{17}.—**8.** וישבו ירושלם]. These newly appointed judges could not be described as "returning" to Jerusalem, hence Ḳimchi, Be., Ke., *et al.* referred the words to the statement in v. ^{4} ויצא בעם; but then this statement should precede v. ^{8a} and the pl. must be explained on the rather doubtful assumption that Jehoshaphat and his retinue constitute the subject, although the sg. is used in v. ^{4}. Better follow 𝔊, 𝔙, and read יֹשְׁבֵי, and before it וּלְרִיבֵי *and for the controversies of the inhabitants of Jerusalem*, so Kau., Bn., Ki.—**10.** וכל ריב] *casus pendens*, *cf.* Ges. § 143*d*. 𝔊, 𝔙, omit ו.—בין . . . ל'] *cf.* Gn. 1^{6}.—והזהרתם] perhaps an Aram. loan-word; mostly in Ez. and Ec., and only here in Ch.

XX. 1–30. The victory over the Moabites and the Ammonites.—A religious tale of great marvel. The only history back of this story probably is the fact that Jehoshaphat, associated with Jehoram, was engaged in a campaign against the Moabites. This campaign is described in one way in 2 K. 3^{4-27}, where it is embellished with wonders to the glorification of Elisha the prophet of northern Israel; here the campaign wholly transformed is described in another way, and all semblance to historical reality is lost; only

the *Moabites* remain as the enemies of Israel. Jehoshaphat is no longer associated with Jehoram, nor yet is he the attacking party, but is suffering invasion in his own land; his army also does not fight, but only prays (vv.$^{15-17}$). Edifying prayers and prophetic admonitions (vv. $^{3ff.\ 14ff.}$), and a startling wonder from Yahweh (vv. $^{22ff.}$), which at the same time serves to show the importance of the worship of Yahweh through the Levites with services of song, are the principal features of the narrative. The influence of the prophetic tale of 2 K. may be seen in the feature of the self-destruction of enemies which appears in both (*cf.* 2 K. 3^{23} with v.^{23}).

An attempt to defend the historicity of this narrative has been made by assuming an invasion of three kindred tribes to settle in western Palestine, coming by way of the southern end of the Dead Sea, harassed by the population of that district and ruptured (*sic* destroyed) by internal dissensions, and leaving a very great spoil, because, coming to settle, they brought all their property with them (Ba. *Com.* p. xxxi.). But in view of the thoroughly Midrashic character of the narrative such conjectures are idle.

1–4. The invasion.—1. *After this*] *i.e.*, after the events described in the previous chapter, where Jehoshaphat is represented engaged in works of piety and peace.—*The sons of Moab and the sons of Ammon and the Meunim**] (*v. i.*). The last people, so named from Maʿan, a city south of the Dead Sea, or representing an Arabian people (*cf.* 1 Ch. 4^{41}), appear as *the children* or *inhabitants of Mount Seir* in vv.$^{10.\ 22.\ 23}$.—**2.** *The sea*] *i.e.*, the Dead Sea.—*From Edom**] (*v. i.*). This reading *Edom* instead of *Syria* (𝔊, RV.) requires only the change of a single consonant (אֲרָם becoming אדם). Syria lies far to the north of the Dead Sea, while Edom lies immediately to the south and south-east of the sea.—*Hazazon-tamar*] (Gn. 14^{7}†) on the basis of this verse identified with *En-gedi* (Jos. 15^{62} 1 S. 23^{29} Ct. 1^{14} Ez. 47^{10} †); mod. *Ain Jidi*, overlooking the western shore of the Dead Sea, 680 feet below the sea-level and 612 above that of the lake (*EBi.* II. col. 1293). There is little doubt but that this identification is correct. The name *Hazazon* seems preserved in the *Wady Husaseh* north-west of En-gedi. *Tamar*, meaning *palm-tree*, is very appropriate.

Palm-trees are known to have flourished there (mentioned by Josephus, *Ant.* ix. 1, 2, and Pliny, *HN.* V. 15 (17)). The suggestion of the identification of *Hazazon-tamar* with Tamar of Ez. 47^{19} to the south-west of the Dead Sea (*DB.*) has little in its favour. A pass leads from *En-gedi* up into the hill-country of Judah. For a description of the route of this invading army, see GAS. *HGHL.* p. 172.—**3.** *And proclaimed a fast*]. This was usual in view of any impending calamity (Jon. $3^{5\,ff.}$) and involved the assembling of the people (1 K. $21^{9.\,12}$ Je. $36^{6.\,9}$ Jo. 2^{15}).

1. מהעמונים]. Since *the Ammonites* are already mentioned in this verse, and since three groups of people are mentioned in vv.$^{10.\,22.\,23}$, read מהמְּעוּנִים with 𝔊 M[ε]ιναίων, so Be., Ke., *et al.*, *cf.* 26^7, 1 Ch. 4^{41}.—**2.** ויבאו] used as the French *on* and the German *man*, *v.* Ges. § 144*f.*—הָמוֹן] other MSS. המון, *great number* a late usage, *cf.* 1 Ch. 29^{16}.—מארם] also in 𝔊, but improbable here. Read מאדם with most commentators (*v. s.*). 𝔖, ܘܡܢ ܐܕܘܡܝܐ, seems to have read אדם.—**3.** ויתן . . . פניו] *he set his face, i.e., he determined*, equivalent to וישם . . . פניו in 2 K. 12^{18}.—**4.** לבקש] *to ask, request*, a late use of בקש only here with no acc. of the thing.

5–13. Jehoshaphat's prayer.—This prayer contains the following elements: (1) an invocation of Yahweh as all-powerful (v.^{6}); (2) the land now threatened had been given by him as a perpetual possession (v.^{7}); (3) a sanctuary has been built in this land for him, with faith in his presence to deliver in every time of need (vv.$^{8\,f.}$); (4) these enemies are requiting evil for good upon this his land (vv.$^{10\,f.}$); (5) Israel is powerless before these enemies and can only look unto him for help (v.^{12}).

5. *Before the new court*] *i.e.*, directly in front of the Temple, toward which Jehoshaphat prayed, on the inner side of the outer court where the people were assembled (*cf.* 4^9 Ez. $46^{1.\,2}$). This outer court was called *new* not because restored or extended under Asa or Jehoshaphat (Ke., Zoe.), since it did not properly exist at that time (*cf.* 4^9), but probably because when the second Temple was built it was recognised as *new*, and this name clung to it even until the time of the Chronicler.—**6.** *God in the heavens*] an expression of divine omnipotence (*cf.* Dt. 4^{39} Jos. 2^{11} Ps. 115^3).—**7.** *Abraham thy friend*]. *Cf.* Is. 41^8.—**9.** *If evil come upon us, etc.*]

a brief summary of the cases in Solomon's dedicatory prayer in which Yahweh would hear the people's cry, *cf.* 6^{22-39}.—**10.** ***And mount Seir***]. With the Moabites and Ammonites were joined also Edomites (*cf.* v. ^{1}).—*Whom thou didst not allow Israel to invade, etc.*]. According to Dt. 2^{5-9} Nu. 20^{14-21}, the children of Israel, on the journey to Canaan, were forbidden to contend with the Edomites or the Moabites or to take their land.—**11.** *To cast us out of thy possession*]. The invading hosts are represented as purposing to make a permanent settlement in Judah.—**12.** The attitude of complete helplessness assumed by Jehoshaphat in spite of his great army (17^{13-19}) reminds one of the similar wail raised by Joshua after the defeat at Ai (Jos. 7^{7}).—**13.** In their distress the entire population has gathered to intercede with Yahweh (*cf.* Jo. 2^{16} Jon. 3^{5}).

5. וירושלם] nine MSS. and 𝔊 'בי.—**6.** ממלכות הגוים ‡] *cf.* Is. 13^{4}. The usual expression of the Chronicler is ממלכות הארצות, 1 Ch. 29^{30} 2 Ch. 12^{8} 17^{10} 20^{29}.—**8.** לך] omitted by $𝔊^{BA}$, 𝔏, probably because of the following לשמך.—מקדש] used to designate Temple and precincts also in 1 Ch. 22^{19}.—**9.** שְׁפוֹט] if correct, *judgment*, so 𝔊. 𝔏 *gladius judicii* is followed by Ki. Reading dub., only here and possibly in pl. שְׁפוּטִים in Ez. 23^{10}, but also dub. there, *v.* Toy, Cor.—נעמדה] cohortative in the apodosis of a conditional sentence, *v.* Ges. § 108*f*.—**11.** מירשתך] 𝔊 *κληρονομίας ἡμῶν*. Doubtless 𝔐 is original, since the Chronicler regards the kingdom as belonging to Yahweh, *cf.* 1 Ch. 17^{14} (cp. 2 S. 7^{16}) 28^{5} $29^{11.23}$, and 𝔊 could easily arise from the reading of 𝔐, but not *vice versa*.—**13.** גם טפם נשיהם ובניהם]. Bn. after 𝔊 supplies ו before נשיהם and strikes out ובניהם as unsuitable after טפם. Ki. *Kom.* considers טפם a gloss, but טף is used with בניהם ובנותים in 31^{18}, and with בחור ובתולה in Ez. 9^{6}. 𝔖 adds ובנותיהם, possibly original, but may have been added merely for completeness. Hence it is sufficient to supply ו with 𝔊.

14–19. The assuring promise of Jahaziel.—Jehoshaphat's prayer is answered by a promise of deliverance from Yahweh through Jahaziel, a Levite of the sons of Asaph.—**14.** *Jahaziel the son, etc.*]. On the occurrence of the name *Jahaziel*, *cf.* 1 Ch. 16^{6}. The appearance of a Levite singer as a prophet is noticeable, yet fully in accord with the entire description which gives such a large place to worship, and especially to the use of praise, in gaining the

victory (vv.$^{13 f. 21 f.}$, *cf.* also v.^{23}).—*Mattaniah*]. In 1 Ch. 25^{4} this name appears among the sons of Heman, and its frequent occurrence elsewhere shows that it represented persons or a person or family of importance in early post-exilic Judaism. Mattaniah appears as a son of Asaph, with the connecting link Micah in the pedigree of Uzzi, an overseer of the Levites at Jerusalem (Ne. 11^{22}), and also with the further link Zaccur in the pedigree of a Zechariah, a musician who took part in the dedication of Jerusalem Ne. 12^{35}. Mattaniah with this same connection also, though written Zichri and Zabdi instead of Zaccur, appears among the post-exilic inhabitants of Jerusalem (1 Ch. 9^{15} Ne. 11^{17}).—*Sons of Asaph*]. *Cf.* 1 Ch. $6^{18-32\ (33-47)}$.—*Upon him was the spirit of Yahweh*]. *Cf.* 15^{1}.—**15.** *For the battle is not yours but God's*]. *Cf.* 1 S. 17^{47}.—**16.** *By the ascent of Ziz*] not mentioned elsewhere; probably *Ziz* should be read Ḥaziz (*v. i.*), and the locality is the *Wady Hasasa* (*v. i.* and v. ^{2}).—*Wilderness of Jeruel*] unidentified, probably to the south-east of the wilderness of Tekoa (v. ^{2}), toward *Wady Ḥasasa*.—**17.** *Take your place, stand still and see the salvation of Yahweh*]. These words, omitting *stand still*, are found in Ex. 14^{13} in Moses' address to the children of Israel at the shore of the Red Sea.—**18.** Both Jehoshaphat and the people in thanksgiving for the glorious promise reverently prostrate themselves upon the ground.—**19.** *And the Levites . . . stood up to praise Yahweh*] possibly while the rest of the people were prostrating themselves or remaining for the time being prostrate. *The Levites* are naturally mentioned in connection with praise to Yahweh, since the assembly is in the court of the Temple (v. ^{5}) and they would be on hand for such a service.—*Sons of Kehath*] one of the three great clan divisions of the Levites (*cf.* 1 Ch. $6^{3. 7. 18. 46\ (13. 22. 33. 61)}$ 15^{5} 2 Ch. 20^{19} 34^{12}, without *sons*, *i.e.*, *Kehathites* 1 Ch. $6^{39\ (54)}$). They are not elsewhere spoken of as singers and probably are mentioned here because the *sons of Korah* (read *even of the sons of Korah*) were properly a subordinate family of the *Kehathites*, since Korah in the genealogies is a grandson of Kehath (1 Ch. $6^{7. 22 f.\ (22. 37 f.)}$). The *sons of Korah*, on the other hand, from their mention in the titles of the eleven Pss. (42–49, 84, 85, 87, 88), were clearly a guild of singers, probably that

which was represented by Heman (1 Ch. $6^{18\ (33)}$) (*v.* also on 1 Ch. 26^{1}).

14. ויחזיאל] 𝔊^{BA} *καὶ τῷ* 'Οζ(ε)ιήλ, *cf.* 1 Ch. 23^{19}.—יעיאל] 𝔊^{B} 'Ελεαήλ, ^{A} 'Ελεηλ may indicate אֱלִיאֵל, but are probably corrupt.—**16.** הַצִּיץ †] 𝔊^{B} 'Ασαέ, ^{L} Ασισα, other MSS. Ασσις. ה is probably a radical and may be a corruption of ח, *cf.* *Wady Ḥaṣâṣâ* and plateau *Ḥaṣâṣâ*, *cf.* Buhl, *GAP.* p. 97.—סוף ‡] *end*, late synon. of קֵץ (BDB.). Elsewhere Jo. 2^{20} Ec. 3^{11} 7^{2} 12^{13}.—ירואל †] *founded of God*, 𝔊 *Ιεριηλ* = יְרִיאֵל.

20–30. The victory and the spoil.—On the day following the assembly at the Temple the people marched forth into the wilderness of Tekoa, some fourteen miles south of Jerusalem, and with singers at their head, approached the invading hosts. When the singers began to sing, unseen agencies caused the invaders to turn one against the other until they were completely destroyed, so that Jehoshaphat and his people found only a slain host, from which they secured immense and valuable booty requiring three days for its gathering. On the fourth day, after assembling in a valley, where they blessed Yahweh and thus called the place *the Valley of Blessing*, they returned with music unto the Temple; and through the fear of Yahweh from the report of this victory among the surrounding countries rest and quiet came to the kingdom of Jehoshaphat.

20. *The wilderness of Tekoa*] the open country around Tekoa (*cf.* 1 Ch. 2^{24}).—*Believe ye in Yahweh your God so shall ye be established*]. Isaiah used the same words applied negatively in his address to Ahaz (Is. 7^{9}).—**21.** *In holy attire*] *i.e.*, in priestly garments (*cf.* 1 Ch. 16^{29}). The singers probably are to be thought of as Levites of the Temple service.—*Give thanks unto Yahweh, etc.*] a direct refrain often found in the Psalms, but always with the additional words (after Yahweh) *for he is good*, which have been omitted either by a copyist or more likely because familiar, and hence readily supplied (*cf.* 1 Ch. 16^{34}).—**22.** *Liers-in-wait*] not Judeans by the suggestion of Yahweh (as in Jos. 8^{2}) (Ba.), since they were not to fight (v. ^{17}), nor a portion of the invading host, the men of Seir thus conspiring against the Moabites and Ammonites (*cf.* v. ^{23}) (Ke., Zoe., H–J.), but supernatural divine agencies (Be., Oe.,

Bn.), which suddenly coming upon the advancing host or taking possession of them, caused them to be enraged against one another in deadly combat (v. ^{23})—a means not unlike that of the lying spirit in the mouth of Ahab's prophets (*cf.* $18^{21\,f.}$).—*And they were smitten*] *i.e.*, defeated and destroyed—a summary of that which is described in the next verse.—**23.** *For the children of Ammon and Moab stood up against the inhabitants, etc.*]. *Cf.* Ju. 7^{22} 1 S. 14^{20} 2 K. 3^{23}. Such internecine strife caused by Yahweh appears also in the later prophets in the future destruction of the enemies of Israel (*cf.* Ez. 38^{21} Hg. 2^{22} Zc. 14^{13}).—**24.** *And when Judah came upon an outlook point of the wilderness*]. The writer pictures Jehoshaphat and his men advancing toward the invading host and then from some elevation seeing the host all lying slain.—**25.** *They found cattle* in abundance and goods* (*i.e.*, the general stuff of such an invading host) *and garments* and precious things* (such as arms, utensils, ornaments, or any wrought article)]. *Cf.* the spoil taken from Zerah's host ($14^{13\,ff.}$) and from the Midianites (Ju. $8^{24\,ff.}$).—**26.** *In the valley of Berakah*] *i.e.*, in the valley of Blessing. This name appears preserved in both *Berêkût*, an abandoned village west of Tekoa, containing ruins of great age (Buhl, *GAP*. p. 97), and in a *Wadi Bereikut* near Tekoa (Be., Bn.).—**27.** *Then all the men of Judah and Jerusalem journeyed back with Jehoshaphat at their head returning to Jerusalem with joy since Yahweh had caused them to rejoice over their enemies*]. *Cf.* on last clause Ezr. 6^{22} Ne. 12^{43}.—**28.** *And the fear of God, etc.*]. *Cf.* 17^{10}.—**29.** *And his God gave him rest round about*]. *Cf.* $14^{6\,f.}$ 15^{15}.

20. שמעוני] *cf.* 1 Ch. 28^{2}.—האמינו . . . ותאמנו] weak ו used with the imperfect to express the design or purpose of a preceding act (Dr. *TH*. § 60); for imperative followed by imperfect, *v.* Koe. iii. § 364l. Niph. so used after Hiph. also in Is. 7^{2}.—**21.** ויועץ] with אל also in 2 K. 6^{8}.—ויעמד] meaning *appoint* late, *cf.* 1 Ch. 6^{16} (l. 89).—להדרת קדש] *cf.* 1 Ch. 16^{29}.—הודו לי׳] thirteen MSS., 𝔊 add כי טוב.—**22.** בעת] with retrospective omitted, *v.* Ges. § 155*l*.—ברנה ותהלה] Bue. (*ZAW*. '99, p. 100 n.) proposes the reading ברנה ותפלה (1 K. 8^{28} Je. $7^{16.}$ 11^{14}) and considers the phrase equivalent to ויזעקו in 2 Ch. 13^{14}. Whilst the word is not elsewhere joined with תהלה, its use with תודה in Ps. 42^{5} supports the usage here. תודה is used parallel to תהלה, *cf.* Ps. 100^{4}.—**24.** המצפה] *outlook point*, as a common noun also in Is. 21^{8} †. By a

peculiar Heb. idiom the article is used to designate a thing, primarily yet unknown but present in the writer's mind as a definite object, *i.e.*, the Chronicler vividly pictured Jehoshaphat's march to its destination, a certain high vantage-point in the wilderness which becomes *the* definite point to him, *cf.* Ges. § 126*q.r*, also Bur. on 1 K. 13^{14}.—ההמון] *cf.* 1 Ch. 29^{16}.—**25.** רכוש] *cf.* 1 Ch. 27^{31}.—בהם] 𝔊 *κτήνη* = בְּהֵמָה, which read since ו before רכוש also supports this reading, so Kau., Bn., Ki.—פגרים] very improbable in this context, hence read with seven MSS., 𝔙, ובגדים, so Be., Kau., Ki., Bn.—כלי חמדות] a phrase occurring only here, *cf.* חמודת כזהב Ezr. 8^{27}, also the similar phrase כלי חֶמְדָּה 2 Ch. 32^{27} 36^{10} Ho. 13^{15} Na. 2^{10} Je. 25^{34} Dn. 11^{8}. חֲמוּדָה only occurs in pl.—לאין משא] 𝔊 omits, *to not lifting up*, *i.e.*, so much that they could not carry the booty away: an idiom peculiar to the Chronicler, *cf.* 14^{13} 1 Ch. 22^{4}.—**29.** ממלכות הארצות] *cf.* 1 Ch. 29^{30}, also *v. s.* on v. ^{6}.

31–34. The summary of Jehoshaphat's reign.—From 1 K. 22$^{41-45}$ with some variations (*v. i.*).—**31.** *And Jehoshaphat reigned over Judah*]. This apparently superfluous statement is due to the Chronicler's source, 1 K. 22^{41}, a verse marking the beginning of the narrative of the reign of Jehoshaphat where it says (*He*) *began to reign over Judah in the fourth year of Ahab king of Israel*, but the Chronicler will not date the accession of a king of Judah by a year of the ungodly king of the schismatic N. kingdom. The remainder of this verse is essentially identical with 1 K. 22^{42}.—*'Azubah*] the name also of a reputed wife of Caleb (*cf.* 1 Ch. 2$^{18 f.}$).—*Shilhi* †]. Nothing further is known of this father and his daughter.—**32.** *And he walked in the way of Asa his father*]. *Cf.* 17$^{3 f.}$.—**33.** *Howbeit the high places were not taken away*]. This statement from 1 K. 22^{43} is not exactly consistent with 17^{6} (*q. v.*) and the Chronicler's entire description of Jehoshaphat's piety.—*Neither as yet, etc.*] 1 K. 22$^{43 f.}$ *The people still sacrificed and burnt incense in the high places*. The Chronicler found this positive statement too strong and modified it with a milder negative one.—**34.** *Now the rest of the acts of Jehoshaphat the first and the last*] the Chronicler's usual formula (*cf.* 12^{15}).—*In the acts* (words)] not an independent work written by *Jehu the son of Hanani* (*cf.* 19^{2}), but a section of *the Book of the Kings of Israel* containing his name (*v.* Intro. pp. 21 *f*).

31. וימלך יהושפט] 1 K. 22^{41} ויה׳ בן אסא מלך. The Chronicler, as usual, omits the synchronistic statement of K.—**32.** בדרך] 1 K. 22^{43}

בכל דרך.—אסא אביו] 1 K. transposes.—סמנָה] 1 K. masc. סמנו. דרך occurs both as masc. and fem.—**33.** ועוד העם לא הכינו לבבם לאלהי אבתיהם] 1 K. 22^{44} עוד העם מזבחים ומקטרים בבמות.—**34.** הֹעֲלָה] if the text is correct, Hoph. perf. used only here in sense *be taken up* into, or *inserted* in. On form *cf.* Ju. 6^{28} Na. 2^{8}, Ges. § 63*p*. 𝔊 *κατέγραψεν*, 𝔙 *digesset*, 𝔖 [illegible]. The similar phrase in 32^{32} omits this word, which probably arose here from a dittography of following על.

35–37. The destruction of Jehoshaphat's fleet.—From 1 K. $22^{49 f. (48 f.)}$, quite rewritten. This passage in 1 K. is not entirely clear, but its present text was before the Chronicler. This relates that Jehoshaphat built ships of Tarshish (*i.e.*, a particular kind) to sail to Ophir for gold, but the vessels were wrecked. Then Ahaziah proposed to join with Jehoshaphat in this marine undertaking, but Jehoshaphat declined the alliance. The Chronicler, on the other hand, places Jehoshaphat in alliance with Ahaziah, a very wicked king, and relates that they jointly built ships to go to Tarshish and that the ships were wrecked because Jehoshaphat had allied himself with Ahaziah. The calamity then befalling the good king Jehoshaphat in the loss of his vessels is explained through his sin of allying himself with a king of Israel. Attempts have been made to harmonise the two narratives on the ground of their incompleteness. Thus Jehoshaphat accepted the aid of the King of Israel in building but not in navigating the ships (Ba.).—**35.** *And after this*] *i.e.*, after the marvellous deliverance recorded in vv. $^{1-30}$. No time limit is given in 1 K., but the statement *Jehoshaphat made ships* immediately follows the statement (1 K. $22^{48 (47)}$ omitted by the Chronicler) *and there was no king in Edom: a deputy was king*, *i.e.*, Edom was still controlled by Judah, hence shipbuilding was undertaken by Jehoshaphat on the Gulf of Akabah south of Edom.—The time in Jehoshaphat's reign is fixed by the mention of Ahaziah the immediate successor of Ahab, who reigned only some two years.—*The same did very wickedly*] a statement of the Chronicler to emphasise the sin of Jehoshaphat's alliance.—**36.** *To go to Tarshish*] 1 K. $22^{49 (48)}$ *ships of Tarshish*, *i.e.*, a class of ships used in the Tarshish trade, but the Chronicler misunderstood the meaning of the phrase and assumed that they were to go to Tarshish (*cf.* 9^{21}). In 1 K. $22^{49 (48)}$ the destination of the ships is

Ophir, and their object to procure gold.—*Tarshish*]. *Cf.* 1 Ch. 1^{7}.—*Ezion-geber*]. *Cf.* 8^{17}. In Kings the place where the ships were built is not mentioned.—**37.** *Eliezer the son of Dodavahu* †]. Nothing further is known of this prophet, who is not mentioned elsewhere.—*Mareshah*]. *Cf.* 1 Ch. 2^{42}.—*Yahweh hath broken in pieces thy works*] *i.e.*, the ships. According to 1 K. $22^{49\ (48)}$ they were wrecked at Ezion-geber.

35. אתחבר] only here as Hithp. perf. The prefix אִתְ instead of הִתְ is due to the influence of Western Aram. (Ges. § 54*a* n.), hence is late. Hithp. is also used in v. ^{37} Dn. $11^{6.\ 23}$ the last also in an Aram. form.—הוא] 𝔊 read והוא.—**36.** ויחברהו עמו לעשות . . . ויעשו] 1 K. 22^{49} יהושפט עשר (read עשה 'י).—אניות ללכת תרשיש] 1 K. אניות תרשיש ללכת אופירה.—ויעשו] 𝔊, 𝔗, read sg.—**37.** דֹּדָוָהוּ] 𝔊 (^{BA} Ωδ(ε)ια, ^{L} Δουδιου) probably read either דּוֹדִיָּה or דּוֹדִיָּהוּ.—פרץ] prophetic perfect, Ges. § 106*n*.—וישברו אניות] 1 K. 22^{49} כי נשברה אניות.—אניות] 𝔊 *τὰ πλοῖά σου*, so also 𝔗.—עצרו] plus inf. *to be able to* (late), *cf.* 2^{5} 14^{10} 1 Ch. 29^{14}.

XXI. The reign of Jehoram (*c.* 851–843 B.C.).—The Chronicler introduces his account of this reign with the verse in 1 K. (22^{50}) concluding the summary of the reign of Jehoshaphat (21^{1}). He then mentions the other sons of Jehoshaphat (v. ^{2}), their father's generous treatment of them (v. ^{3}), and their destruction by Jehoram after he came to the throne. These particulars are not related in 1 K. Then is given the account of Jehoram's accession and evil character, taken from 2 K. 8^{16-19} (vv. $^{5-7}$), and the account of the revolt of Edom, taken from 2 K. 8^{20-22} (vv. $^{8-10}$). The remainder of the narrative, which consists of a threatening letter from Elijah (vv. $^{12-15}$), an account of a sack of Jerusalem by the Philistines and others (vv. $^{16\,f.}$), and an account of Jehoram's horrible end through disease (vv. $^{18-20}$), is independent of 1 and 2 K. This new material seems to be either embellished traditions or history simply imagined in a way suitable, according to the Chronicler's theory, to the evil character of Jehoram.

Ki. following Bn. assigns vv. $^{2-4}$ to the Chronicler's forerunner (Bn. non-canonical) and vv. $^{12-20}$ to M, but these verses have all the marks of the style of the Chronicler. Be. maintained, but without sufficient reason, that Elijah's letter had marks of another writer, mentioning the Hiph. of זנה v. ^{13} and v. ^{11} elsewhere not in Ch. (but the occurrence in

v.[11] certainly offsets the occurrence in the letter), the rare pl. חליים (v.[19]) and מַחֲלָה (v.[15], Pr. 18[14] †) and the expression יהוה נגף מגפה גדולה not elsewhere in Ch. Graf argued correctly, on the other hand, the appearance of expressions used by the Chronicler elsewhere, הלך בדרך vv. [12f.], *cf.* 11[17] 17[3] 20[32] 21[6] 22[3] 28[2] 34[2] (the expression yet is too common on which to lay weight), בית אחאב v.[13], *cf.* v.[17] v.[6] 22[3. 7. 8], and *cf.* in v.[15] the parallelisms with v.[19] (in the former probably read רעים instead of רבים Ki. *BH.*).—Marks of the Chronicler in other verses: ל prefixed v.[3]; יתחזק v.[4] (*cf.* 1[1]); ויער יהוה את רוח v.[16] (*cf.* 33[22] 1 Ch. 5[26] Ezr. 1[5]); *the Philistines and Arabians* v.[16], *cf.* 17[11]; לאין מרפא (l. 132) v.[18].

1–7. Jehoram's accession and character.—Vv.[2-4] are without parallels in Kings.—**1.** *Slept with his fathers, etc.*]. *Cf.* 9[31].—**2.** *Azariah*]. The second of this name should be struck out (*v. i.*).—*Israel*] used for the S. kingdom, also in v.[4], *cf.* 12[6].—**3.** *And their father gave, etc.*]. *Cf.* the somewhat similar treatment by Rehoboam of his sons.—*Because he was the first born*] mentioned as though Jehoram had no other special qualification to be his father's successor.—*Slew all his brethren, etc.*] because of their non-concurrence with his and his wife's (Athaliah's) idolatry (*cf.* v. [13]) (Ke., Zoe.), probably from tyrannical jealousy (Oe.); but all explanations are mere conjectures.—**5–7.** Parallel with 2 K. 8[17-19]. —**6.** *According to that which the house of Ahab did*] *i.e.*, according to the doings of the house of Ahab.—*The daughter of Ahab*]. *Cf.* 18[1].—**7.** *House of David*]. 2 K. 8[19] has *Judah.* The Chronicler may have made the change because he felt on account of the Captivity that the Davidic promise was restricted to the Davidic house.—*As he promised to give a lamp to him and his children alway*]. The Chronicler uses the *lamp* as a figure of life (*cf.* Jb. 18[6] Pr. 13[9] 24[20]), *i.e.*, that the seed of David should never be destroyed (2 S. 7[12-17]).

1. עם אבתיו[2]] so also 1 K. 22[51], where probably a dittography; omitted by 𝔊[B] in both places, rightly in 1 K. (St. *SBOT.*).—בעיר דויד] 1 K. + אביו which the Chronicler omitted because of the preceding dittography.—**2.** יהושפט] 𝔊 + ἕξ = שִׁשָּׁה may be original, since in accord with the Chronicler's habit, *cf.* 1 Ch. 2[6] 3[4. 8] 7[8] 25[3. 5] *et al.*, but the original list probably contained only one *Azariah*, hence a name has disappeared if this numeral was originally in the text.—ישראל] about forty MSS. and the Vrss. יהודה, which is followed by Ki., but Israel is used for Judah in v.[4] 28[27] and elsewhere, and the change to Judah is easier

than the reverse.—**3.** מגרנות] always pl., *cf.* 32^{23} Ezr. 1^{6} Gn. 24^{53} †.—**6.** מלכי] $\mathfrak{G}^{B}$ *βασιλεως* may render a text from which י had fallen by haplog., but $\mathfrak{G}^{Ba.bAL}$ have *βασιλεων*, which is doubtless original $\mathfrak{G}$.—אשה] some MSS. and 2 K. 8^{18} לאשה.—**7.** את בית רויד למען הברית אשר כרת לרויד] 2 K. 8^{19} את יהורה למען רור עברו (*v. s.*).—ולבניו] 2 K. לבניו, which is likely an error for לפניו, *cf.* 1 K. 11^{36}, so Klo., Kamp., *et al.* The Chronicler sought to give a smoother reading to the corrupt text of 2 K. by prefixing ו.

8–10. The revolt of Edom.—With minor changes and slight omissions, from 2 K. 8^{20-22}. V. ^{9b} (2 K. 8^{21b}) is of doubtful meaning.—**8.** *In his days Edom revolted*]. *Edom* was subdued by David, 2 S. $8^{13f.}$ 1 Ch. 18^{11-13}, and, unless for a time it regained its independence during the reign of Solomon (*cf.* 1 K. $11^{14ff.}$, Noeldeke, *EBi.* II. col. 1184), it remained subject to the united kingdom and Judah until the reign of Jehoram and the event here described. During the reign of Jehoshaphat it was clearly subject to Judah, as the account of his ship-building operations shows (*cf.* 20^{36}).—**9.** *And Jehoram passed over, etc.*] entered Edom with his army to subdue it.—*And he rose by night, etc.*]. The sequel (v. ^{10}) shows that the expedition of Jehoram was a failure, and hence an account of a defeat must have been contained in the primary source of v. ^{9b} (2 K. 8^{21b}). Possibly it read, "And Edom arose by night and encompassed him and smote him and the captains of the chariots" (Stade, *Gesch.* I. p. 537 n. 1, and *ZAW*. XXI. pp. 337 *ff.*).—**10.** *Unto this day*] words of 2 K. 8^{22}, and simply quoted by the Chronicler because in his source.—*Libnah*] a town not far from Lachish, on the south-western border of Judah near Philistia (*cf.* 1 Ch. $6^{42\ (57)}$). Since it is said to have revolted, it has been regarded as a Philistine city (Sk.), but it was reckoned as a priestly city (Jos. 21^{13}). Sennacherib besieged it (2 K. 19^{8}).

9. עם שריו] 2 K. 8^{21} צעירה elsewhere unknown and probably a corruption of שְׂעִירָה, which the Chronicler misread שריו, so Be., Zoe., Oe. Ki. corrects from 2 K., but it is difficult to see how the present text of Ch. could have come from צעירה.—והרכב] 2 K. + וינס העם לאהליו.—**10.** מתחת ידו וגו'] wanting in 2 K. 8^{22}.

11–15. The letter of Elijah.—A pure product of the imagination, since Elijah had nothing to do with the S. kingdom, and

clearly was not living at this time (2 K. $3^{11 ff.}$), although such an inference might have been drawn from 2 K. 1^{17}. From its literary correspondence with the rest of the chapter, the letter was probably written by the same author. The motive of the letter is to heighten Jehoram's character as an obstinate and outrageous sinner, since he had neglected to heed a divine warning of the calamities which afterward befell him.—**11.** *Moreover he made, etc.*] *i.e.*, in addition to his wickedness described in v. ^{6}, which may be taken as the supposed cause of the revolt of Edom, Jehoram directly institutes *high places*, or seats of idolatrous worship (*cf.* 14^{5}).—*To play the harlot*] *i.e.*, to worship deities other than Yahweh. The people were thought of as married to their God, and any foreign worship was regarded as whoredom or harlotry. (*Cf.* 1 Ch. 5^{25}.)—**12.** *In the ways of Jehoshaphat thy father nor in the ways of Asa king of Judah*]. Both Jehoshaphat and Asa are regarded as especially good kings (*cf.* $14^{1 (2)}$ 17^{3} 20^{32}).—**13.** *Like as the house of Ahab caused harlotry*]. Ahab through the influence of his wife, Jezebel, was potent in introducing the worship of foreign gods in Israel (*cf.* 1 K. $16^{31 ff.}$).—*And also has slain thy brethren*]. *Cf.* v.^{4}.—**14.** *With a great stroke*]. The reference is to the calamity of vv.$^{16 f.}$.—**15.** *And thou shalt have great sickness, etc.*] the disease described in vv. $^{18 f.}$.—*Day by day*] *i.e.*, a prolonged sickness.

11. בהרי] 𝔊, 𝔙, read בערי and so Kau., Bn., Ki.—ויזן] on form *cf.* Ges. § 75*gg*.—וידח] *thrust aside* from Yahweh to idolatry, *cf.* Dt. $13^{6. 11. 14}$.—**12.** החת אשר] *because that, cf.* Nu. 25^{13} Dt. 21^{14} 22^{29} 28^{47} 1 S. 26^{21} 2 K. 22^{17} = 2 Ch. 34^{25} Is. 53^{12} Je. 29^{19} 50^{7}.—**13.** בית אביך] 𝔊 υἱοὺς πατρός σου = בני א׳, and so 𝔖 (following 𝔊); this is the stronger expression, hence may be original, *cf.* v.^{2}.—**14.** נגף] 𝔊, 𝔙, 𝔖, add אֹתְךָ, but a special punishment for the King himself is narrated in v.^{15}.—מגפה] *stroke*, used in the double sense of *slaughter* in battle (*cf.* 1 S. 4^{17} 2 S. 17^{9} 18^{7}) and *plague*, since the King's people and family were to suffer from the first (vv. $^{16 f.}$) but the King himself from the second, a loathsome disease.—**15.** חליים] intensive pl., Ges. § 124*e*.—רבים] some MSS., 𝔊, 𝔙, רעים.

16 f. The raid into Judah.—No inkling of this raid with its disastrous consequences is given in Kings, and while it may have some historical foundation in a raid of nomads into southern Judah

(Bn.), yet as described with its disastrous consequences it probably never took place (yet accepted throughout by Pa. *EHSP*. p. 214). The narrative, however, does not necessarily imply a sack of Jerusalem, as has often been supposed (Be.), but quite otherwise (*v. i.*). The history of the city was too well known for the writer to have presumed upon such a fiction.—**16.** *Spirit*]. *Cf.* 1 Ch. 5^{26}.—*The Philistines and the Arabians*]. *Cf.* 17^{11}, where these very people are mentioned as giving tribute to Jehoshaphat.—*Which are beside the Cushites*]. *Cf.* $14^{8\,(9)}$ 1 Ch. 1^{9}. The geographic knowledge of the ancients of Ethiopia and southern Arabia was very indefinite. Herodotus considered all the land east of the Nile Arabia (II. 8, 12, 15, 19), which could thus be described as *beside the Cushites*.—**17.** *And they came up into Judah and broke through into it*] that is, they made a raid into the land.—*And they took as plunder every possession which was found belonging to the royal house and his sons and his wives*]. This language most naturally, taken by itself, suggests that the royal palace at Jerusalem was plundered, but it need not imply anything more than the taking of royal stuff which, with children and wives, might have been in camp (so essentially Ke., Zoe., Ba.). This also seems to have been the view taken by the Chronicler in 22^{1} (*q. v.*), if 𝔊 there is followed.—*And there was not left, etc.*]. This statement taken with v.[4], where Jehoram slew all his brothers, is difficult to reconcile with 2 K. $10^{13\,f.}$, where *brethren of Ahaziah* (Jehoahaz) *king of Judah* to the number of forty-two are mentioned. Whence came these latter if the royal house of David had been so thoroughly exterminated (We. *Prol.* p. 210)? The two narratives are really irreconcilable.—*Jehoahaz*] elsewhere Ahaziah (22^{1}). The two names are compounds of *Yahweh* and the verb *to seize*, but written in the reverse order.

16. רוח] wanting in 𝔊.—17. ויבקעוה] *break through* or *into*, *cf.* 1 Ch. 11^{18} 2 S. 23^{16} and Hiph. Is. 7^{6}.—ונשיו] 𝔊 *καὶ τὰς θυγατέρας αὐτοῦ*, but *cf.* v. [14].—יהואחז] one MS., 𝔊, 𝔖, 𝔗, אחזיהו.

18–20. The end of Jehoram.—18 f. *In his bowels with an incurable disease, etc.*]. The writer probably thought of some violent and incurable chronic diarrhœa. (For a detailed description of the malady, see Ke., Zoe.).—**19.** *And it came to pass after a pro-*

longed time and at the time when the end [of his life] *came, during two days his bowels were going out by reason of his sickness and he died*] (*v. i.*).—*Made no burning for him*] *i.e.*, of spices, *cf.* 16^{14}. The King was treated with less respect than his fathers.—**20.** *Cf.* v. ^{5}. The Chronicler is quoting here from 2 K. 8^{17} and then from 2 K. 8^{24}.—*Without being desired*] *i.e.*, without being lamented (*v. i.*).—*But not in the sepulchre of the kings*] an addition of the Chronicler to enhance the vileness of Jehoram.

18. . . . לאין] *cf.* 14^{12} 1 Ch. 22^{4}.—**19.** לימים מימים] 𝔙 *cumque diei succederet dies.* The phrase occurs only here and means *after a prolonged time*, *cf.* ימים על ימים v.^{15}, also לימים רבים Dn. 8^{26}, expressed more briefly by מימים Ju. 11^{4} 14^{8} 15^{1}.—וכעת צאת הקץ לימים שְׁנַיִם יָצְאוּ מ׳] a difficult passage, since the preceding לימים מימים implies a longer time than *two days.* To remove this contradiction, 𝔙, 𝔖, and most commentators have translated *two years* (so EVs.). 𝔊 rendered *καὶ ὡς ἦλθεν καιρὸς τῶν ἡμερῶν ἡμέρας δύο.* On Be.'s *at the end of two times* see Ke. More recently Bn. has suggested that 𝔊 may be right, and that tradition told of a sudden death after two days' illness. The Midrash made a long illness out of this, and the confusion arose from a gloss, בקץ לימים שנים, by a better-informed reader. But 𝔊 doubtless read 𝔐. It is better to consider וכעת צאת הקץ as a phrase describing the approaching end of life as a consequence of the disease, ימים שנים an accusative of duration of time introduced by ל as the sign of the acc.; and יצאו, pointed יֵצְאוּ, an impf. of continued action (Ges. § 107*b*); translating *and at the time when the end came, his bowels were going out during two days.* Ke.'s explanation is similar, "about two days (before the issue of the end of the disease) then the bowels went out."—עם חליו] *at the time of his sickness*, but perhaps מֵחָלְיוֹ should be read (BDB. עם 1. g).—**20.** וילך בלא חמדה] an addition by the Chronicler, *cf.* 2 K. $8^{17.24a}$. Luther, following 𝔙 *ambulavitque non recte*, rendered *er wandelte das nicht fein war* (*i.e.*, he lived undesirably) and so Oe. Others render *and he departed, mourned by none* or *without being desired*, Ke., Zoe., Kau., Ki., EVs.

XXII. The reign of Ahaziah and the usurpation of Athaliah (*c.* 843–836 B.C.).—The brief reign of Ahaziah (843–842) was marked by the continuance of the alliance between the N. and S. kingdoms, which involved Ahaziah in the revolution of Jehu and led to his untimely end. The Chronicler has used all the material of 2 K. concerning this reign and the usurpation of Athaliah, with

the exception of the narratives of the death of Ahaziah and the massacre of the princes of Judah. In giving the account of these (vv. $^{7-9}$) he has followed, without a clearly discernible motive, another source (*v. i.*).

Ki., in the main, after Bn., assigns v.^{1} to M and holds that vv.$^{2-6a}$ are M's recension of 2 K., and likewise vv.$^{7-9}$ are from M. While the Chronicler doubtless drew the variant information of vv.$^{1.\ 7-9}$ (*v. i.*) from a Midrashic source, the narrative yet bears the marks of his composition, especially in v.^{9b} in the use of דרש יהוה (l. 23), ואין לבית (l. 129), and עצר כח (l. 92).

1–6. Ahaziah's character and brief career.—Taken, after a composite introductory verse, from 2 K. 8^{24-29}.—**1.** *And the inhabitants of Jerusalem*] decide, according to the Chronicler, who shall be king, probably in view of the disasters which the Chronicler holds to have befallen the royal house. *Cf.* the enthronement of Jehoahaz the son of Josiah by the people after the disaster at Megiddo, 2 K. 23^{30}. Such unusual action would imply that the succession was disputed.—*Aḥaziah the youngest son*]. *Cf.* 21^{17}.—*For all the eldest, the band who came with the Arabians to the camp slew*]. This describes the fate of the royal princes who seemingly were slain while in the field in camp by a marauding band at the time of the Philistine and Arabian invasion ($21^{16\ f.}$). 𝔊, however, read differently, making the word camp a tribal or geographical name of the Arabians (*v. i.*).—**2.** *Forty-two years*] 1 K. 8^{26} twenty-two. This latter number is much nearer correct, since according to 21^{20} (2 K. 8^{17}) Jehoram the father was only forty years old at the time of his death. 𝔊 has here *twenty*.—*The daughter of 'Omri*]. *'Omri* was the father of Ahab, the founder of the dynasty, 1 K. $16^{16\ ff.}$. *Daughter* is here used with the meaning of granddaughter, since Athaliah was unquestionably the daughter of Ahab (*cf.* 18^{1} 21^{6}).—**3.** *For his mother was his counsellor to do wickedly*] an addition to the text of 2 K. 8^{27}.—**4 f.** *For they were his counsellors after the death of his father to his destruction. He walked also after their counsel*] also an addition to 2 K. $8^{27\ f.}$. The Chronicler thus emphasises the evil influence of the association of the house of David with that of Ahab.—*And he went with Jehoram, etc.*]. The alliance between the N. and S. kingdoms thus continued (*cf.* 18^{1}), and the war also

with the Syrians, in which Israel seems to have gained a certain advantage, since Ramoth-gilead (*cf.* 18^{2}), although still the centre of military operations, was at this time in the possession of Israel (*cf* .2 K. 9^{14}).—*Ḥazael*] the former general of Ben-hadad King of Syria (*cf.* 16^{2}), and now by usurpation, if not also assassination, his successor (*cf.* 2 K. 8^{7-15}).—*And the Syrians*]. Another reading is *archers* (*v. i.*).—*Wounded Joram*]. The two names *Jehoram* (v. ^{6}) and *Joram* are the same, simply spelled in a shorter or longer form (*v. i.*).—**6.** ***And he returned to be healed in Jezreʿel of* the wounds with which he had been smitten*** (lit. which they had smitten him)]. Thus this sentence is to be read after 2 K. 8^{29}.—*Jezreʿel*] mod. *Zerʿin* at the east end of the plain of Esdraelon, about midway between Megiddo and Bethshean. It is located on an abrupt hill, terminating the range of Gilboa, some two hundred feet above the plain, of which it commands a fine view. *Jezreʿel* was a city of residence for the royal family of the N. kingdom. Ahab had a palace there (1 K. 21^{1}).—*Ramah*] *i.e.*, Ramoth-gilead.—*And Aḥaziah* . . . went down*]. The expression *went down* seems to imply that the visit was made from Jerusalem (*cf.* 2 K. 9^{16}), although some think that *he went down* from Ramoth-gilead.

1. הבא בערבים למחנה] is corrupt. 𝔊 *ἐπ' αὐτοὺς οἱ* Ἄραβες οἱ Ἀλειμαζονεῖς gives no aid, except by suggesting that עליהם may have fallen from the text after הבא.—**2.** ארבעים ושתים] $𝔊^{BA}$ 20, $𝔊^{L}$, 𝔖, 2 K. 8^{26} 22 which was probably original here (*v. s.*).—עמרי] $𝔊^{L}$ Αχααβ is doubtless a correction, *cf.* 2 K.—**3.** גם הוא הלך] 2 K. 8^{27} וילך.—**5.** יהורם] 2 K. 8^{28} יורם *cf.* 21^{9}.—מלך ישראל] wanting in 𝔊 and 2 K., possibly a gloss (Bn.).—על] 2 K. עם.—חזאל] also written חזהאל, *cf.* v. ^{6}. Both forms occur in 2 K.—בְּרָמוֹת] $𝔊^{B}$ Ῥαμά, ^{L} Ῥαμαθ point to בְּרָמַת as the original vocalisation, see St. *SBOT.* on 1 K. 22^{3}.—הרמים] a few MSS., 𝔙, 𝔗, and 2 K. ארמים, and so Be., Ke., Zoe., Oe., Kau., Ki. *Kom.*, EVs.—**6.** וישב] 𝔊 + Ἰωράμ, 2 K. 8^{29} + יורם המלך.—כי] about twelve MSS., 𝔊, 𝔖, 2 K. מן which read with Be., Ke., Oe., Kau., *et al.*—הִכֻּהוּ] 2 K. יַכֻּהוּ, the former is more natural, but the latter allowable, *cf.* Dr. *TH.* § 27 (γ), also St. *SBOT.*—2 K. adds the subject ארמים, which is supported by 𝔊.—ועזריהו] a copyist's error for ואחזיהו, which is found in fifteen MSS., Vrss., and 2 K.

7–9. The death of Aḥaziah.—This differs from the account given in 2 K. in the following particulars. There the death of the

princes is placed subsequent to Jehu's attack upon Ahaziah (2 K. 10[13 f.]), while the Chronicler or his source places their death apparently first. Ahaziah also, according to 2 K., rides forth with Joram and meets Jehu, and witnessing the death of Joram flees and is pursued by Jehu and wounded in his chariot near Ibleam by one of Jehu's men, but he reaches Megiddo and dies there. Then his servants carry him to Jerusalem (2 K. 9[27 f.]). Here, on the other hand, Ahaziah is represented as caught while hiding in Samaria and slain, having been brought forth to Jehu. This narrative is irreconcilable with the other and probably comes from some narrator who, thinking of the close association between Ahaziah and the house of Ahab, and its evil consequences, imagined that he sought refuge in Samaria and was from thence dragged forth and slain.—**7.** *And from God was the destruction of Aḥaziah so that he came to Joram*] *i.e.*, it was divinely purposed that Ahaziah should go to Joram to his destruction.—*And when he came he went out with Joram unto Jehu*]. The two kings, according to 2 K. 9[21], rode out together, each in his own chariot, to meet Jehu.—*Whom Yahweh had anointed to cut off the house of Aḥab*]. According to 1 K. 19[16], Yahweh commanded Elijah to anoint Jehu king over Israel. This was carried out by one of the sons of the prophets commissioned by Elisha (2 K. 9[1-6]), and the act was done furthermore, according to the compiler of Kings, with the direct purpose that the house of Ahab might be destroyed (2 K. 9[7-10]).—**8.** *And the sons of the brethren*]. 𝔊 omits *sons* and preserves probably the true reading (*v. i.*). If *sons* is correct, then these victims were little lads, since their grandfather Joram was only forty years old on his death in the previous year. The phrase *ministering* also means, properly, serving as state officials or officers of the army (*v. i.*), and it seems probable that these victims were so intended, and that we have here a tradition of the death of *brothers* or *kinsmen of Aḥaziah* quite different from that of 2 K. 10[13 f.], where forty-two of them were slain by the command of Jehu, on their way to visit their cousins of the house of Ahab. The latter also, as already noted, met their death a day or two after the death of Ahaziah, while these are slain apparently before that event.—**9.** *And he sought Aḥaziah and they took him—now he had hidden himself in*

Samaria—and they brought him to Jehu and put him to death] a totally different representation of the death of Ahaziah from that given in 2 K. 9[27] (*v. s.*).—*And they buried him*] apparently in contrast to leaving his body unburied, as was usual with a person who met a violent death at a king's command. According to 2 K. 9[28] his servants carried his body from Megiddo, where he died from the effect of his wound, in a chariot to Jerusalem, "and buried him in his sepulchre with his fathers in the city of David." But the Chronicler seemingly could not bring himself to record so honourable a fate for a king so reprobate and such an object of divine judgment; and the burial granted him the Chronicler allowed given only for the sake of his pious grandfather: *for they said he is the son of Jehoshaphat who sought Yahweh with his whole heart.—And the house of Ahaziah had no strength to hold the kingdom*] hence it passed into the control of Athaliah.

7. תבוסת †] from בוס *tread down, trample.*—לבוא] ל with infinitive pointing to positive consequence, Koe. iii. § 406e.—ובבאו יצא] a late idiom, Dr. *TH.* p. 157 n.—אל יהוא] more clearly in 2 K. 9[21] לקראת י׳.—**8.** כהשפט] some MSS. בה׳. Niph. expresses reciprocal action, *cf.* BDB. שפט Niph., Ges. § 51*d*.—בני] wanting in 𝔊 and 2 K. 10[13] where it was *the brethren of Ahaziah* who were slain. This was likely original here and a glossator inserted בני, since Ahaziah's brethren had already been slain according to the Chronicler's account, v. [1].—משרתים] denotes *royal officers, cf.* 17[8] 1 Ch. 27[1] 28[1] Est. 1[10] Pr. 29[12], BDB.—**9.** והוא מתחבא] 𝔊 *ἰατρευόμενον* = מִתְרַפֵּא.—וימיתהו] read sg. ־ֵהוּ— with 𝔊, 𝔙, 𝔖, so Oe., Ki.—לע׳ . . ואין] inf. with אין, an unusual construction, Dr. *TH.* § 202 (I.), Ges. § 114*l*. (l. 129).

10–12. The usurpation of Athaliah.—Taken from 2 K. 11[1-3] with slight variations. The usual formulas introducing and closing a reign are omitted in the case of Athaliah, because she had unlawfully seized the government.—**10.** *All the royal seed*] *i.e.*, all the male seed, not necessarily limited to the children of Ahaziah.—**11.** *Daughter of the king*] *i.e.*, a daughter of King Jehoram, but probably by another wife than Athaliah (so Jos. *Ant.* ix. 7, 1).—*In the bed chamber*] presumably that of the royal palace, from which Joash was transferred to the Temple (v. [12]).—*The wife of Jehoiada the priest*] wanting in Kings and probably a mere surmise on the part of the Chronicler due to the fact that the infant prince en-

joyed the protection of Jehoiada and was placed by him on the throne; yet a negative cannot be proved. Ew. held that the statement was certainly genuinely historical (*Hist.* IV. p. 135). (Perhaps also GAS. *J.* II. p. 100.)

10. ראתה] 2 K. 11¹ וראתה. Ch. preserves the original text.—ותדבר] 2 K. ותאבד is supported here by some MSS. and Vrss. and should be followed, so Be., Oe., Kau., *et al.*—לבית יהודה] added by the Chronicler.—**11.** יהושבעת] 2 K. 11² יהושבע and so 𝔊^BL (Ιωσαβεε), and since ת could have crept in through the influence of the following בת, the reading of 2 K. is regarded as original by Ki., Gray, *HPN.* p. 255, Cheyne in *EBi.* art. Jehosheba. But 𝔊^A Ιωσαβεθ may be original 𝔊 (cp. the uncials Є and Θ) and 𝔙 supports 𝔐, hence the text, though uncertain, had better be allowed to stand.—בת המלך] wanting in 𝔊^B, which text, however, is not likely original 𝔊, *cf.* ^AL, 𝔖. 2 K. adds יורם אחות אחזיהו, but Ch. has יהושבעת בת המלך יהורם אשת יהוידע הכהן כי היא היתה אחות אחזיהו later in the verse, hence it has been conjectured that the closer description of Jehoshabeath fell out (the words בת המ׳ remaining), and was later added on the margin, whence it crept into the text after the second Jehoshabeath (Bn.). The possibility remains that the Chronicler himself in copying from 2 K. accidentally omitted the words after מלך and subsequently inserted them where they now stand. —המומתים] 2 K. Kt. הממותתים, Ch. preserves the original reading, *cf.* St. *SBOT.*—ותתן] was added by the Chronicler apparently to make אתו ואת מינקתו clearer. The latter seems to be a gloss in 2 K., St. *SBOT.*—ותסתירהו] 2 K. ויסתרו אתו. Ch. again preserves the better text, St. *SBOT.*—המיתתהו] 2 K. הומת.—**12.** אתם] 2 K. 11³ אתה.—בית האלהים] 2 K. ב׳ יהוה.

XXIII–XXIV. The reign of Joash (*c.* 836–796 B.C.).—In the main a simple reproduction, with marked revision and amplification in places, of 2 K. 11⁴–12²¹. Nowhere else does the Chronicler's method of interpreting history and introducing notions of his own time as controlling factors in the earlier history more clearly appear. (These chapters are allowed to be his composition by Ki., but only c. 23 by Bn., who holds c. 24 in the main from the Chronicler's source.) The outline of the narrative is as follows: The youthful prince Joash, who had been hidden six years, is crowned and received as king, while the old queen-mother Athaliah is slain. A covenant is made by the people to serve Yahweh. The temple of Baal is destroyed and his priest slain (c. 23). Then comes an

account of the activity of Joash, who repairs the Temple and serves Yahweh during the life of Jehoiada the priest, who had placed him upon the throne. But after the priest's death he yields to the princes of Judah and cultivates the worship of Baal. For this he is denounced by the prophet Zechariah, who at the command of the King is stoned. The religious defection and murder of the prophet are not mentioned in 2 K. and may be a surmise of the Chronicler or one of his school, because some sin was thought necessary to explain the disasters which, related next, befell Joash through Hazael King of Syria. After these events his servants conspired against him and slew him.

XXIII. 1–11. The coronation of Joash.—Based upon 2 K. 11^{4-12}, but completely rewritten, with the following points of agreement and difference. Both narratives agree in the fact that Jehoiada conspired, at first, with *the centurions* (v.^{1} 2 K. 11^{4}). But according to 2 K., these centurions were officers of *the Carites and runners*, *i.e.*, the royal foreign body-guard elsewhere called Cherethites and Pelethites (2 S. 8^{18} 15^{18} 20^{7}), who took a prominent part in the enthronement of Solomon (1 K. $1^{38.44}$). These captains are brought into the Temple and there, with an oath, the youthful prince being shown to them, the compact is made. In Chronicles the Carites and runners, or foreign troops, are not mentioned and the *centurions* are clearly Levitical chiefs, whose names are given. They also act as the intermediaries for a much larger conspiracy. Through them the Levites and the principal men of Israel are gathered out of all the cities of Judah and all this congregation enters into a covenant, and unto this multitude it is declared that the King's son shall reign. According to 2 K., the youthful prince is crowned and hailed first as king in the midst of the foreign troops, who have been arranged for his protection and stand guard within and without the Temple. According to Chronicles, the companies, who have been arranged and stand guard, are Levites and companies of the people, and only priests and Levites are admitted within the Temple and special care is taken that no others enter the sanctuary. The narrative of 2 K. is probably an accurate account of the event. The coronation of the young prince was a bold *coup d'état* undertaken by the priest

with the assistance of the foreign body-guard. Solomon was made king in a somewhat similar manner. A conspiracy such as is described in Chronicles formed with leaders throughout all Judah, who assemble at Jerusalem, could hardly have escaped the notice of Athaliah or met with no counter movement on her part; but according to both narratives, she was completely surprised. The motive of the Chronicler's reconstruction of the narrative is clear. In view of the stringency with which the Temple in his time was guarded from profanation by foreigners, he could not conceive that the high priest could have called upon the royal foreign body-guard for service in the Temple. Hence he transformed the Carites and runners into Levites, and made the whole movement an ecclesiastical one. But we have the express testimony of Ezekiel that foreigners were admitted into the sanctuary (Ez. $44^{6 ff.}$). Hence there is no reason to doubt that the early kings did guard the Temple with foreign troops, and from this historical point of view the revision of the Chronicler was a mistaken one. A reconciliation of the two accounts has been sought on the theory that both accounts mention merely the main points of the proceedings—the author of 2 K. emphasising the part taken in the affair by the royal body-guard, the Chronicler on the other hand emphasising that taken by the Levites; so that both accounts mutually supplement one another and only when taken together give a complete account of the circumstances (Ke., Mov., H–J.). But this is not tenable.

1. *Strengthened himself*] a favourite phrase of the Chronicler (*cf.* 1^{1}). 2 K. 11^{4} has "sent."—*'Azariah the son of Jeroḥam, etc.*] not in 2 K. The fact that these personal names are given has been regarded as an evidence of the writer's exact historical information (so Ke., Zoe.), but where history was a blank the Chronicler and his school were fond of reconstructing it in detail with such elements as personal names. (*Cf.* the lists of names in 1 Ch. 23–26.) In 2 K. the *centurions* are over the *Carites and runners* (*v. s.*).—**2.** This verse is lacking in 2 K. (*v. s.*).—**3.** *And all the congregation*] *i.e.*, through their representatives, *made a covenant with the king in the house of God*]. This formal state affair in Chronicles takes the place of the private compact of Jehoiada with

the captains of the guards mentioned in 2 K. 11[4].—*As Yahweh hath spoken concerning the sons of David*] wanting in 2 K., a characteristic touch of the Chronicler to colour the whole transaction as far as possible with religious motives.—**4 f.** *This is the thing which you shall do a third part of you that come in on the Sabbath*] taken verbatim from 2 K. 11[5-7], which continues, "shall be keepers of the watch of the king's house; (6) and a third part shall be at the gate Sur and a third part at the gate behind the guard so shall ye keep the watch of the house and be a barrier (7) and two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of Yahweh about the king." This passage is not entirely clear, since the exact routine and disposition of the Temple and palace guards are unknown. The text also appears not without corruption. The usual explanation of the passage, regarding v.[6] as an unintelligible gloss, is that on week-days one-third of the guard was at the Temple and two-thirds at the palace, but on the Sabbaths the reverse. Jehoiada now arranges that the three companies should be concentrated together at the time of the change of the guards at the Temple and that Athaliah should have no troops at her disposal at the palace (Ki., Bn., St. *SBOT*., Bur., Sk.). According to another and older interpretation, retaining v.[6], it was the custom on the Sabbath for two-thirds of the royal guards to be free and one-third to be on duty at the palace. This last third Jehoiada orders to be subdivided into three companies, one to guard *the king's house, i.e.*, the palace; one *the gate Sur*, perhaps an entrance to the palace; and the third *the gate behind the guard*, another entrance probably to the palace, perhaps "the gate of the guards" (2 K. 11[19]). Thus communication with the city would be cut off and Athaliah held as in a trap by her own guards (a supposition not exactly in keeping with her subsequent entrance into the Temple, v.[12] 2 K. 11[13], yet *v. i.*). The two divisions of the guard who are off duty Jehoiada orders to assemble at the Temple and surround the King (Be., Oe., Ba.). How far the Chronicler understood the original arrangement is uncertain. He was concerned in substituting *the priests and the Levites* for the foreign guard, and since he retained the text of 2 K. as far as possible, consistency is not to be sought in his account.

Under those *that come in on the Sabbath* he understood the priestly and Levitical courses of that day. Of these he made three divisions, one *gatemen at the thresholds*, *i.e.*, the entrances presumably of the Temple; one at *the house of the king;* and one *at the gate of the foundation* (יסוד),—2 K. *at the gate Sur* (סור). Both readings are unintelligible. Probably the original in Kings was at the horse gate (סוס) (*cf.* v. [15]). The reasons of the appointment at these three stations are not clear, unless we interpret after the following verse, to protect the sanctity of the Temple, but why then should one station be *at the house of the king?* The probability is that the Chronicler neither understood nor cared about the details of the arrangements.—*And all the people shall be in the courts of the house of Yahweh*] wanting in 2 K. But according to the Chronicler's narrative (vv. [2 f.]), the conspiracy was sufficiently widespread to cause a crowd of the adhering people to be present. The Chronicler also may have thought of the usual gathering in his day at the Temple on the Sabbath.—**6.** *But let none . . . for they are holy*] wanting in 2 K. On the last clause *cf.* 35[3].—*And all the people shall observe the injunction of Yahweh*] *i.e.*, shall not enter the sacred precincts of the Temple. In 2 K. 11[7] the words *shall observe the injunction* appear with a different meaning in the command that the guards *shall keep the watch of the house of Yahweh about the king*, *i.e.*, shall be on guard at the Temple, where the King was.—**7.** *The Levites*] an addition of the Chronicler. In 2 K. 11[8] this command is given to the royal guards.—*Into the house*] 2 K. *within the ranks*. The representations are quite different. According to the Chronicler any one who should attempt to enter the sacred precincts of the Temple is to be slain, according to the narrator of 2 K. any one who should attempt to pass the ranks of the guards who were encircling Joash should be slain. The object of the former command is to preserve the sanctity of the Temple. The object of the latter is to protect the prince from any possible violence.—*And be ye with the king when he comes in and when he goes out*] *i.e.*, on all occasions. In 2 K. the last clauses are reversed, "when he goes out and when he comes in," *i.e.*, when he left the Temple and entered the palace (*cf.* v. [20]).

8. *The Levites and all Judah*] 2 K. 11^{9}, "the captains over hundreds."—*Those that were to come in on the Sabbath and those that were to go out*]. Thus the whole guard, and not two-thirds, was assembled at the Temple.—*For Jehoiada' the priest dismissed not the courses*] *i.e.*, he retained in the Temple both the priests and Levites who were coming in to serve and those who had finished their turn of service. 2 K. has "and they [*i.e.*, the guards just mentioned] came to Jehoiada the priest."—**9.** *And Jehoiada the priest delivered, etc.*]. This statement, while perfectly natural in Chronicles, since the priests and Levites would not be thought of as ordinarily armed, yet appears out of place in 2 K. 11^{10}, since the royal guards would naturally have their own weapons; so that it is felt to be a gloss there, taken from Chronicles (Ki., Bn., St. *SBOT.*, Bur., Sk.). Ewald thought that the weapons were David's own spear and shield which had been preserved in the Temple and played some part at every coronation ceremony (*Hist.* IV. p. 136). But this is an improbable fancy.—**10.** *And he set all the people*] 2 K. 11^{11}, "and the guard stood."—*From the right* (south) *corner of the temple unto the left* (north) *corner of the temple by the altar and by the temple round about the king*]. The guards extended from one corner of the Temple to the other, enclosing thus within a semicircle the altar and the front of the Temple. The last phrase, *round about the king*, seems out of place, since the King had not yet been brought out, unless it is used by anticipation. The troops have been regarded as placed in a circle half facing east and half west, thus encircling the King (Be.) (but *v. i.*).—**11.** *The testimony*] (so also 2 K. 11^{12}) *i.e.*, the law-book which was laid upon him or given him with the symbolical meaning that he should rule according to its precepts (Be., Ba., H-J.). But there is no evidence of such a custom and the context and the construction demand some emblem of royalty (Oe.), hence *testimony* (עדות) in 2 K. is probably a corruption of *bracelets* (צעדות), which were an insignia of royalty (*cf.* 2 S. 1^{10}) (Bn., Ki., Bur., Sk., St. *SBOT*. after We. *Comp.* p. 361). The corruption probably antedates the Chronicler, and *testimony* should be read in his text.—*And Jehoiada and his sons*]. In 2 K. 11^{12} the subject of *anointed* is indefinite. The Chronicler thought of this act as a priestly func-

tion.—*And they said*] 2 K., "and they clapped their hands and said."

1. החחזק] (*v.* 1^{1}) 2 K. 11^{4} שלח. The latter was inappropriate to the Chronicler because the Levitical centurions (*v. s.*) would be closely associated with Jehoiada the priest.—לעזריה בן וגו׳] wanting in 2 K. ל appositive, Dav. *Synt.* § 73 R. 7, Koe. iii. § 289k.—ויהֹרָם] 𝔊 Ιωραμ, *cf.* 1 Ch. 27^{22}.—זכרי] 𝔊^{BA} Ζαχαρια = זְכַרְיָה; ^{L} Ζεχρι.—בברית] 𝔊^{BA} εἰς οἶκον, ^{A} + κυ̅, ^{L} conflates. ^{B} (supported by ^{A}) preserves original 𝔊, but probably בברית is the original 𝔐 reading, yet *cf.* 2 K. 11^{4}.—**3.** כל הקהל] 𝔊 + Ιούδα; wanting in 2 K. 11^{4}.—האלהים] 2 K. יהוה.—עם המלך] 𝔊^{BA} + καὶ ἔδειξεν αὐτοῖς (^{L} καὶ ἔχρισαν) τὸν υἱὸν τοῦ βασιλέως, a scribal addition from 2 K.—3^{b} is wanting in 2 K.—**4.** לכהנים וגו׳] an addition by the Chronicler.—לשערי הספים] *cf.* 1 Ch. 9^{22}.—**5.** והשלישית]. The Chronicler having assigned a new duty to the first *third* of 2 K. gives the duty of the first company to the second by this insertion.—בבית המלך] 2 K. 11^{5} ושמרי משמרת בית המלך. —בשער היסוד] 𝔙 *ad portam quæ appellatur Fundamenti.* 𝔊 ἐν τῇ πύλῃ τῇ μέσῃ = (ה)תיכון 'בש read a corruption of 𝔐. 𝔖 ܒܬܪܥܐ ܕܛܒܚܐ (*coquorum*) = Heb. טַבָּחִים which in plural has the sense of *body-guard* (= רצים) and so also the Aram. word *cf.* Dn. 2^{14}; hence the reading of 𝔖 is merely a correction from 2 K. 2 K. 11^{6} בש׳ סור was probably originally סוס (*cf.* v. ^{15} with 2 Ch. 23^{15}, so Oe., Ba.) of which היסור is a corruption.—וכל וגו׳] wanting in 2 K.—**6.** Wanting in 2 K.—כי אם] as adversative conjunction, *only,* Koe. iii. § 372i.—הכהנים] 𝔊 + καὶ οἱ Λευεῖται.—**7.** והקיפו הלוים] 2 K. 11^{8} והקפתם addressed to the שתי הידות v. ^{7}. —אל הבית] 2 K. אל השדרות.—וִהְיוּ] nine MSS., 𝔊, 𝔗, 𝔙, וְהָיוּ.—בבאו ובצאתו] order reversed in 2 K.—**8.** הלוים וכל יהודה] 2 K. 11^{9} שרי המאיות.—כי לא וגו׳] an addition by the Chronicler taking the place of ויבאו אל יהוידע הכהן of 2 K.—פטר] *set free* from duty, *cf.* 1 Ch. 9^{33} Qr.—**9.** יהוידע הכהן לשרי המאות] wanting in 𝔊^{BA}.—החניתים] 2 K. החנית, but Vrss. ־תִים. Ch. probably original, so Th., Klo., Bn., *et al.*—ואת המגנות] wanting in 2 K.—השלטים] either a general term *armour* (Ba. on 1 Ch. 18^{7} and *Expos. T.*, Oct. 1898, p. 43 *f.*), or *shields* (EVs.) as seems demanded by Ct. 4^{4}, see Bur. on 2 K. 11^{10}.—**10.** וַיַּעֲמֵד את כל העם] 2 K. 11^{11} וַיַּעַמְדוּ הרצים.—שלחו] a late word which the Chronicler has used instead of 2 K. וכליו, *cf.* 32^{5} Ne. $4^{11.\,17}$ Jb. 33^{18} 36^{12} Jo. 2^{8}.—למזבח ולבית] EVs. *along by the altar and the house* (*temple*), but ל in the sense *along by* is a doubtful usage. Klo. (2 K.) interpreting the passage as it stands, thinks of two lines of men, one facing the altar and the other the house, and each forming a semicircle, סביב. Kau. renders *bis zum altar und* [*wieder*] *bis zum Tempel hin* and considers the following words a gloss (in 2 K.), since the King does not appear until v. ^{12}, so also St. *SBOT*. Bur. (2 K.) following a hint in 𝔖 reconstructs סביב למזבח ולבית, *round about*

the altar and the temple and regards על המלך a gloss inserted to explain סביב after that word had been wrongly placed. The Chronicler copied the phrase from 2 K. without regard to its exact meaning.—**11.** ויוציאו . . . ויתנו] 𝔊 2 K. 11^{12} ויצא . . . ויתן. The latter seems to have been original here, yet the Chronicler may have thought of *Jehoiada and his sons* as the actors. Either 𝔊 or 𝔐 has suffered intentional alterations and has been made to agree in number with the preceding or with the following verbs, respectively.—וימליכו . . . וימשחהו] so also 2 K. where 𝔊 shows the sg. probably original, so St. *SBOT*.

12–15. The death of Athaliah.—Taken from 2 K. 11^{13-16}, with slight changes and additions in vv. $^{13f.}$ (*v. i.*).—**12.** *Of the people running*]. In 2 K. 11^{13} the word *running* (הרצים) refers to the "guard" mentioned in v. ^{6} 2 K. $11^{4.6.11}$ (*cf.* 12^{10}).—*And praising the king*] wanting in 2 K.—**13.** *By his pillar at the entrance*] *i.e.*, at the King's customary place, which the Chronicler probably thought of *at the entrance* from the outer or people's court into the inner or priests' court. In 2 K. 11^{14} the expression is "by the pillar according to his custom," and the writer may have meant by the side of one of the two great pillars of the porch called Jachin and Boaz (*cf.* 3^{17}).—*And the trumpets*] *i.e.*, the trumpeters.—*And the singers with musical instruments also leading the singing of praise*] wanting in 2 K., a characteristic addition of the Chronicler.—**14.** *And Jehoiada the priest commanded*, or possibly, *And Jehoiada the priest went out unto the captains*] (*v. i.*).—**15.** *And they laid hands on her*] (Kau., Ki., Sk.) better than, *And they made way for her*, the rendering of ancient Vrss. (except 𝔙), Be., RV.—*Horse gate*] lit. gate of horses, an entrance into the palace (*cf.* v. ^{5}). The connection of this gate, if any, with the horse gate of the city wall, which seems to have been near the palace, is not clear (*cf.* Ne. 3^{28} Je. 31^{40}).

12. העם הרצים] 2 K. 11^{13} הרצין העם, where הרצין (on Aram. form, see Ges. § 87*e*), used in the sense of *guard*, is a gloss, so Bn., Ki., Bur., St. The Chronicler understood it as a participle modifying העם, so 𝔊 of 2 K., hence transposed.—והמהללים את המלך] wanting in 2 K.—אל העם] 𝔊 incorrectly πρὸς τὸν βασιλέα.—בית] = בבית.—**13.** עמודו במבוא] 2 K. 11^{14} העמוד כמשפט.—והשרים] a few MSS. והשׁרים, and so 𝔊 (ᾠδοί) in 2 K.—ועל] 2 K. incorrectly אל.—והמשררים בכלי השיר ומודיעים להלל] wanting in 2 K.—**14.** ויוצא] read after 2 K. 11^{15} ויצו, so Ke., Zoe., Oe., Ba.,

et al.—פקודי] read with 𝔊, 𝔙, and the corrected text of 2 K. פְקִדֵי, so Kau., Ki.—אל מבית השדרות] so also in 2 K. השדרות occurs also in 2 K. 11^{8} with the meaning *ranks*, and as a technical term of building with unknown meaning in 1 K. 6^{9}, see BDB. p. 690. In 2 K. the word may be a corruption for לחצרות and מבית a consequent substitution for מחוץ, *cf.* Haupt on 2 K. 11^{15}, *SBOT*. Kau. regards the phrase as a meaningless gloss in 2 K. which was either taken over by the Chronicler or later interpolated into his work.—יוּמַת] 2 K. הֻמַת.—לא תְמִיתוּהָ] 2 K. אל תוּמַת.—**15.** אל מבוא שער] 2 K. 11^{16} דרך מבוא.—וימיתוה] 2 K. ותומת.

16–21. The covenant, the destruction of the temple of Baal, and the enthronement of the King.—Taken from 2 K. 11^{17-20} with a few minor changes, except vv. $^{18f.}$, which, with exception of the first clause, are additions by the Chronicler. This section shows very clearly that the movement to supplant Athaliah by Joash was religious as well as political, and like the revolution of Jehu, against Baal-worship, probably Tyrian, and introduced through the influence of the northern alliance, by Joram, and continued under Athaliah to the neglect of the worship of Yahweh.—**16.** *And Jehoiada made a covenant between himself and between all the people and between the king to be the people of Yahweh*] *i. e.*, Jehoiada, the people, and the King obligated themselves to recognise Yahweh as their God. 2 K. 11^{17} read "between Yahweh" in place of *between himself*. The Chronicler omitted the first as superfluous and introduced the second to give *Jehoiada* greater prominence.—**17.** *And all the people, etc.*]. This violence against the house and priest of Baal shows that Jehoiada's movement was religious as well as political (*v. s.*).—*Mattan*] is probably a contraction of *Mattan Baal* (gift of Baal, a name common in Phœnician), appearing in *Muthumballes*, a name in Plautus (*Poen.* V. 2, 35) (*COT.* p. 88).—**18.** *And Jehoiada appointed overseers of the house of Yahweh*] so far, 2 K. 11^{18}, implying the restoration of the worship of Yahweh in the place of that of Baal; *Under the authority of the priests and the Levites*] with the remainder of the verse an addition of the Chronicler, who naturally could conceive of no officers of the Temple not subject to *the priests and Levites*, if indeed not from among them.—*Whom David had distributed, etc.*]. According to the Chronicler, David determined the personnel of the servitors in the Temple (*cf.* 1 Ch. 23, 24, 26), while the sacrificial ritual was

according to the law of Moses, *i. e.*, P or the entire Pentateuch (*cf.* 1 Ch. 6^{34} $^{(49)}$), but both the personnel and the ritual of the singers he regarded as established by David (1 Ch. 6^{16} $^{(31)}$ 25^{1-31}). The probability, however, is that the Chronicler wrote of the courses and not the personnel according to the reading of 𝕲 (*v. i.*).—**19.** *And he set the gate-keepers, etc.*] a continuation of the addition of the Chronicler, who thus held that Jehoiada re-established the complete Davidic equipment of the Temple—in reality the equipment of the Chronicler's own time, *i.e.*, priests with attendant Levites and Levitical singers and gate-keepers (on the last *cf.* 1 Ch. 26^{1-19}).—*That no one unclean in any respect should enter in*] not simply persons ceremonially unclean, but also aliens who might be so designated (*cf.* Is. 35^{8} 52^{1}).—**20.** *The nobles and the rulers of the people*] is a substitute for "the Carites and the guard" of 2 K. 11^{19} (*cf.* v. ^{1}).—*And they brought the king, etc.*] a description of the removal of the newly crowned King from the Temple to the palace and a continuation of the narrative of v. ^{11}.—*Through the upper gate*] a gate of the Temple, *cf.* 27^{3}. In 2 K. "by the way of the gate of the guard," probably a gateway connecting the precincts of the Temple with those of the palace—hence a gate of both Temple and palace. The Chronicler, writing when the palace had ceased to exist, would naturally fix a locality by its connection with the Temple. The use of the term "guard" also he avoided (*v. s.*).

The episodes of the entrance and death of Athaliah, of the formation of the covenant, and of the destruction of the temple of Baal (vv. $^{12-18}$ 2 K. 11^{13-18}), interrupting the direct narrative in 2 K. of the coronation and enthronement of Joash, taken with the double notice of the death of Athaliah (v. ^{15} v. ^{21} 2 K. $11^{16.\,20}$), suggest that extracts from two documents have been placed together in 2 K. 11: vv. $^{1-12.\ 18b-20}$ representing one document and vv. $^{13-18a}$ the other (the view of Stade, *ZAW*. 1885, pp. 280 *ff.*, *SBOT*. accepted by Bur., Sk., *et al.*).

16. בינו] 2 K. 11^{17} בין יהוה followed by Ki.—2 K. 11^{17b}, which probably arose through dittography (Klo., St.), is wanting.—**17.** ויבאו] so also 2 K. 11^{18}, but 𝕲 in both places sg., hence St. corrects in 2 K., but no weight can be attached to 𝕲 in such cases.—כל העם] 𝕲, 2 K. כל עם הארץ, 𝕾 ܟܠܗ ܥܡܐ ܘܐܬܟܢܫܘ. Text of 2 K. probably original here, though 𝕲 may be corrected from v. ^{21}.—ואת מז'] 2 K. את מז'; Ch. original.—שברו] 2 K. + היטב.—**18.** יהוידע] 𝕲^{BA} + ὁ ἱερεὺς likely a scribal addition, *cf.* 𝕲^{L}, 𝔙, 𝕾, 2 K. only הכהן.—הלוים] two MSS. cited by Ken-

nicott, 𝔊, 𝔙, 𝔖, 𝔗 והלוים, *cf.* 5^{4} where Vrss. also add copulative. Oe., Ki. *Kom*. *BH*. read ו with Vrss. ו may have been omitted by a scribe, since *the Levites* were not permitted *to offer the burnt-offering*, although the Chronicler doubtless intended to convey the meaning that *the priests* should *offer the burnt-offering* while *the Levites* stood by *with rejoicing and with singing*. See on 1 Ch. 23^{31}.—וישם יהוידע פקרת בית יהוה ביד הכהנים (ו) הלוים אשר חלק דויד על בית יהוה]. There seems to be a lacuna between הלוים and אשר, since all priests and not special officers (but lit. offices פקרת) were permitted to offer the burnt-offering. חלק also is not used elsewhere meaning *distribute* (1 Ch. $24^{4.5}$ do not support it, BDB. חלק Qal 2). 𝔊 inserts at this point *καὶ ἀνέστησε τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν* = ויַּעֲמֵד את מחלקות הכהנים והלוים. This addition removes the difficulty in 𝔐, and has the marks of the Chronicler (note the significance of ויעמד, the word מחלקות, and the co-ordinate genitives), hence was a part of the original text and fell out by homœoteleuton. The whole passage may be rendered, *Jehoiada placed the offices of the house of Yahweh in the hand of the priests and the Levites and he appointed the courses of the priests and the Levites, which David divided, over the house of Yahweh to offer, etc.*—ויהוה[2]] many MSS., 𝔊, 𝔙, ליהוה.—על ידי דויד] *at the hands of David, i.e.*, according to the system of song inaugurated by David. Possibly כלי has fallen from text, *cf.* 29^{27} על ידי כלי דויד, but Vrss. support 𝔐, *cf.* Ezr. 3^{10}.—**19** is wanting in 2 K.—לכל דבר] ל of specification, Koe. iii. § 328k.—**20.** ואת האדירים ואת המושלים בעם] 2 K. 11^{19} ואת הכרי ואת הרצים.—ויורד] 𝔙, 2 K. pl.—בתוך] 2 K. דרך.—שער העליון] on omission of art. before substantive, see Dr. *TH*. § 209 I., Koe. iii. § 334q.—העליון] 2 K. הרצים.—ויושיבו את המלך] 2 K. וישב.—הממלכה] 2 K. המלכים.—**21.** בחרב] 2 K. 11^{20} + בית (ה)מלך.

XXIV. 1–3. An introductory notice of the King's reign.

—Taken from 2 K. 12^{1-4} (11^{21}–12^{3}), from which the synchronism with the N. kingdom as usual is omitted (v.[2] (1)), and also, as incompatible with the new régime under Joash and Jehoiada, the statement that the high places were not removed and were frequented by the people (v.[4] (3)). The Chronicler also adds v. [3]. —**2.** *All the days of Jehoiada*]. It is doubtful whether this limitation is found in 2 K. 12^{3} (*v. i.*).—**3.** *And Jehoiada took for him two wives*] since he stood *in loco parentis*.—*And he begat sons and daughters*]. The Chronicler magnifies his favourites by giving them the honour of large families (*cf.* $11^{18\,ff.}$ 13^{21}).

1. יאש] 2 K. 12^{1} יהואש.—במלכו] 2 K. (12^{2}) + בשנת שבע ליהוא מלך יהואש. —**2.** כל ימי יהוידע הכהן] 2 K. 12^{3} כל ימיו אשר הורהו יהוידע הכהן, "All his

days wherein Jehoiada the priest instructed him" 𝕲, 𝔙, Ki., RV.; "All his days forasmuch as Jehoiada instructed him" Th., Kamp., Kau., Bur., Sk.—3. Wanting in 2 K.

4–14. The repair of the Temple.—Based upon 2 K. 12^{4-12}, but completely rewritten. This passage in 2 K. describes the origin of certain regulations for the repair of the Temple which probably remained in force to the time of the exile (*cf.* 2 K. 22). Previous to the reign of Joash the Temple had been maintained at the expense of the King; but then the attempt was made by Joash, doubtless owing to the impoverished condition of the royal exchequer, to make the Temple self-supporting. He tried first to lay the responsibility upon the priests, and ordered the repairs to be made from money which they received as dues or free-will offerings from the people. But Jehoiada and the other priests failed to comply with this order. Thereupon, having been rebuked, they were freed from this obligation and also deprived of the privilege of collecting the money, but all the money brought to the Temple the priests were allowed to retain, save that brought for guilt-offerings and sin-offerings, which was ordered placed in a chest and from thence, under the supervision of the King's scribe and the high (?) priest, applied for the repair of the Temple. While the plan provided money sufficient for the repair of the Temple, not enough accrued for refurnishing the utensils of the Temple. This narrative in Kings, reflecting little credit upon the priests, was unthinkable from the point of view of the Chronicler. It allowed that the King was superior to the priests, and the real guardian and master of the Temple. To demand also the dues of the priests, even for such a worthy and ecclesiastical object, was an infringement of their sacred rights and privileges. No blame then could attach to Jehoiada and the others for their passive resistance of this illegal invasion. Hence the narrative was rewritten. The priests and the Levites were summoned to go among the people and collect money for the repair of the Temple. They proceeded slowly. So the King, to hasten matters, placed a collection-box at the Temple and urged the contribution of the ancient tax levied by Moses in the wilderness; and to this the people and rulers responded most joyfully and most liberally. A great abundance of money was collected,

more than enough for the house, and with this balance gold and silver utensils were made for the Temple.—**4.** *And it came to pass afterwards*] a mere phrase of transition.—**5.** *The Levites*]. Only priests are mentioned in the narrative of 2 K.—*Go out into the cities of Judah*]. In 2 K. nothing is said about collecting money outside of Jerusalem, but the priests are to apply for the repairs all the money that came into the Temple treasury both from regular assessments and free-will offerings (2 K. 12^{4}).—*The Levites hastened it not*] 2 K. 12^{6} "In the twenty-third year of king Jehoash the priests had not repaired the breaches of the house."—**6.** *The tax of Moses*] the half shekel required of every male for the support of the sanctuary according to Ex. 30^{11-16} $38^{25\,f.}$ (*v.* also *i.*).—**7.** *For ʿAthaliah the wicked one and* her sons, etc.*]. These statements are wanting in 2 K. Since according to the Chronicler Ahaziah's uncles and brothers had all been slain (21^{4} 22^{1}), we have either an example of the Chronicler's complete disregard of historical consistency, or *sons* is used figuratively denoting adherents (Ba.). The reading "her priests" has been proposed (Oe., Bn.) (*v. i.*).—*Broke into the house of God*] probably in the sense of plundered.—*And also all the consecrated furniture of the house of Yahweh they used for Baʿalim*] *i.e.*, in the worship of Baal, *cf.* Ho. $2^{10\,(8)}$.—**8.** *And set it at the gate of the house of Yahweh on the outside*]. According to 2 K. 12^{9} the chest was placed by the altar, but from the Chronicler's point of view laymen were not permitted within the court where the altar stood, hence the change of its position in the narrative of the Chronicler to *the outside.*—**10.** *Then all the princes rejoiced and brought* [the tax] *and cast* [it] *into the chest unto the full*] *i.e.*, either until all had given (Be., Kau., BDB. כלה Pi. **d**) or until the chest was full (𝔊, 𝔙, Zoe., Oe., Ki.). The latter is preferable.—**11.** *And it came to pass when they brought the chest for the oversight of the king by the hand of the Levites*] *i.e.*, the chest was brought by the Levites for the inspection of the King, or more probably for royal inspection through the Levites, who represented the King (Ke., Oe., Zoe., Ki.).—*The scribe of the king and the inspector of the chief priest*]. The latter officer is apparently an invention of the Chronicler to place the high priest on the same level with the King; "if the King sends his

scribe the high priest also does not appear personally but causes himself to be represented by a delegate, *cf.* 2 K. 12^{11} (10)" (We. *Prol.* p. 200).—**12.** *The doers of the work of the service in the house of Yahweh*] *i.e.*, those having charge of the Temple (*cf.* 1 Ch. 9^{13}).—**14.** *Whereof were made vessels for the house of Yahweh*] a direct contradiction of 2 K. 12^{13}, where it is stated that utensils for the Temple were not made—the contributions evidently not sufficing for this. The Chronicler's representation forbade such a lack.

4. Wanting in 2 K.—ויהי אחרי כן] *cf.* 1 Ch. 18^{1}.—היה עם לב יואש] *it was with the heart of Joash*, *i.e.*, it was his intention, *cf.* 1 Ch. 22^{7}. On simple pf. after ויהי see Koe. iii. § 370b.—**5.** מִדֵּי] מִן + דַּי = *out of the abundance of* hence *as often as* and in combination with שנה בשנה = *yearly*, *cf.* 1 S. 7^{16} Zc. 14^{16} (see BDB. p. 191b).—ולא מהרו הלוים] an explanation for the delay in making the repairs different from 2 K. 12^{7}.—**6.** המלך] 𝔊 + Ἰωάς which, although agreeing with 2 K. 12^{8}, is probably a scribal expansion.—הראש] *the chief* [priest], *cf.* v.^{11} 19^{11} 31^{10} 2 K. ולכהנים + הכהן.—משאת] root נשא *carry*, *lift*, hence *burden*, *portion*, only here and v.^{9} of sacred *contribution*, *tax* (BDB.), *cf.* *offering* to Yahweh Ez. 20^{40}.—עבד י׳] 𝔊 ἀνθρώπου (τοῦ) θεοῦ, *cf.* v.^{9}.—והקהל לישראל] 𝔊 ὅτε ἐξεκκλησίασε τὸν Ισρ. leads Bn. to read קְהַל י׳, but 𝔊 doubtless read our 𝕸 as Hiph. pf. Koe. regards והקהל as a second *nomen rectum* after משאת (iii. § 376b) and לישראל as in apposition with the preceding noun (*ib.* § 280f). The latter is more simply explained as a gen., so Zoe., Oe., Kau., EVs.—**7.** המרשעת †] *wickedness*, *godlessness*, *i.e.*, Athaliah *the* (embodied) *godlessness*.—בניה] 𝔊, 𝔙, 𝔗 + ו considered unnecessary by Be., Oe., but added by Kau., Bn., Ki. כֹּהֲנֶיהָ is a suggestion of Oe. and Bn.—**8.** ויאמר] *and he commanded*, the command itself being omitted for conciseness as often after אמר, *cf.* Jo. 2^{11} Ps. $105^{31.34}$ Jb. 9^{7}, Koe. iii. § 369k.—ארון אחד] as in 2 K. 12^{10} ארון not in cstr, as Ew. § 286 *d*, but a form like חֲמוֹר. אָרוֹן appears only with the article (Ges. § 35*o*), so St. *SBOT.* on 2 K. 12^{10}, see Koe. iii. § 310d.——**9.** קול] *proclamation*, *cf.* 30^{5} 36^{22} Ezr. 1^{1} 10^{7} Ne. 8^{10}.—משאת] 𝔊 καθὼς εἶπεν = כאשר אמר, *cf.* 1 Ch. 15^{15}.—**10.** וישמחו] $𝔊^{BA}$ ἔδωκαν.—עד לכלה] *cf.* 31^{1}, to be classed with other cases of inf. abs. after prep. Koe. iii. § 225b. עד ל = earlier עד, *cf.* 2 K. $13^{17.19}$, Ew. § 315 *c* (3).—**11.** בעת] *at the time when*, cstr. before a relative sentence, *cf.* Ps. 4^{8} Jb. 6^{17}, Ew. § 332 *d*.—יביא] freq. impf., Dr. *TH.* § 30, Koe. iii. § 157b.—בעת יביא את הארון אל פקדת המלך ביד הלוים] wanting in 2 K. 12^{11}.—פקיד] wanting in 2 K.—כהן הראש] 2 K. הכהן הגדול.—ויערו] *lay bare*, by removing contents, so *empty*. ו with the imperfect for older וַיְעָרוּ, Ew § 343 *c*.—ויערו וגו׳] 2 K. ויצרו וימנו את הכסף הנמצא בית יהוה.—ליום ביום]

a modified form of יום יום, Koe. iii. § 89.—**12.** ויודיע] 1 MS., 𝔊 + הכהן. —עֹשֵׂה] read with 14 MSS., 𝔊, 𝔙, and as in v.^{13} עֹשֵׂי, so Bn., Ki. 𝔊 *εἰς* before עבודת = לעי (cp. 𝔐 with 𝔊 in 35^{2} 1 Ch. 28^{21}) suggests that ה is original but belongs as the art. with מלאכת, *cf.* 2 K. 12^{12}.—**13.** ארוכה] properly *healing*, hence *restoration* of walls, *cf.* Ne. 4^{1}, also with עלה. —**14.** וככלותם הביאו] a late idiom, *cf.* vv. $^{23b. 25}$, Dr. *TH.* p. 157 n.— ויעשהו וגו׳] two objects after verbs of making, building, etc. Koe. iii. 327w.—שרת] inf. cstr. as gen. Ges. § 114*b*.

15–22. The apostasy of Joash.—Wanting in 2 K., introduced by the Chronicler, since some such apostasy was necessary from his point of view to explain the disasters of the Syrian invasion, vv. $^{23-24}$.—**15 f.** *A hundred and thirty years old was he when he died and they buried him in the city of David with the kings*]. This long life of Jehoiada and respect paid at his death are delightful touches of the Chronicler to the honour of the priest. How illy it fits into the narrative is seen from the fact that his wife Jehoshabeath (22^{11}), the daughter of Jehoram and sister of Ahaziah, cannot well have been older than twenty-five or twenty-six years at the time of the massacre of the royal family by Athaliah, while Jehoiada according to the age here given would have been then an old man between ninety and one hundred. According to 2 K. 12^{7} he was alive and active in the twenty-third year of the reign of Joash, and presumably lived some years beyond the period of the restoration of the Temple.—**17.** *Came the princes of Judah*]. The existence of a party at court favouring the worship of Baal and desiring its restoration is historically extremely probable. This movement may be regarded as a revolt of the nobility against the hierarchy (Erbt, *Die Hebräer*, p. 121). Certainly some ulterior motive besides the mere desire of Baal-worship must have been behind it.—**18.** *The Asherim and the idols*]. *Cf.* 14^{2}. Both terms are probably used here with about the same force —that of the latter.—*And wrath was upon Judah, etc.*] manifested in the invasion of Hazael, vv.$^{23 f.}$.—**20.** *And the spirit of God clothed*] *i.e.*, took possession of him, *cf.* 1 Ch. 12^{18}, also 2 Ch. 15^{1}.—*Zechariah the son of Jehoiada' the priest*] not mentioned elsewhere in the OT.—*And he stood above the people*]. He addressed them from some elevation. *Cf.* Je. 36^{10} where Baruch

reads Jeremiah's roll from the window of an upper chamber, and Ne. 8[4] where Ezra reads the Law from a pulpit of wood (Ba.). A reference to the elevation of the inner, the priests' court, compared with the outer, or people's court (Ke., Zoe.), does not seem appropriate.—*Because ye have forsaken, etc.*]. *Cf.* 15[2].—**21.** *And they conspired against him*]. Perhaps the proceedings were the same as in the case of Naboth (1 K. 21[9 f.]), *i.e.*, a mock trial and a formal execution *at the commandment of the king* (Ba.). This martyrdom of Zechariah is mentioned by Christ (Mt. 23[35] Lk. 11[51]) in a way that shows that the Jewish Scriptures were practically the present Heb. Canon beginning with Genesis and closing with 1 and 2 Chronicles.—*In the court of the house of Yahweh*]. The tradition of the NT. times defined this more exactly "between the sanctuary and the altar."

15. ויזקן . . . ימים] *cf.* 1 Ch. 23[1].—**17.** אז] with pf. emphatic result Koe. iii. § 138.—**18.** את בית] wanting in 𝔊[BA], 𝔖[A].—באשמתם זאת] 𝔊[BA] *ἐν τῇ ἡμέρᾳ ταύτῃ*. זאת without art. after subst. defined by a pronom. suf. Dr. *TH.* § 209 Obs., Koe. iii. § 334y.—**19.** אל יהוה] 𝔊[BA] + *καὶ οὐκ ἤκουσαν*, so also 𝔖.—**20.** זכריה] 𝔊[BA] *τὸν 'Αζαρίαν* = עֲזַרְיָה.—וַיַּעֲזֹב] impf. consec. since the reference is to what is past, Dr. *TH.* § 127 (γ).—**21.** אבן וירגמהו] double object after רגם, elsewhere באבן, Lv. 20[2], Koe. iii. § 327 o.—**22.** וכמותו אמר] *v. s.* v.[14].

23–24. The Syrian invasion.—Based upon 2 K. 12[17 f.], although the narrative has been entirely rewritten. According to 2 K., Hazael, King of Syria, who had made an inroad into the territory of Philistia and taken the city of Gath, proposed to move against Jerusalem and was bribed by the treasures of the Temple and the palace to leave the city unmolested. According to the Chronicler, the Syrians came against Judah and Jerusalem and destroyed all the princes of the people and sent their spoil unto the King of Damascus. Thus the Chronicler brings upon the princes a just retribution for their seduction of Joash into idolatry (v.[17]). The Syrians also with a small force gained a victory over a very great host, *because they had forsaken Yahweh the God of their fathers*—a good illustration of the Chronicler's pragmatic construction of history.—**24.** *And upon Jo'ash they executed judgments*]

a fitting summary showing the Chronicler's view of this contact between Judah and Syria, and his sole interest in the narrative.

25-27. The death of Joash.—Based upon 2 K. 12^{20-21}.—**25.** *And when they departed from him*]. This immediate connection between the departure of the Syrians is not found in 2 K. —*For they had left him very sick*] (lit. in many diseases) also not mentioned in 2 K., and probably a retributive touch of the Chronicler, who felt that Joash should suffer to the uttermost for his sins. *Cf.* the sicknesses of Asa (16^{12}) and Joram ($21^{14ff.}$). Ke. saw in the *diseases* wounds received in battle with the Syrians.—*For the blood of the son* of Jehoiadaʿ the priest*]. Neither this motive nor any other is recorded in 2 K. for the assassination of Joash.—*On his bed*] also lacking in 2 K. 12^{20}, which says that he was slain "at the house of Millo," an obscure reference.—*And they buried him in the city of David, but not in the sepulchres of the kings*]. The parallel (2 K. 12^{21}) reads, "And they buried him with his fathers in the city of David." The Chronicler's modification was doubtless due to his desire to make the end of Joash as unfortunate as possible and therefore he refused him a place in the tombs of the kings.—**26.** *Zabad*] 2 K. $12^{22\,(21)}$ "Jazacar" (*v. i.*). —*Shimeʿath the Ammonitess and . . . Shimrith the Moabitess*] a curious change of the Chronicler. In 2 K. $12^{22\,(21)}$ we have "Shimeath" and "Shomer," the names of the fathers of the conspirators. Here they have become their mothers and their descent is made half heathen. Thus the fate of Joash is made still more opprobrious, and the Chronicler likewise expresses thus his aversion to the marriage of Hebrews with foreigners—their offspring are murderers (Tor. *Ezra Studies*, pp. 212 *f.*).—**27.** *And the greatness of the burden upon him*]. The burden is not the tribute exacted from him by the Syrians (Kau.), an old opinion, since that is not mentioned in Chronicles, nor the tribute collected for the Temple, also an old opinion, but the prophetic utterances against him (Ke., Ki., Bn., Ba., RVm.).—*And the rebuilding*] (lit. founding). *Cf.* vv. $^{12\,f.}$.—*The Midrash of the Book of Kings*]. *Cf.* Intro. p. 23.

23. לתקופת] *at the coming round, circuit, i.e.*, at the completion (of the year), *cf.* Ex. 34^{22} (JE) 1 S. 1^{20}, Ps. 19^7 †.—עלה עליו חיל ארם ויבאו] on pf.

after ויהי *v. s.* v.^{4}, and on collectives construed with sg. and following pl. see Koe. iii. § 346d.—מעם] 𝔊 read בעם, 𝔙, 𝔖, omit.—דרמשק] *cf.* 16^{2} 1 Ch. 18$^{5 f.}$.—**24.** מצער] *a small thing*, equivalent to מזער, *cf.* Gn. 19$^{20.20}$ (J) (of city), Jb. 8^{7} (of Job's fortunes), Is. 63^{18} (of time) †.—**25.** ובלכתם . . . התקשרו] *cf.* same construction in v.^{14}.—מחליים †] *cf.* תחלאים 21^{19}.—בני] read with 𝔊, 𝔙, בן *cf.* v.^{20}, so Be., Zoe., Oe., *et al.* Present text may be due to dittography.—ויהרגהו על מטתו] 2 K. 12^{21} ויכו את יואש בית מלא הירד סלא.—ויקברהו וגו׳] 2 K. 12^{22} ויקברו אתו עם אבתיו בעיר דוד.—**26.** זבד בן שמעת העמונית ויהוזבד בן שמרית המואבית] 2 K. 12^{22} ויוזכר בן שמעת ויהוזבד בן שמר. Ki. thinks זבד derived from following יהוזבד and corrects to זכר, but 𝔊^{B} *Ζαβελ* (Λ for Δ) and 𝔊^{AL} *Ζαβεθ*, *Ζαβαθ* read זבד. Many MSS. of 2 K. read ויוזבד, which the Chronicler may have shortened intentionally because of the following יהוזבד.—**27.** ורב] Qr. יִרֶב probably intended to give the sense, *and as regards his sons, may the oracle against him increase.* Better read Kt. וְרֹב with Kau., Oe., *et al.*, but text is probably corrupt. 𝔊 *καὶ προσῆλθον* read וקרבו, also חמשה for המשא.—מדרש] see on 13^{22}.

XXV. The reign of Amaziah (*c.* 796–782 B.C.).—A reproduction of the narrative of 2 K. 14$^{1-17}$, with the characteristic modifications and embellishments of the Chronicler. The statements of 2 K. 14^{4} that "the high places were not taken away" and that "the people still sacrificed and burnt incense in the high places," are omitted, doubtless because too derogatory to Amaziah in the beginning of his reign, when he won the victory over the Edomites. The story of this victory very briefly narrated in 2 K. 14^{7} is enlarged by the Chronicler. The size of the army of Amaziah is given (v.^{5}), and details of the slaughter of the Edomites (v.^{12}); and especially a new episode is introduced in the account of the rejection, at the command of a prophet, of troops hired at a large expense of northern Israel (vv.$^{6-10}$). This rejection furnishes (according to Bn.) a ground for the subsequent victory over the Edomites as a reward of obedience and reliance upon Yahweh. Yet quite contrary to this notion of reward is the plundering of the cities of Judah by these mercenaries mentioned in v.^{13}. Hence this plundering has been taken as an interpretation, found in one of the sources of the Chronicler, of the disaster which befell the S. kingdom through Amaziah's unfortunate contest with the N. kingdom (2 K. 14$^{8-14}$), this source having made the disaster very inconsiderable, while the Chronicler himself, on the other hand,

accepted the record of 2 K. and allowed the disaster to remain to its full extent but supplied an adequate reason by introducing the sin of the worship of the gods of Edom (vv. $^{14-16}$) (Bn.).

Agreeable to the above view, Bn. and Ki. assign vv. $^{5-13}$ to M, but they have the marks of the Chronicler's style: in v. ^{5} עמד Hiph. (l. 89), בית אבות (l. 14), ל with acc. also in v. ^{10} (l. 128), בחור (*cf.* 11^{1} $13^{3.17}$), אחז רמח וצנה (*cf.* 11^{12} 14^{7}); in v. ^{6} גבור חיל (*cf.* 13^{3} $17^{16f.}$); in v. ^{8} עשה חזק (*cf.* $19^{7.11}$ Ezr. 10^{4}) and לעזור (l. 84); in vv. $^{9f.13}$ גדוד (l. 17); in v. ^{11} ויתחזק (l. 38); and in v. ^{13} בזה (l. 10).—Graf thought that some historical event not recorded in K. was at the basis of the story of the hire of the Israelitish troops and their subsequent plundering (*GB*. p. 158). This seems not unlikely, and the narrative then may be the Chronicler's interpretation of these facts from whatever source he may have derived them.

1–4. The beginning of the reign of Amaziah.—Taken with slight omissions and variations from 2 K. 14^{1-6}.—**2.** ***But not with a perfect heart***] with reference to the apostasy described in v. ^{14}. In the place of this 2 K. 14^{3} reads, "Yet not like David his father: he did according to all that Joash his father had done." Then comes v. ^{4}, concerning the retention of the high places, which the Chronicler has omitted (*v. s.*).—**3.** ***His servants who had killed the king his father***]. *Cf.* 24^{25} 2 K. $12^{21 (20)}$.—**4.** ***But he put not their children to death***]. The sparing of the children of the guilty was evidently a new departure in jurisprudence, indicating an advance in the moral sentiment of the community. When Naboth was condemned his children perished with him (2 K. 9^{26}), and likewise the children perished with the father in the story of Achan (Jos. $7^{24 ff.}$).—***But did according to that which was written in the law in the book of Moses***]. The writer of 2 K. found in this mercy of Amaziah an application of the command given in Dt. 24^{16}. This principle was emphasised by the prophets Jeremiah and Ezekiel (Je. $31^{29f.}$ Ez. 18^{20}).

1. יְהוֹעַדָּן] $\mathfrak{G}^{L}$ 2 K. 14^{2} Kt. יהועדין †.—**2.** רק לא בלבב שלם] instead of the longer statement in 2 K. $14^{3b.4}$ (*v. s.*).—**3.** עליו] ten MSS., $\mathfrak{G}$, $\mathfrak{S}$, 2 K. 14^{5} בְּיָדוֹ.—ויהרג] 2 K. ויך, same change from 2 K. 12^{21} in 24^{25} (*v. s.*).—**4.** בניהם] 2 K. 14^{6} בני המכים.—כי] wanting in 2 K., possibly due to dittography, so St. *SBOT*. on 2 K. 14^{6}.—ככתוב בתורה בספר משה] $\mathfrak{T}$ omits בתורה, $\mathfrak{G}$ *κατὰ τὴν διαθήκην* (τοῦ) *νόμου κυρίου καθὼς γέγραπται*, $\mathfrak{G}^{L}$ + *ἐν νόμῳ Μωσῆ*. $\mathfrak{V}$, $\mathfrak{S}$, 2 K. ככתוב בספר תורת משה.—יָמוּתוּ] three

times, 2 K. יוּמָתוּ twice (but Vrss. יָמוּתוּ); third time יָמוּת Kt., so 𝔊, 𝔖, 𝔗, and Qr. יוּמָת. Dt. 24^{16} יוּמְתוּ three times, but 𝔊, 𝔖, 𝔙, יוּמָת third time. The Chronicler either followed 2 K. (text of Vrss.) or simply quoted inaccurately.—כי^{2}] with adversative force, Koe. iii. § 372c. 2 K. כי אם, wanting in Dt.

5–13. The campaign against Edom.—This is tersely described in 2 K. 14^{7} in a single verse, and there is no reason to suppose that the additions of the Chronicler rest upon any additional information, but are wholly a product of Midrashic fancy. The Edomites subjugated by David and made tributary to Judah had revolted successfully during the reign of Jehoram (21^{10}). Whether the conquest of Amaziah resulted in the permanent possession of Edom by Judah is uncertain. Perhaps no real conquest took place. Indeed the whole campaign has been felt to be improbable, since Edom was then tributary to Assyria, and Judah possibly a vassal of northern Israel (the view of Winck. *KAT.*^{3} p. 261, also Bn. *cf. HC.* 2 K. 14^{7}).—**5.** *Three hundred thousand*]. The army of Amaziah is thus much smaller than that ascribed to Asa, $14^{7\,(8)}$, and also to Jehoshaphat, $17^{14\,ff.}$. This diminution of troops (according to Ke.) furnished a reason for hiring additional ones from northern Israel.—**6.** *A hundred talents of silver*] if heavy weight, some 9,650 pounds of silver, or if light weight, about half that amount.—**7.** *A man of God*] the most general OT. designation of a prophet; used of Moses 30^{16} 1 Ch. 23^{14} Dt. 33^{1} Jos. 14^{6} Ezr. 3^{2}; also of David 8^{14} Ne. $12^{24.\,36}$; also of the angel who clearly in the guise of a prophet appeared unto Manoah and his wife, Ju. $13^{6.\,8}$; *cf.* for general use 1 S. 2^{27} $9^{6\,ff.}$ 1 K. 12^{22} $13^{1.\,26}$ $17^{18.\,24}$ 20^{28} 2 K. 1^{9} *et al.*—*Let not the army of Israel go with thee*]. From the point of view of the Chronicler, an alliance with Israel was sinful and could only be followed by evil consequences, *cf.* 19^{1} 20^{37}.—*All the children of Ephraim*] an explanation of the preceding Israel, since Israel is often used as equivalent to the S. kingdom (*cf.* 12^{1}).—**8.** *But go thou, i.e.,* by thyself, *do valiantly, be strong for the battle, for God shall not* suffer thee to fall before thy enemy for God has power to help and to cast down*]. For other renderings of this verse, whose text is corrupt, *v. i.* The sinfulness of any alliance with the N. kingdom is brought out very strongly.—**9.** *Yahweh is*

able to give thee much more than this] a very beautiful teaching. —**10.** *Wherefore their anger was greatly kindled against Judah and they returned home in fierce anger*]. Mercenary troops serve not only for their hire, which these men are represented to have received, but also for renown and booty which, through dismissal, they would lose. This loss they are represented to have made good in a way by plundering cities of Judah (*cf.* v. ^{13}).—**11.** *The valley of Salt*] from 2 K. 14^{7}, mentioned also as the place of Joab's victory over the Edomites, *cf.* 1 Ch. 18^{12}.—**12.** *And ten thousand did the children of Judah carry away alive, etc.*]. Of this capture and massacre the record in 2 K. knows nothing, although *the rock* (Sela') is mentioned as a place (2 K. 14^{7}) often identified with Petra, but this is by no means certain (*cf.* Moore, *Ju.* on 1^{36}).—**13.** *From Samaria even unto Beth-ḥoron*]. *Samaria* was evidently the point from which the troops started on their raid and *Beth-horon* its limit southward. On the location of Beth-horon *cf.* 1 Ch. 7^{24}. The raid may be thought of as having taken place while Amaziah was in Edom.

5. את יהודה] 𝔊, 𝔖, בית י׳, 𝔗 אֱינָשׁ י׳.—ובנימן] $𝔊^{BA}$ καὶ Ἰερουσαλήμ since only Judeans were gathered together, *cf.* 14^{7} 17^{14} ff..—**6.** בכ׳] ב *pretii*, Ges. § 119*p*, Koe. iii. § 332 o.—**8.** כי אם] with adversative force, *only*, *but*, *cf.* 23^{6}, merely a slightly strengthened כי, BDB. כי אם 2 *b*, Koe. iii. § 272i.—בא אתה עשה חזק למלחמה] 𝔊 ὑπολάβῃς κατισχῦσαι ἐν τούτοις, $𝔊^{L}$ + ἐν τῷ πολέμῳ, 𝔙 *putas in robore exercitus bella consistere*, *i.e.*, תאמר בזאת אֶחֱזֵק למלחמה (Oe. so also Bn., with slight changes). Ki. reads אַתָּה תַחְשֹׁב לַחֲזוֹק בְּזֹאת, *but if thou thinkest to prevail in this way* (*i.e.*, with help from the N. kingdom) *then will God cause thee to fall before the enemy*. It is simpler to retain 𝔐 and before יכשילך to insert ולא (*v. s.* so Ew., Be.). Hitzig read כי אם בם אַתָּה עֹשֶׂה חזֵק (*v.* Be.). As the text stands the imv. is followed by jussive in apodosis, Dr. *TH.* § 152 (2). —For אלהים 𝔊 twice יהוה.—**9.** מה לעשות] similar to use of inf. with ל after substantive verb expressing the idea of *destination*, *cf.* 2 K. 4^{13} Is. 5^{4}, see Dr. *TH.* § 203.—לְמָאוֹת] Kt., but read Qr. לְמְאַת, which is also in many MSS. as Kt.—יש לי׳ לתת] *Yahweh is able to give*, on use of inf. with ל after יש, see Dr. *TH.* § 202 (1).—**10.** להגדוד] acc. with ל in apposition with pronom. suf. ם—, Koë. iii. § 289k, a construction emphasising the noun, Ew. § 277 *e*.—**11.** וינהג] √ *drive*, *conduct*, hence *lead out* an army to battle (late), *cf.* 1 Ch. 20^{1}.—גיא המלח] so in 1 Ch. 18^{12} and Kt. of 2 K. 14^{7} but Qr. and Vrss. גיא מלח.—את בני שעיר] 2 K. 14^{7} את ארום.—**12.**

הסלע] probably to be taken as a proper name, *cf.* 2 K. 14^{7} (*v. s.*).—**13.** מלכת] inf. with מן of separation Koe. iii. § 406 o.—ויפשטו] predicate introduced by וְ with subject prefixed, *cf.* Gn. 22^{24} 30^{30}, Dr. *TH.* § 127 (*a*).

14–16. Amaziah's idolatry.—An introduction to the disastrous war with the N. kingdom not given in 2 K. (*v. s.*).—**14.** *The gods of the children of Seir*]. It is a curious fact that of the ancient religion of the Edomites, so closely associated with Israel, nothing definite is known beyond the names of certain deities derived from theophorous proper names.—**15.** ***Who have not delivered their people from thy hand***] (*cf.* vv. $^{11 f.}$) and hence were no gods. The test of deity was ability to deliver. The fundamental reason for worshipping Yahweh was the deliverance from Egypt (Ex. 20^{2} *cf.* Is. 37^{12}).—**16.** ***Have we made thee a counsellor for the king?***]. With this question corresponds the answer, ***I know that God hath counselled to destroy thee.***

14. יקטר . . . ישתחוה] freq. impf., Dr. *TH.* § 30 (2) (*a*), Koe. iii. § 157b.—**15.** נביא] 𝕷 + *Baneam.* 𝔊 read נביאים (προφήτας) from which with a transposition of נב may have come the *Baneam* of 𝕷.—**16.** היועץ וגו׳]. The question expresses strong repudiation, Dav. *Syn.* § 126 R 5.—נתנוך] pl. for sg. as an expression for majesty, Koe. iii. § 207b.—יכוך] indef. subj. expressed by third pers. pl., Dav. *Syn.* § 108 (b).

17–24. The disastrous war with the N. Kingdom.—Taken from 2 K. 14^{8-14}, with additions in vv. $^{17.\ 20}$ to connect with the introduction (vv. $^{14-16}$), and also an addition in v. ^{24}.—**17.** ***Took counsel***] or possibly we should render ***was counselled*** with the implication that it was by divine agency (*cf.* v. ^{16}). The phrase (ויועץ) is introduced by the Chronicler to connect the passage closely with the foregoing verse. Otherwise the verse agrees essentially with the text of 2 K. 14^{8}.—***Let us look one another in the face***] (*cf.* v. ^{21}) a challenge to war in sheer insolence (Be., Zoe., Sk.) or a vassal's assertion of independence (Bn., Winck. *KAT.*^{3}) or a proposal to meet one another as equals, Amaziah seeking satisfaction for the raid of the mercenaries (v. ^{13}) (Oe., Ba.). This last is a plausible suggestion if the account of the raid is historical; but 2 K. does not mention the raid. The proposal may have been for a meeting

with the view of a marriage alliance (v. ^{18}).—**18.** This fable, reminding one of Jotham's parable (Ju. $9^{7\,ff.}$), was a cutting insult to Amaziah, implying that he was in no way on an equality with the King of Israel. Whether the particulars of the fable were significant, reflecting actual events, is unknown.—**20.** *For it was of God, etc.*] an addition of the Chronicler connecting the narrative with vv. $^{14-16}$.—**21.** *Looked one another in the face*] (*i.e.*, joined in battle) either a direct or an ironical application of the words of v. ^{17}. If ironical, *cf.* the similar double application of the phrase "lift up the head," Gn. $40^{13.\,19}$.—*Beth-shemesh*]. Cf. 1 Ch. $6^{44\,(59)}$. —*Which belongeth to Judah*]. This statement in 2 K. 14^{11} shows that the story of this contest is of northern Israelitish origin.—**22.** *And then fled every man to his tent*] *i.e.*, fled to his home, *cf.* 7^{10} 10^{16}. —**23.** *The son of Jehoaḥaz*] *i.e.*, the son of Ahaziah, *cf.* 21^{17}. —*And broke down the wall of Jerusalem from the Gate of Ephraim unto the Gate of the Corner, four hundred cubits*] *i.e.*, a portion of the oldest northern wall which was probably built in the time of Solomon (*cf.* GAS. *J.* i. p. 206, and on the location of this wall, pp. 241 *ff.*).—*Gate of Ephraim*] *i.e.*, the gate through which the road to Ephraim passed, on the line of the street running to the present Damascus Gate.—*Corner gate**] (*v. i.*) probably the north-west angle of the wall (*cf.* GAS. *J.* ii. p. 116).—**24.** *With ʿObed-edom*] an addition of the Chronicler to 2 K. 14^{14}. The family of ʿ*Obed-edom*, according to 1 Ch. 26^{15}, had charge of the storehouse of the Temple.

17. ויועץ אמציהו מלך יהודה] wanting in 2 K. 14^{8}.—וישלח] 2 K. + מלאכים.—לְךָ] *cf.* Nu. 23^{13} Ju. 19^{13} 2 K. לְכָה. Possibly pointed according to 2 K. when לֵךְ was intended, so Oe. לכ(ה) accompanying the expression of a wish, *cf.* Gn. 19^{32} 31^{44} and ref. above, Koe. iii. § 355g.—נתראה פנים] *let us look one another in the face*, *cf.* v. ^{21} (*v. s.*), is probably a shortened form for נתראה פנים אל פנים, Ges. § 156*c*, n. 1.—**18.** החוח (twice)] 𝔊 transliterated, ^{B}χοζει, αχουχ ^{A}οχοζ, αχουχ, the last being original 𝔊, *cf.* Tor. *ATC.* p. 65.—**19.** אמרת] wanting in 2 K. 14^{10} (but supported by Vrss.), may be a later insertion by some one who read הכית as first pers., so Bn., St. *SBOT.* on 2 K. 14^{10}, but the insertion may be from the Chronicler. 𝔊 read both as second pers.—הנה] is certainly a misreading of 2 K. הַכֵּה, so Ki. *Kom. BH.*, Bn., St. *SBOT.* on 2 K., but probably the original in Ch., *cf.* 𝔊. 𝔖, here as elsewhere, appears to be

corrected from 2 K.—הִכִּיתָ] should probably be pointed הִכִּיתֹ(ו).—להכביר] Hiph. as intrans. dub. 2 K. הִכָּבֵר imv. Niph. 𝔊 ἡ βαρεῖα, 𝔙 *in superbiam*, 𝔖 ܠܡܬܝܩܪܘ. The insertion of ל has connected the word with what precedes, contrary to 2 K. 𝔊 probably read הַכָּבֵר and 𝔙 לְהִכָּבֵר. 𝔖 was doubtless corrected fr. 2 K. Read הִכָּבֵר or לְהִכָּבֵר, so Oe., Ki.—עתה] wanting in 2 K.—שבה] 2 K. שֵׁב.—למה] 2 K. ולמה. St. *SBOT*. considers למה original in K.; Bur. thinks ו original there with sarcastic force.—**20**. כי מהא׳ וגו׳] a characteristic addition by the Chronicler, *cf.* 10[15] 22[7]. 𝔖, corrected from 2 K., omits.—תתם ביד] 𝔊[BA] τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας = תִּתּוֹ בידים, 𝔊[L] + Ιωας, 𝔙 *in manus hostium*. Oe. suggested בידו. Perhaps read, as suggested by 𝔊, תתו בְּיָדָם, *to give him into their hand*. If text is correct יד is without the art. as in familiar expressions, Dav. *Syn.* § 22 R 3, Koe. iii. § 294f.—**21**. 𝔖 transposes ויתראו פנים הוא and ואמציהו מלך יהודה.—**23**. בן יהואחז] wanting in 𝔊[BA]; six MSS., 𝔊[L], 2 K. 14[13], בן אחזיהו. בן יהואחז has either been transposed from a position after מלך ישראל, or יהואחז is a variant spelling or scribal error for אחזיהו, *cf.* 21[17].—ויביאהו] 2 K. ויבאו. Ch. preserves the original reading, so Bn., Ki., St., Bur., Sk.—משער] 2 K. בשער. Ch. also original in K., so Bn., Ki., St., *et al.*—הפונה] doubtless a scribal error for הַפִּנָּה of Vrss. and 2 K., so Ke., Zoe., Oe., and most commentators.—**24**. וכל] 2 K. 14[14], וְלָקַח את כל, is read by Oe., Kau., Ki., Bn. 𝔊[L] inserts ἔλαβεν before וישב, which is considered its original position in 2 K. by Bn. (on 2 K.), St. *SBOT*. The late form of the verb in K. suggests that it was added to fill a lacuna, see Ges. § 112*pp* (6 (a)).—בבית האלהים] 2 K בית יהוה.—עם עבר ארום] wanting in 2 K.—בני התערבות] *hostages*, so also 2 K 14[14] †.

25–28. The end of Amaziah's reign.—Taken from 2 K. 14[17-20], with a characteristic addition of the Chronicler in v.[27] (*v. i.*).—**25.** This verse, a copy of 2 K. 14[17], is without point in the narrative of the Chronicler, who systematically ignores the N. kingdom. In 2 K. it is a note inserted by a scribe to mark the interval between the death of Jehoash, just mentioned, and the death of Amaziah immediately described.—**26.** *Book of the kings of Judah and Israel*]. The Chronicler substitutes for "the book of the chronicles of the kings of Judah" of 2 K. 14[18] his own principal noncanonical source (*cf.* Intro. p. 22).—**27.** *Now from the time that Amaziah turned away from after Yahweh*] a characteristic addition of the Chronicler, who thus gives from his point of view an adequate cause for the conspiracy. It was probably a popular insurrection in favour of the young Uzziah, a result of the

misfortunes into which the state had been plunged by the folly of Amaziah in provoking the war with northern Israel.—*Lachish*]. *Cf.* 11^{9}.—**28.** *In the city of David**]. The reading *city of Judah* of 𝔐 is clearly a scribal error (*v. i.*), yet in the Assyrian inscriptions Asarhaddon called Manasseh king of *the city of Judah* (GAS. *J.* i. p. 268).

26. הראשנים והאחרונים] a characteristic addition to the text of 2 K. 14^{18} *cf.* 9^{29} 1 Ch. 29^{29}.—הלא הנם] three MSS., 𝔖, 𝔙, omit הלא. Seven MSS., 𝔗, 2 K. 14^{18} הם for הנם. Since the Chronicler uses both forms, הלא הם 2 Ch. 9^{29} 12^{15}, and הנם 16^{11} 20^{34} 24^{27}, the original is uncertain.—מלכי יהודה וישראל] 2 K. 14^{18} דברי הימים למלכי יהודה.—**27.** ומעת . . . יהוה] wanting in 2 K. 14^{19}.—ומעת] 𝔊 καὶ ἐν τῷ καιρῷ, so also 𝔏.—ויקשרו] predicate, introduced by וְ after time-determinations, Dr. *TH*. § 127 (β), Koe. iii. § 366l. —**28.** ויקברו אתו] 2 K. 14^{20} ויקבר בירושלם †, the change to act. in Ch. necessitating the insertion of the object.—בעיר יהודה] twelve MSS., Vrss., 2 K. דויד, and so most commentators.

XXVI. The reign of Uzziah (*c.* 782–737 B.C.).—The book of Kings contains only a very meagre account of the reign of Uzziah (2 K. 15^{1-7}), and yet his reign was one of the longest in Judah and, according to the glimpses given in the prophetical books, one of unusual prosperity (*cf.* especially Is. 2 *f.*). This prosperity is brought out in the Chronicler's account in vv. $^{6-15}$, which are entirely independent of 2 K., but have a place in the Chronicler's reconstruction of that narrative. According to 2 K. 15^{5}, Uzziah was a leper, and the Chronicler, compelled by his theory of royal history to find a cause for this affliction, does so in the presumptuous sin of unlawfully offering incense (vv. $^{16-21}$); and this act of pride is closely linked with the King's prosperity and greatness (vv. $^{15\,f.}$). On the source of vv. $^{6-15}$ see the note introductory to the comments upon them.

1–5. Uzziah's accession to the throne.—Vv. $^{1-4}$ are a transcript of 2 K. $14^{21\,f.}$ $15^{2\,f.}$; v. ^{5} is from the Chronicler.—**1.** *And all the people of Judah took ʿUzziah . . . and made him king*]. This action was occasioned by the untimely death of Amaziah. Ordinarily the people are not mentioned as determining the royal succession (*cf.* 22^{1}). Since Uzziah was only sixteen years old and Amaziah was fifty-four at his death, probably older brothers and

thus a first-born, were set aside in favour of Uzziah.—*'Uzziah*] 2 K. 14^{21} "Azariah," and so 2 K. generally, while the Chronicler has *'Uzziah* (*v. i.*). The connection between the two names is not entirely clear. They are quite similar in Hebrew עזריה and עזיה, and the latter may have arisen through a corruption of the former (*DB.* IV. p. 843). The names are somewhat similar in meaning; Azariah means "Yahweh has helped," Uzziah, "Yahweh is my strength." This fact may have led to their interchange. —**2.** *He built Eloth, etc.*]. On *Eloth* or Elath *v. i.* Elath (*cf.* 8^{17}) had apparently been captured by Amaziah in his war against Edom ($25^{11\,f.}$) and then lost during the disastrous war with northern Israel, and its recovery was one of the first exploits of Uzziah.

This is the natural meaning of this verse, especially in its connection here, but in 2 K. 14^{22} it is a part of the narrative of the reign of Amaziah, hence its first half, *He built Eloth and restored it to Judah*, is held to refer to Amaziah and to belong in the history of Amaziah with the account of the war against Edom (2 K. 14^{7}) (*KAT.*[3] p. 261, Bn.). Then the second half of the verse belongs with the preceding verse or is a gloss.

5. The Chronicler now omits 2 K. 15^{4}, which says that the high places were not taken away and that the people still sacrificed and burnt incense in them, and writes this verse to explain the prosperity of Uzziah described in vv. $^{6-15}$.—*Zechariah*]. This prophet is not mentioned elsewhere. It is barely possible that the name is derived from the mention of Uzziah in the book of Zechariah (14^{5}).—*Who gave instruction in the fear* of God*] (*v. i.*).

1. עֻזִּיָּהוּ] so also vv. $^{3.\,8.\,9.\,11.\,14.\,18.\,18.\,19.\,21.\,22.\,23}$ 27^{2} Is. 1^{1} 6^{1} 7^{1} and 2 K. $15^{32.\,34}$; עֻזִּיָּה Ho. 1^{1} Am. 1^{1} Zc. 14^{5} and 2 K. $15^{13.\,30}$; עֲזַרְיָה 2 K. 14^{21} $15^{1.\,7.\,17.\,23.\,27}$ 1 Ch. 3^{12}; עֲזַרְיָהוּ 2 K. $15^{6.\,8}$; in Assy. inscrip. *Azriyâ'û*, (*COT.* 2 K. 15^{1}), but now denied (*KAT.*[3] p. 262, *DB.* IV. pp. 844*f.*). Thus *Azariah* appears only once outside of 2 K., and that in Ch., while *Uzziah* is found four times in 2 K. Both forms of the name are used for a descendant of Kehath, cp. 1 Ch. $6^{9\,(24)}$ and $6^{21\,(36)}$, also for a son of Heman (with *'el* for *Yah*), cp. 1 Ch 25^{4} and 25^{18}.—**2.** אֵילוֹת] 𝔊 Αἰλάθ, 𝔙 *Ailath*, 2 K. 14^{22} אֵילַת, and so Ki. *SBOT.*, *Kom.*, but אילות also in 2 Ch. 8^{17} 1 K. 9^{26} 2 K. 16^{6} † and אֵילַת in Dt. 2^{8} 2 K. $16^{6.\,6}$ †.—אחרי־שכב] temporal clause introduced by אחרי with inf., see Koe. iii. § 401a. —**3.** יכיליה] Kt. יְכִילְיָה, Qr. יְכָלְיָה *cf.* 2 K. 15^{2} יְכָלְיָהוּ †. 𝔊[B] Χααια =

Χαλια (Α for Λ), [AL] Ιεχελια, 𝔏 *Iechelia*.—**5.** ויהי לדרש] *he was in the act of seeking*, inf. with ל after היה to express the idea of aiming at a definite purpose or turning toward an object, Ges. § 114*h.i*, Dr. *TH.* § 204, Koe. iii. § 399y.—המבין בִּרְאֹת האלהים] *who had understanding in the vision of God*, is strange, hence read rather בְּיִרְאַת, with many MSS., 𝔊, 𝔖, 𝔗, *who gave instruction in the fear of God*, so Ke., Oe., Kau., Ki., Bn.—(ה)אלהים (three times)] 𝔊 יהוה.

6–15. Uzziah's military and industrial prosperity.—This section is without parallel in 2 K. and yet seems to contain historical reminiscences.

Bn. thinks the Chronicler's immediate forerunner (*Die Vorlage*) had here reliable ancient traditions, and Ki. sees in it (save v. [8b] and vv. [13] and [15b]) material taken from some ancient reliable source. The composition, however, is throughout that of the Chronicler, and there is no reason why these verses may not have been entirely written by him, though possibly they were taken from his chief source the Midrash (*v.* p. 22). The following are the marks of the Chronicler's composition in vv.[6-15]: in vv.[7. 15] עזר (l. 84); in v.[8] עד לבוא (l. 127) and למעלה (l. 87); in v.[11] גדוד (l. 17); in v.[13] על ידם (l. 86); in v.[14] ל in ולאבני (l. 128).

6. *Gath*]. *Cf.* 1 Ch. 7[21].—*Jabneh*] mentioned in OT. only here, unless after 𝔊 in Jos. 15[46], and as Jabne'el Jos. 15[11], mod. *Yebna*, twelve miles south of Joppa and four miles from the sea. Known by its Greek name Jamnia, it figures considerably in Jewish history from the time of the Maccabees and onward. After the fall of Jerusalem (70 A.D.) the great Sanhedrin removed thither, and for quite a period it took the place of Jerusalem as the religious and national centre of the Jews (*JE.* vii. p. 18).—*Ashdod*] the famous Philistine city about half-way between Joppa and Gaza, two or three miles from the sea, the mod. *Esdûd* (Jos. 11[22] 15[46 f.] 1 S. 5[1 f.] *et al.*).—*And he built cities among the Philistines**] (*v. i.*).—**7.** *'Arabians*]. *Cf.* 17[11].—*Gur-ba'al* †] an unidentified place, and the reading is doubtful (*v. i.*).—*Me'unim*]. *Cf.* 1 Ch. 4[41].—**8.** *And the 'Ammonites gave tribute*]. 𝔊 has "the Meunim" (*v. i.*), which reading is adopted by Bn. as demanded by the context from the connection with the *Philistines* and *Arabians* and the following statement that Uzziah's *name spread abroad even to the entrance of Egypt*, a direction quite opposite from that of the territory of

Ammon. Ki., on the other hand, retains *Ammonites*. This is agreeable to the mention of *table land* in v.[10] (*v. i.*) and their later conquest by Jotham (27^5). Probably they should be retained and the notice considered as of no historical value. On the *tribute*, *cf.* 17^{11} 27^5.—*And his name spread abroad even to the entrance of Egypt*] *i.e.*, his fame, or better, his power (Be., Ke., Zoe.).—**9.** *The corner gate*] the north-west corner of the wall (*cf.* 25^{23}).—*The valley gate*] formerly located at or near the Jaffa gate on the west of the city (Rob. *BR.*[3] i. p. 43; Schick, *ZDPV.* viii. p. 272); but more probably near the south-west corner of the wall (*cf.* Ne. 2^{13} 3^{13}) (so Guthe, *MuNDPV.* 1895, pp. 10 *ff.*, also Mitchell, *JBL.* 1903, pp. 108 *ff.*, *cf.* GAS. *J.* i. pp. 177 *ff.*).—*At the angle*]. *Cf.* Ne. $3^{19.\,20.\,25}$. While there might be many of these angles where the wall turned (Bn.), yet some particular one seems to have been meant, probably at north-east corner (BDB.).—**10.** *Towers*] for the protection of his herds (*cf.* 1 Ch. 27^{25} Mi. 4^8).—*In the wilderness*] the pasture land of Judah.—*Cisterns*]. The Heb. word may also mean wells, but artificial reservoirs were constructed in Palestine from the earliest times for the storage of water for man and beast.—*The lowland*] the *Shephelah; cf.* 1 Ch. 27^{28} 2 Ch. 1^{15} 9^{27}.—*The table land*] *i.e.*, the elevated plateau between the Arnon and Heshbon east of the Jordan, since *mishmor* denotes this (Dt. 3^{10} 4^{43} Jos. $13^{9.\,16.\,17.\,21}$ 20^8 Je. $48^{8.\,21}$) (Be., Ke., Zoe., Oe., Ba.). This agrees with the subjugation of the Ammonites implied in v.[8]; but it is doubtful whether the restriction of meaning to the territory east of the Jordan is necessary.—**11.** *Going out to war in detachments by the number of their muster*] descriptive of the thorough organisation of the host (Ke., Zoe.). This is better than to think the word *in detachments* (לגדוד) refers to marauding expeditions (Ba.).—**12.** *The heads of the fathers' houses*]. *Cf.* 1 Ch. 9^{33}. The troops were mustered by households or families.—*Even the mighty men of valour*] *i.e.*, landed proprietors and other well-to-do people (*cf.* 2 K. 15^{20}).—*Two thousand six hundred*] a number agreeable to actual conditions during Uzziah's reign. These are assumed to have been the commanders of the troops.—**13.** *Three hundred and seven thousand and five hundred*]. *Cf.* the armies of Amaziah, 300,000 (25^5), and

the greater ones of Asa (14^{7}) and Jehoshaphat ($17^{14\,ff.}$).—**14.** *Shields*]. *Cf.* $14^{7\,(8)}$ 17^{17} 1 Ch. 5^{18}.—*Spears*]. *Cf. ib.*—*Helmets*] mentioned with the shield in Ez. 27^{10} 38^{5}; *cf.* also 1 S. 17^{5} Je. 46^{4} fig. Is. 59^{17} †.—*Cuirasses*] mentioned also in 18^{33} 1 K. 22^{34} 1 S. $17^{5.38}$ Ne. $4^{10\,(16)}$ fig. Is. 59^{17}.—*Bows and sling-stones*] the weapons of the light-armed troops assigned so frequently to Benjamin ($14^{7\,(8)}$ 1 Ch. 12^{2} Ju. 20^{16}).—**15.** *And he made contrivances the invention of inventive men . . . to shoot arrows and great stones*]. Such engines of warfare are not mentioned elsewhere in the canonical OT., but were probably used by the Assyrians in the days of Uzziah, and he may have introduced them as weapons of defence for Jerusalem (so apparently Bn.), or their mention may merely reflect the methods of defence used in the period of the Chronicler (so *EBi.* IV. col. 4510, *cf.* GAS. *J.* ii. pp. 121 *f.*).

That the statements of these verses are in substance historical appears from the following facts: (1) Hezekiah seems largely to have had control of Philistia, and this is most reasonably explained upon the ground of the strong military policy of Uzziah; (2) Jerusalem made a strong defence during the reign of Hezekiah against the Assyrians and this was probably due to the preparations made by Uzziah; (3) the prosperity of the days of Ahaz revealed in the prophecies of Isaiah (*v. s.*) (*DB.* IV. p. 844). The mention also of Arabians in the Assyrian inscriptions among the defenders of Jerusalem against Sennacherib has been thought to sustain the statement that Uzziah subjugated them (this, however, is rather remote) (*v. DB. s.*).

6. ערים באשדוד] can only mean *cities in the territory of Ashdod*, but then the additional ובפלשתים is strange. Probably באשדוד is a copyist's repetition and the text should read ויבנה ערים בפלשתים (Ba.). Winckler thinks that original text of source was ויפרץ את חומת גת ואת חומת יבנה, and that the remainder of the verse has come from a marginal note which first read עיר באשדוד "a city in the territory of Ashdod" (*i.e.* Jabneh), and that this had been reconstructed into its present form (*KAT.*[3] p. 262).—**7.** הערביים] Qr. הערבים.—בגור בעל] 𝔊 *ἐπὶ τῆς πέτρας καὶ ἐπὶ τοὺς Μειναίους*, *i.e.*: (1) בצור also the text of 𝔊^A *in Turbaal* adopted by Ki. *Kom.*; (2) 𝔊 read ועל instead of בעל adopted by Bn. after Winck., who sees in גור *Guri* a name of Edom in the Amarna Tablets (*Gesch.* i. 46). We then read *against the Arabians in Gur and against the Meunim.*

The Greek translator probably thought of Petra. 𝕿 has בְּגֻרְ favoured by Zoe., Ba.—והמעונים] five MSS., 𝖁 וְהָעַמּוֹנִים, 𝕲 M(ε)ιναίους, *cf.* 20[1].—**8.** העמונים] 𝕲 M(ε)ιναῖοι as though הַמְּעוּנִים which Bn. adopts after Winck. (*KAT.*[3] p. 262), but 𝕲 may have been influenced by the preceding M(ε)ιναίους, *cf.* 20[1].—וילך שמו עד וגו׳] according to Ki. an annotation of the Chronicler.—מצרים] Winck. also sees in this the Arabian *Musri.* —**10.** ובשפלה ובמישור] *both in the lowland and in the plain;* ו[1] is wanting in 𝕲.—אכרים] wanting in 𝕲[BA].—כרמל] neither Mt. Carmel nor Carmel in southern Judah (1 S. 25[2. 7]), but *garden land, fruitful fields* (Is. 29[17] Je. 2[7]).—אהב ארמה] *lover of husbandry,* or possibly *tillage,* see BDB. ארמה 1; *cf.* אִישׁ הָא׳ Gn. 9[20] (J).—**11.** יוצאי צבא] *cf.* 1 Ch. 5[18].—במספר וגו׳] wanting in 𝕾.—יעואל] Kt. יְעִו׳, Qr., 𝕲, 𝖁 יְעִי׳.—**14.** להם . . . לכל] the noun made prominent by referring to it first through its pron. Ew. § 309 *c,* Koe. iii. § 340 o.—אבני קלעים] *sling-stones, cf.* אי׳ קלע Jb. 41[20]. Pl. in *nomen rectum* occasioned by pl. in *nomen regens,* Koe. iii. § 267e. —**15.** חשבנת] *contrivances, cf.* Ec. 7[29] also pl. abs. †.—לירוא] Qal inf. cstr. from √ ירה, but following the analogy of verbs ל״א, Ges. § 75*rr.*— כי הפליא להעזר] Hiph. expressing an action in a definite direction, the principal idea being contained in the inf., Ges. § 114*n* and n. 3.

16–23. Uzziah's leprosy and the conclusion of his reign. —Based on 2 K. 15[5-7]. The narrative of 2 K. simply records that Uzziah was a leper; but the Chronicler (or his forerunner, Bn.) adds the cause, which he finds in his presumptuous exercise of the priests' sacred right of burning incense and in his anger against the high priest and his associates when they rebuked him. This is doubtless a mere legend to explain the King's leprosy, since that disease was felt to be a token of special divine judgment (*cf.* the leprosy of Miriam Nu. 12[9 ff.] and Gehazi 2 K. 5[27], *v.* also Bn. *Arch.* pp. 481 *f.*). A reflection of a real controversy between Uzziah and the priesthood has been seen in this story (Bn., Ki.), and the possibility of such an historical kernel must be admitted, but no indication of it is given elsewhere.—**16.** *To offer incense upon the altar of incense*] an especially sacred act, and, according to P, lawful only for the seed of Aaron (*cf.* v. [18] Ex. 30[1-10] Nu. 16[40] 18[1-7]).—**17.** *And ʿAzariah the priest*] not identified or mentioned apart from this narrative (*cf.* v. [20]); a favourite name in priestly genealogies (*cf.* 1 Ch. 5[35-40] (6[9-14])).—**19.** *And while he was wroth with the priests the leprosy broke forth, etc.*]. *Cf.* the sudden appearance of leprosy in Gehazi, 2 K. 5[25-27].—**20.** *Yahweh had smitten him*] adapted

from 2 K. 15^{1-7}, which is here taken up.—**21.** *In a separate house*] (*v. i.*). The King as a leper kept by himself and retired from royal functions.—*For he was cut off from the house of Yahweh*] is not found in 2 K., a natural observation from the Chronicler, who laid great stress on worship.—**22.** *Did Isa'iah the prophet the son of Amoz write*]. The reference is either to an independent work by Isaiah (Ke.), which is most unlikely, or a part of the Book of the Kings of Israel and Judah (Be., Zoe.), or possibly the statement is derived from the fact that the present book of Isaiah mentions Uzziah.—**23.** *And they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper*] *i.e*, he was not buried in the tombs of the kings, lest they should be defiled by a leprous body, but in the field adjoining these tombs. The Chronicler thus departed from the statement of 2 K. 15^{7}, "And they buried him with his fathers in the city of David."

16. וכחזקתו] a late idiom, Dr. *TH*. p. 157 n.—גבה לבו] *he became haughty*, lit., *his heart was lifted up*, *cf.* 32^{25} Ps. 131^{1} Pr. 18^{12} Ez. $28^{2. 5. 17}$, and in the same sense without לב Is. 3^{16} Je. 13^{15} Ez. 16^{50} Zp. 3^{11}.—וימעל] *cf.* v. ^{18} 1 Ch. 2^{7}.—**19.** ובזעפו ,ויזעף] *out of humour*, *dejected*, but only here *enraged*, a late sense like Aram. ܙܥܦ *rage against*.—והצ׳] ו with the apodosis as an emphatic copulative after a temporal conditional inf., Koe. iii. § 415y.—זרחה] *rise*, *come out*, usually of sun, only here of leprosy.—**20.** עזריהו] wanting in $\mathfrak{G}^{BA}$, $\mathfrak{S}$ ܟܗܢܐ.—נדחף] *hasten* (late), *cf.* Est. 6^{12} and in Qal pass. pt. Est. 3^{15} 8^{14} †.—כי נגעו יהוה] 2 K. 15^{5} וינגע יהוה את המלך.—**21.** בית] = בבית.—החפשות] so Kt. and ten MSS. in 2 K., but Qr. and 2 K. שׁית—†. Meaning is obscure. $\mathfrak{G}^{B}$ ἀφφουσιὼν, ^{A} απφουσωθ, ^{L} αφφουσωθ, hence original $\mathfrak{G}$ doubtless αφφουσωθ as in 2 K., *cf.* Tor. *ATC*. p. 65. $\mathfrak{V}$ (*in domo*) *separata*. בביתה חָפְשִׁית, *apart in his palace* (Klo., Ki., *et al.*, on 2 K. and Ki. *SBOT*., *Kom.* on Ch., yet see St. *SBOT*. on 2 K.). Stade (*ZAW*. vi. pp. 156 *ff.*) emends to בְּבֵית הַחֹרֶף *in the winter-house;* Grätz הספחת *in the house of eruption;* Haupt (note in *SBOT*. on K.) בית החבשית, either *place of detention* or *place of bandaging*. But $\mathfrak{G}$, αφφουσωθ, seems to have read הַפְּשׂוֹת, a verb used only of leprosy (Lv. 13, 14), hence בבית הפשות *in the house of spreading*, *i.e.*, a house rendered unclean by the spreading of the leprosy after an attempt had been made to cleanse it (Lv. 14^{44}) was appropriated for the King's use.—מצרע כי נגזר מבית יהוה] not in 2 K.—בנו על בית המלך] $\mathfrak{G}$ ὁ υἱὸς αὐτοῦ ἐπὶ τῆς βασιλείας αὐτοῦ, 2 K. בן המלך על הבית.—**22.** בן אמוץ] wanting in $\mathfrak{G}^{BA}$.—**23.** עם אבתיו²] wanting in six MSS. and $\mathfrak{S}$; probably dropped as inconsistent with the

following clause.—בשרה הקבורה אשר למלכים כי אמרו מצורע הוא] 2 K. 15^{7} בעיר דוד. The motive for the Chronicler's expansion is evident.—אשר ל] used because *nomen regens* is compound, Koe. iii. § 282e.

XXVII. 1–9. The reign of Jotham (co-regent *c.* 751–737; reigned *c.* 737–735 B.C.).—From 2 K. 15^{32-38}, with slight changes and the addition of new material in vv. $^{3-6}$, which, like 26^{6-15}, contain a tradition probably of historical worth (Pa. *EHSP*. p. 232). They show that Jotham continued the vigorous policy of his father. (For source-analyses of vv. $^{3-6}$ see vv. $^{5\ ff.}$)—**1.** A copy of 2 K. 15^{33}.—*Ẓadoḳ*] possibly the high priest mentioned in 1 Ch. 5^{38} (6^{12}) (Be.).—**2.** *Only he did not enter into the temple of Yahweh*] a reference to Uzziah's sacrilege ($26^{16\ ff.}$) naturally wanting in 2 K.—*And the people did yet corruptly*]. The fuller statement of 2 K. 15^{35} is, "Only the high places were not removed; the people still sacrificed and burnt incense in the high places."—**3.** *He built the upper gate of the house of Yahweh*] from 2 K. 15^{35}; the remainder of the verse and vv. $^{4-6}$ are independent of 2 K. (*v. s.*). The *upper gate* was probably the one in the north wall of the Temple court mentioned in Je. 20^{2} as "the upper gate of Benjamin" (Bn., Sk.).—*ʿOphel*]. *Cf.* 33^{14} Ne. 3^{27}‡, a spur south of the Temple by some held identical with the city of David (so GAS. *EBi.* II. col. 2418, *cf.* also *J.* i. pp. 152 *f.*). *Cf.* on this verse and the following the activity of Uzziah ($26^{9\ ff.}$), which Jotham in all probability continued.—**5.** *He fought also with the king of the children of ʿAmmon*] accepted by Ki. as a trustworthy tradition, but rejected by Bn. on the ground that the S. kingdom had nothing to do with the Ammonites, and hence either a fiction or a misreading of Meunim the people of Maʿon (*cf.* $26^{7\ f.}$).—*A hundred talents of silver and ten thousand measures of wheat*] *i.e.*, in United States value and measure some $187,500 and 120,331 bushels. This statement is assigned by Ki. to the Chronicler, while otherwise v. ^{5}, from *and on the wall*, and v. ^{7} are assigned to some ancient reliable source (*cf.* 26^{6-15}).—**6.** This verse is clearly an observation of the Chronicler.—**7.** Corresponds with the summary of 2 K. 15^{36}.—*The Book of the Kings of Israel and Judah*] (*v.* Intro. p. 22). The Chronicler omits 2 K. 15^{37}, "In those days the Lord began to send against Judah Rezin the king

of Syria and Pekah the son of Remaliah," a statement out of harmony with his view of the reign and character of Jotham (*cf.* v. ^{6}).—**8.** A repetition probably from a copyist of v. ^{1}, yet *cf.* 28^{1}. —**9.** A copy of 2 K. 15^{38}, with slight changes (*v. i.*).

1. ירושה] 2 K. 15^{33} ירושא †.—**2.** אביו] in 2 K. 15^{34} is followed by a superfluous עשה.—רק לא בא אל היכל יהוה] added by the Chronicler.—ועור העם משחיתים] 2 K. 15^{35} עור העם מזבחים ומקטרים בבמות.—**3.** ב . . . בנה] *built at*, *cf.* Ne. $4^{11\,(17)}$ Zc. 6^{15}, see BDB. ב, I. 2. b and בנה, 1. h.—**4.** בירניות] 𝔊^{L} adds ἐν Ἱερουσαλημ, cp. 𝔊$^{Comp.}$. 𝔐 is probably original. בירניות, *cf.* 17^{12} †.—**5.** מלך] wanting in two MSS., 𝔄, by copyist's and translator's correction, although מלך may be a gloss as is suggested by עליהם, which 𝔊 has corrected to *ἐπ' αὐτόν*.—בשנה ההיא] 𝔊 *κατ' ἐνιαυτόν*. —כרים חטיכ] nouns in apposition, Ges. § 131*d*; Koe. iii. § 333d.—ובני עמון] 𝔊^{BA} + *κατ' ἐνιαυτὸν ἐν τῷ πρώτῳ* an unnecessary addition due to the mistranslation of בשנה ההיא (*v. s.*).—**8.** Wanting in 𝔊^{B}, 𝔖. —**9.** וַיִּקְבְּרוּ אתו] 2 K. 15^{38} + וַיִּקָּבֵר עם אבתיו.—דויד] 2 K. + אביו.

XXVIII. The reign of Ahaz (*c.* 735–715 ? B.C.).—In this chapter we have one of the best examples of the reconstruction of history by the Chronicler (or his Midrashic source (Bn., Ki.)). According to 2 K. 16^{5} Is. $7^{1\,ff.}$ Rezin, King of Syria, and Pekah, King of Israel, together invade Judah. But the Chronicler pictures their invasion as two separate and distinct events, both fraught with signal disasters far exceeding those mentioned in 2 K. or Is. (vv. $^{5-8}$) and accompanied also with prophetic activity and influence (vv. $^{9-15}$). According to 2 K. 16^{7} Ahaz sought successfully the help of Tiglath-pileser against the combined hostility of Syria and Israel, but according to Ch. (vv. $^{16-19}$) the Assyrian King was invoked against the Edomites and the Philistines, and his aid availed nothing, but resulted rather in the oppression of Judah. According to 2 K. 16^{8} Ahaz sent unto Tiglath-pileser, to secure his services, a present of the treasures of the Temple and of the palace; but according to Ch. (v. ^{21}) these treasures were vainly given to secure immunity from the oppression of the Assyrian King. According to 2 K. 16^{10-16} Ahaz introduced into the Temple a new altar, copied from one at Damascus, and modified the ritual of sacrificial worship. This in Ch. (v. ^{23}) becomes an act of sacrifice to the gods of Damascus. According to 2 K. $16^{17\,f.}$

Ahaz cut up the bases or stands of the lavers of the Temple (*cf.* 4^{6} 1 K. $7^{27\,ff.}$) and also the base of the great laver ($4^{2\,f.}$ 1 K. $7^{23\,ff.}$) clearly to secure money for the tribute paid to the King of Assyria, and he made some structural changes, not clear, in an entrance to the Temple; in Ch. (vv. $^{24\,f.}$) he cuts in pieces generally the utensils of the Temple and closes the building, erecting in the mean time *altars in every corner of Jerusalem and in every city of Judah high places to burn incense unto other gods.* The motive for this new treatment of the reign of Ahaz is clear. It brings into greater relief punishment for sins. The disasters which befell Judah are multiplied, and Ahaz becomes more and more conspicuous as a sinful and wicked ruler. His reliance upon Assyria brings only trouble. The Chronicler could not conceive of it otherwise. He thus entirely reconstructs the history.

The sources of this chapter, omitting vv. $^{1-2a}$ (וגם) $^{3b-4}$ from 2 K., according to Ki. (*Kom.*) (after Bn.), are vv. $^{2b-3a}$ from the Chronicler; vv. $^{5-16.\,19-25}$ M; and vv. $^{17-18}$, separating v. ^{16} and v. ^{19} and of a different character, are from another source, one of historical value. These last are, however, parallel to 2 K. 16^{6} (so Ki. *Kom.*) and might even have been introduced in a Midrashic reconstruction of 2 K. 16^{1-20}. They are also closely bound in unity with the remainder of the chapter by the reference to captives in v. ^{17} (*cf.* vv. $^{5.\,11.\,15}$). The following marks of the Chronicler's style appear in vv. $^{5-25}$: in v. ^{9} omission of rel. after בזעף (l. 120), עד לשמים (l. 127); in vv. $^{10.\,13}$ אשמה (l. 7); in v. ^{11} שמעוני (l. 115); in v. ^{12} list of proper names; in v. ^{14} בזה (l. 10); in v. ^{15} נקבו (l. 75) and ל in לכל (l. 128*d*); in vv. $^{19.\,22}$ מעל (l. 68); in v. ^{22b} verb omitted (l. 117*b*); and in v. ^{25} ובכל עיר ועיר (l. 124).

1–4. The character of the reign of Ahaz.—Taken from 2 K. 16^{2-4} with a few characteristic additions.—**2.** *And made also molten images for the Baʿalim*] an addition of the Chronicler, yet the use of images in worship during the reign of Ahaz is abundantly proved by Is. $2^{8-18.\,20}$.—**3.** *Moreover he burnt incense in the valley of the son of Hinnom*] wanting in 2 K. Added by the Chronicler as introductory to the mention of the sacrifice of his son, since this valley was the seat of human sacrificial worship (*cf.* Je. 7^{31}). The *valley of the son of Hinnom* lies to the south and south-west of Jerusalem, the mod. *er-Rabâbi* (*cf.* GAS. *J.* i. pp. 173 *ff.*).—*And he burnt his children*] in 2 K. 16^{3} "And made his son pass

through the fire," *i.e.*, sacrificed his son (*v. i.*). The stories of Abraham's sacrifice of Isaac (Gn. 22) and of Jephthah's vow (Ju. $11^{30 f. 34 ff.}$) show that human sacrifice was not unknown in the early days of Israel, but it probably was of very rare occurrence until the period of Ahaz, who clearly fostered the rite, as did also Manasseh (33^6 2 K. 21^6), and thus in the later years of the kingdom of Judah it became a not uncommon feature of religious worship (*cf.* 2 K. 17^{17} 21^6 23^{10} Mi. 6^7 Je. 7^{31} 19^5 Ez. $16^{20 f.}$ Ps. $106^{37 f.}$).—**4.** *And he sacrificed, etc.*] (2 K. 16^4) not merely allowed the people to do so, as the best of his predecessors had done.—*Under every spreading tree*] a Deuteronomic and Jeremianic expression (Dt. 12^2 1 K. 14^{23} 2 K. 16^4 (here copied) 17^{10} Je. 2^{20} $3^{6. 13}$). The usual rendering "green" is slightly misleading. The reference is not so much to colour as to condition and size. A large, fine tree is meant.

1. בן עשרים] MS. 189, 𝔊^MSS., 𝔖, 𝔄 + וחמש, which makes a more suitable age, *cf.* 29^1, and so Ew., Th., Be., Oe., and Ki. *Kom.*, *BH*. (doubtfully); but 𝔊^BAL follow 𝔐 and the variants may be due to the influence of $27^{1. 8}$ 29^1. However, 27^8 may be a marginal gloss to 28^1 which crept into the wrong place.—אחז] in Assy. inscrip. *Ia-u-ḥa-zi* (*KB*. ii. p. 20, *COT*. on 2 K. 16^8) = יְהוֹאָחָז, which is the full name.—יהוה] many MSS. and 2 K. 16^2 + אלהיו probably a scribal addition, so St.—**3.** גיא בן הנם] so Je. $7^{31. 32}$ $19^{2. 6}$ 32^{35}; גי ב׳ ה׳ 2 Ch. 33^6 Jos. 15^8 18^{16} 2 K. 23^{10} Qr. (Kt. גי בני ה׳); גיא ה׳ Ne. 11^{30}; גי ה׳ Jos. 15^8 18^{16} †.—וַיַּבְעֵר] one MS., 𝔊, 𝔖 וַיַּעֲבֵר, 2 K. 16^3 הֶעֱבִיר, and so Be., Kau., Bn., but others hold that עבר is euphemistic for the earlier בער, hence Ch. retains the original form, Ba., Ki. *SBOT*., *v.* Geiger, *Urschr.* p. 305.—בניו] 𝔖, 2 K. בנו and so Oe., Ba., Bn., but 𝔖 probably, as elsewhere, is corrected from 2 K.—יהוה] 2 K. + אֹתָם.

5-7. The disasters through Syrian and Israelitish invasions.—Recorded as punishments for the idolatry of Ahaz. The results of the war here given are very different from those mentioned in 2 K., where the allied armies besieged but could not take Jerusalem (16^5) and caused the loss of Elath (16^6). The Chronicler's account has been held to supplement the other (Be., Ke., Zoe., Oe., Ba.), and probably some historical events grossly exaggerated underlie the stories of the captives taken and of the great slaughter. —**5.** *The king of Syria*] *i.e.*, Rezin (*cf.* 2 K. 16^5 Is. $7^{1. 8}$ 8^6).—*A*

great multitude of captives]. Nothing like this is recorded in 2 K.—*And he was also delivered into the hand of the king of Israel*]. In 2 K. and Is. the invasion of the two kings is a joint one. Here the representation is of two independent ones (*v. s.*).—**6.** *For Peḳaḥ slew in Judah one hundred and twenty thousand in one day*]. Nothing of this is mentioned in 2 K. Such a great number of the slain is a usual feature of the Midrash (*cf.* 13[17]).—**7.** *And Zichri*]. On the occurrence of the name *cf.* 1 Ch. 8[19], for that of the following names, *v. i.* *Zichri* probably was a real hero of northern Israel in this war (Bn.).—*The king's son*] if historical, probably a brother or uncle of Ahaz.—*Ruler of the house*] *i.e.*, of the palace, probably the treasurer or steward is meant (*cf.* Is. 22[15] 36[3]).—*That was next to the king*] scarcely the captain over the host, but the grand vizier, sometimes called the recorder (מַזְכִּיר) (*cf.* Now. *Arch.* I. p. 308).

5. ודרמשק] *cf.* 1 Ch. 18[5].—נתן] 𝔊 + *αὐτόν*. ו may have dropped out before the following ויך; thus Bn. reads ונתנו.—**6.** בעזבם] *in their forsaking, i.e., because they had forsaken*, causal clause, Koe. iii. § 403a.—**7.** זכרי] 𝔊[L] *Ζαχαρίας*. This is interesting because זכרי is an abbreviation of זכריהו, *EBi.* III. col. 3292.—מעשיהו] (*cf.* 1 Ch. 6[25]).—עזריקם] *cf.* 1 Ch. 3[23].—הבית] 𝔊, 𝔙, ביתו.—אלקנה] *cf.* 1 Ch. 6[8].—משנה המלך] משנה governing another noun in cstr. st., Ew. § 287 *l*.

8–15. The return of the captives.—A good example of Midrash.—**8.** *Two hundred thousand, women, sons, and daughters*] the men are assumed to have been slain (*cf.* v. [6] Nu. 31[7. 9]).—**9.** *But a prophet of Yahweh was there*]. For similar intervention of prophets *cf.* 12[5] 15[1] 20[14].—*'Oded*]. Since the name means "restorer" it may have been suggested by the incident, yet the same name appears of a prophet or a prophet's father in 15[1. 8] †.—*On account of the wrath of Yahweh the God of your fathers against Judah he hath delivered them into your hand*]. Therefore this victory was not due to Israel's prowess or an evidence of the righteousness of their cause, and hence also Judah should have been treated with restraint instead of with rage *which hath reached up to heaven*, *i.e.*, to God, and thus commanded his attention and rendered Israel liable to punishment.—**10.** The purpose also of

enslaving the people of Judah is most severely condemned.—*Are there not surely with you, you even, trespassers against Yahweh your God?*]. The writer had probably in mind the guilt of the defection of the N. kingdom, especially in worship (*cf.* 13$^{4\,ff.}$), hence they should not incur additional guilt by enslaving their brethren. One Hebrew might hold another in bondage for a limited period (*cf.* Ex. 21$^{2\,ff.}$ Lv. 25$^{39-43}$ Dt. 15$^{12-18}$), but such wholesale slavery of fellow-countrymen by reprisal in war was never contemplated.—**15.** *The city of palm trees*] an alternative name of Jericho (*cf.* Dt. 34^{3} Ju. 1^{16} 3^{13}).—*Beside their brethren*]. Jericho, it is assumed, belonged to the N. kingdom but was in close proximity to the territory of the southern.

8. מאתים] 𝔊^{BA} *τριακοσίας*.—**9.** בזעף עד לשמים הגיע] relative omitted, *v.* l. 120, also *cf.* Koe. iii. § 361b.—עד ל] *unto, as far as to*, for earlier עד, Dav. *Syn.* § 101 R. 1 (*b*).—**10.** בני יהודה וירושלם . . . לכבש] obj. before the inf., a pure Aram. usage found occasionally in Heb., *cf.* 31^{7} 36^{19} (?) Lv. 19^{9} 21^{21} Dt. 28^{56} 2 S. 11^{19} Is. 49^{6}, Ges. § 142*f* n. 2.—לכבש] *cf.* Je. 34$^{11.\,16}$ Ne. 5^{5}.—אתם עמכם] אתם strengthens the pronom. suf. כם, Koe. iii. § 19, the position of the pron. in front rare, *cf.* Ec. 2^{15} Gn. 49^{8}, Ew. § 311 *a*.—**13.** הנה] 𝔊 + *πρὸς ἡμᾶς*.—אף] three MSS., 𝔅 + יהוה; 𝔊^{BA} also + Κυρίου Θεοῦ.—**15.** נקבו] always followed by בשמות, *designated by name*, *cf.* 1 Ch. 12^{32}.—מערמיהם †] *their nakedness*, *cf.* BDB. עור II.—וינעלום] a denom. from נעל, *sandal*, *cf.* Ez. 16^{10} (Qal) †.—לכל־כושל] Ew. § 310 *a*.—אצל] *in proximity to, beside*, used after a verb of motion only in late writings, *cf.* Dn. 8$^{7.\,17}$.

16–21. The intervention of the King of Assyria.—According to 2 K. 16^{7} Ahaz sought the assistance of Tiglath-pileser III against the combined attack of the Kings of Syria and Israel, and this corresponds to the actual historical situation, but the Chronicler's narrative of the return of captives destroys the need for such an intervention or aid at least against Israel, hence the Chronicler introduces as the cause of this application for help the Edomite and Philistine invasions.

The Edomite invasion, however, and such an order of events are suggested by the mention of the Edomite capture of Elath (2 K. 16^{6} according to the true reading RVm.) in the verse immediately preceding the statement that Ahaz invoked the aid of Tiglath-pileser.

16. *At that time*] *i.e.*, the time of the disasters from Syria and Israel, a chronology derived from 2 K.—*The king* of Assyria*]. Tiglath-pileser III.—**17.** *For again*] either with reference to the former attacks of the Edomites (*cf.* $21^{8\,ff.}$) or with the meaning of "besides," "moreover," *i.e.*, in addition to the attacks of the Syrians and the N. kingdom (Ke., Zoe.). That Judah suffered at this time a loss of territory through the encroachments of Philistines as well as Edomites is not unlikely, yet no mention of such a fact appears in 2 K. or in Is.—**18.** *Beth-shemesh*]. *Cf.* 1 Ch. $6^{44\,(59)}$.—*Aijalon*]. *Cf.* 1 Ch. $6^{54\,(69)}$.—*Gederoth*] (Jos. 15^{41} †) mod. *Ḳaṭra*, south-west from Jabneh.—*Soco*]. *Cf.* 11^{7}.—*Timnah*] mod. *Tibne*, near Beth-shemesh.—*Gimzo*] mod. *Jimzu*, three miles south-east of Lydda.—**19.** *King of Israel*] equivalent to King of Judah, *cf.* 11^{8} 12^{6} 19^{8} $21^{2.\,4}$. The same usage appears in v. ^{27}.—*He acted without restraint*] *i.e.*, in irreligion or idolatry.—**20.** *Came unto him*] in a hostile sense (Be., Ke.), yet this is not necessarily implied by the Heb.—*And distressed him and did not strengthen him*]. Tiglath-pileser is thus represented as having come to Judah, not as a deliverer, but as an oppressor and exacter of tribute, taking even the treasures of the Temple and palace (v. ^{21}). The narrative of 2 K. and the Assy. ins. know of no such advent of Tiglath-pileser in Judah, and it is not at all probable that either he (Ke.) or a detachment of his army (Oe.) entered Judah.—**21.** *For Aḥaz plundered the house of Yahweh, etc.*] an adaptation and wrong setting of 2 K. 16^{8}. An adjustment has been sought by a pluperfect rendering—*For Aḥaz had plundered, etc.* (Ke., Zoe., Oe.), but the Chronicler's meaning is clearly different. He connects this plundering the Temple with an oppression of the Assyrian and not with a gift to secure his help (Bn.).—*But it helped him not*]. Tiglath-pileser continued his oppression. The gift, according to 2 K. 16^{9}, did help Ahaz in securing the intervention of the Assyrians, who attacked the kingdoms of Damascus and northern Israel, and removed Judah's danger from that quarter, but the Chronicler recognised nothing of this. Ke. and Oe. reconcile this statement with 2 K. by the interpretation that "It did not really help him," since thereby Tiglath-pileser only strengthened himself and made use of his power to oppress Ahaz.

16. מלכי] one MS., Vrss., and 2 K. 16^{7} sg. and so Be., Oe., Ki. *SBOT.*, Bn., but from pl. in 32^{4} Ki. in *Kom.* expresses doubt.—**17.** ועוד] either *and again* or *and besides.*—**18.** את תמנה ואת בנותיה] wanting in $𝔊^{B}$, doubtless by homœoteleuton.—**19.** ישראל] 𝔊, 𝔙, 𝔖 יהודה and so Bn., but 𝔐 is supported by the use of ישראל elsewhere, for Judah (*v. s.*).—הפריע] *acted without restraint.* The verb has this force only here. Wanting in 𝔊.—וּמָעוֹל] inf. abs. continuing a finite verb, Ges. § 113z, Koe. iii. § 218b.—**20.** הלגת] twenty MSS., $𝔊^{AL}$, 𝔖, תִּגְלַת, *cf.* 1 Ch. $5^{6. 26}$.—פלנאסר] one MS., $𝔊^{BL}$, 𝔖, פִּלְאֶסֶר, *cf.* 1 Ch. $5^{6. 26}$.—חֲזָקוֹ] not elsewhere trans. Better point Pi. חִזְּקוֹ, so Oe., Ki. *BH.*, Koe. iii. § 210e.—**21.** חלק] *divided, i.e., plundered*, only here in this sense, *cf.* Be.

22–25. The idolatry of Ahaz.—Based upon 2 K. 16^{10-18}, but with entire reconstruction of narrative (*v. s.*).—**22.** *And in the time of his distress*] *i.e.*, when Tiglath-pileser distressed him (v. ^{20}), but v. ^{23} suggests the distress of the Syrian invasion. Ki. follows 𝔊 and connects with preceding verse (*v. i.*).—**23.** *For he sacrificed unto the gods of Damascus*]. The basis of this statement is the erection of an altar patterned after one in Damascus (2 K. 16^{10-13}) (*v. s.*).—*The gods of the kings of Syria helped them*]. Historically, since Damascus fell before Tiglath-pileser in 732 B.C., the reference can only be to Syria's short-lived successes against Judah (*cf.* v. ^{5}), but the reference fits in badly. Ba. reads "the gods of the kings of Assyria," which would fit the historical conditions better, but those gods were not the gods of Damascus. It is simpler to think of confusion on the part of the Chronicler.—**24.** *And Aḥaz gathered together, etc.*]. These statements rest upon 2 K. $16^{17 f.}$, which the Chronicler has interpreted in his own way (*v. s.*). He saves the sanctity of the Temple by having Ahaz' idolatries outside of its precincts, as though he had abandoned altogether the worship of Yahweh. In reality Ahaz introduced innovations in the Temple worship, which he seems to have assiduously cultivated. There is no reason, then, to think that the Temple was closed during his reign.

22. ובעת הצר לו] 𝔊 ἀλλ' ἢ τῷ θλιβῆναι αὐτὸν and joined to v. ^{21}. This Ki. follows and renders כי אם לְצָרָה לו (*SBOT.*, *Kom.*, but not *BH.*), also *HWB.*[13], BDB.—ויוסף] impf. consec. after a determination of time Dr. *TH.* 127 (β), Koe. iii. § 366l.—הוא המלך אחז] a late usage of the pronoun prefixed to the proper name for emphasis (BDB. p. 215 e):

"*that* king Ahaz" the subj. of ויוסף. 𝔊 *καὶ εἶπεν ὁ βασιλεύς*, reading אמר for אחז.—**23.** ויזבח] 𝔊^{BA} *ἐκζητήσω* (𝔊^{L} *ζητήσω*) = אֶדְרֹשׁ a verb common in Ch.—דרמשק] *cf.* 1 Ch. 18^{5}.—מלכי] 1 MS. and 𝔊 מלך, *cf.* v. ^{16}. Here the pl. is certainly in place.—מַעְזְרִים] read Qal עֹזְרִים, מ due to dittography, Ges. § 53*o*, BDB.—**24.** 1והאלהים] 𝔊 Κυρίου.—את כלי בית 2 האלהים] 𝔊 *αὐτά*, 𝔙 omits.—בירושלם] wanting in 𝔊^{B}, but its presence in 𝔊 is testified by $^{Bab. A}$.—**25.** בכל עיר ועיר] *cf.* 11^{12} Est. 2^{11} 4^{3} $8^{11.13.17}$, Koe. iii. § 90.—ויכעס . . . אבתיו] 𝔊 pl.

26. 27. The conclusion of Ahaz' reign.—Taken with variations from 2 K. $18^{19.20}$.—**26.** *Book of the kings of Judah and Israel*]. *Cf.* Intro. p. 22.—*And was buried in the city even in Jerusalem; and they brought him not into the sepulchres of the kings of Israel*]. Thus, according to the Chronicler, Ahaz was dishonoured for his wickedness by not being buried in the royal tombs. This is an intentional departure from the text of 2 K. 16^{20}, which says "[Ahaz] was buried with his fathers in the city of David." For other similar departures *cf.* 21^{20} 24^{25} 26^{23}.

27. וַיִּקְבְּרֻהוּ] 𝔊, 2 K. 16^{20} וַיִּקָּבֵר and 2 K. + עם אבתיו.—בעיר בירושלם] 𝔊, 2 K. בעיר דוד.—יחזקיהו] 2 K. חזקיהו. The former is usual in Ch., 1 Ch. 4^{41} 2 Ch. 28^{27} + 35 t. 2 Ch. $^{29-32}$ also 2 K. 20^{10} Je. 15^{4} Is. 1^{1} (and יחזקיה) Ho. 1^{1} Mi. 1^{1} (but in last three י may be text. error for ו); the latter more common in 2 K. and elsewhere, 2 K. 16^{20} 18^{9} + 34 t. (2 K. 18–21) Is. 36^{1} + 31 t. (Is. 36–39) Je. $26^{18.19}$ 1 Ch. 3^{13} 2 Ch. $29^{18.27}$ 30^{24} 32^{15}, (and חזקיה) 2 K. 18^{1} + 6 t. Pr. 25^{1}. Assy. inscrip. *Ḫazaḳi(i)au* *COT*. on 2 K. $18^{1\,ff.}$.

XXIX–XXXII. The reign of Hezekiah (*c.* 715–686 ? B.C.).—Hezekiah, according to 2 K., was a reformer in religious worship, removing the high places and the brazen serpent which had been worshipped (2 K. 18^{4}), and likewise he was marked for his devotion to Yahweh and adherence to the commandments of Moses (2 K. $18^{5\,f.}$). He thus became a fruitful subject for the Chronicler, who describes at length his reopening of the Temple (c. 29), his celebration of the Passover (c. 30), and his appointment of the servitors of the Temple (c. 31). All of these acts are treated from the point of view of the Chronicler's own time and without the evidence of the use of historical records.

XXIX. The reopening of the Temple.

Sources: According to Ki. (after Bn.), vv. $^{1.2}$ are from 2 K., vv. $^{3-24}$ M; vv. $^{25-30}$ the Chronicler; vv. $^{31-36}$ M; vv. $^{25-30}$ are assigned to the Chronicler because they emphasise the activity of the Levites in the service of music and song. Bn. calls attention to the divine command for the service (v. ^{25}) and also *the command* (v. ^{25}) and *instruments of David* (v. ^{26}), *the words of David and of Asaph the seer* (v. ^{30}) (*cf.* 1 Ch. 15^7 25^5, where Heman is called a *seer*, 2 Ch. 35^{15}, where Jeduthun is also so called). While the introduction of the Levitical singers is emphasised, yet there is no such abruptness as implies an author different from that of the remainder of the chapter. Considering the chapter as a whole, the connection between v. ^{3} and 28^{24} shows that both chapters 29 and 28 are in all probability by the same author—in all likelihood the Chronicler. The marks of the Chronicler in the vv. $^{3-24.\ 31-36}$ (assigned to M) are as follows: In v. ^{5} שמעוני (l. 115); in v. ^{6} מעל (l. 68); in v. ^{9b} (l. 117 *b*); in vv. $^{12-14}$ the list of Levites; in vv. $^{16.\ 22}$ קבל (l. 103); in v. ^{19} הזניח (l. 30), מלכות (l. 67), מעל (l. 68); in v. ^{21} אמר (l. 4); in v. ^{31} מלא יד (l. 65); in v. ^{35} לרב (l. 105), עבודה (l. 81).

1. 2. Hezekiah's accession.—Taken from 2 K. 18^{1-3}, with the omission of the synchronism with Hoshea King of Israel (2 K. 18^1).

3–11. The command to open the Temple.—With the rest of the chapter, from the Chronicler. The whole narrative is largely, if not entirely, imaginary, since in reality the Temple was not closed during the reign of Ahaz (*v.* comment on 28^{24}). Yet this cleansing of the Temple has been taken as historical, meaning a rebuilding of the Temple (Winckler, *KAT.*^{3} p. 272) (*cf.* note on Millo 32^5).—**3.** *In the first month*] *i.e.*, of the sacred year, viz., Nisan (*cf.* $30^{2\,f.}$). Hezekiah is assumed to have come to the throne shortly before this (*cf.* v. ^{17}).—*Opened the doors, etc.*] a summary of that which was accomplished during the first month.—**4.** *Into the broad place on the east*]. This locality must be sought in the topography of the period of the Chronicler. The assembly of the priests and Levites suggests the inner court of the Temple (so Be., Bn.), but the term is used for an open space outside the precincts of the Temple extending to the water-gate, where the people were wont to assemble (*cf.* Ezr. 10^9 Ne. 3^{26} $8^{1.\ 3.\ 16}$), and since the Temple was regarded as closed and neglected the Chronicler may well have placed the assembly there.—**5.** *Sanctify yourselves*]. *Cf.* v. ^{15} 1 Ch. $15^{12.\ 14}$.—*And sanctify the house of Yahweh*] as was accomplished by its cleansing and through the offerings and services described in this

chapter.—*The filthiness*] (הנדה) often used of menstruation and hence a very strong term for impurity (*v.* BDB.); scarcely here the abominations of idolatry, *i.e.*, utensils connected with idolatrous worship (the view of Be., Ke., Zoe., Oe.), since the Temple was supposedly closed, but the accumulated filth from its neglect. *Cf. uncleanness* (הטמאה) v. ^{16}.—*From the holy place*] (מקדש) from the entire Temple area (*cf. holy place* (קדש) in v. ^{7}).—**6.** *Our fathers*], Ahaz and his contemporaries, since v. ^{7} suits these only. —*And they have turned their faces from the dwelling place of Yahweh and have given him the back*]. These words are figurative, meaning they have ceased to worship Yahweh in his Temple (*cf.* Je. 2^{27} 32^{33}).—**7.** *Also they have shut up the doors of the porch, etc.*]. According to 28^{24}, Ahaz had closed the Temple and naturally all the Temple worship of Yahweh ceased also. This is quite contrary to the facts narrated in 2 K. 16^{10-16}, where Ahaz is represented as modifying the ancient ritual, but where are no indications of a cessation of the worship of Yahweh, but quite the reverse. On *the lamps, incense and burnt-offerings, cf.* 13^{11}.—**8.** *And the wrath of Yahweh was against Judah and Jerusalem*]. *Cf.* 24^{18} 32^{25}. This wrath was seen in the disaster which befell Judah during the reign of Ahaz, recorded in c. 28 (*cf.* 28^{9}).—*A terror*] *i.e.*, a terrifying spectacle; the word is used in Dt. 28^{25} Ez. 23^{46} and also in Je. 15^{4} 24^{9} 34^{17} and 29^{18} with reference to the impending exile of Judah. In the last passage it is joined as here with *astonishment and hissing*, which also occur in Je. 25^{9}.—*As you see with your eyes*]. The disasters are meant which befell, according to c. 28, the people under Ahaz, through the wars with the Syrians, Ephraimites, Philistines, Edomites, and the oppression of the Assyrians.—**10.** *Now it is in my heart*]. *Cf.* 1 Ch. 22^{7}.—*To make a covenant with Yahweh*] *i.e.*, to pledge oneself to keep the law of Yahweh (*cf.* 15^{12} 23^{16} 34^{31} 2 K. 23^{3}).—**11.** *For Yahweh hath chosen you, etc.*]. *Cf.* Dt. 10^{8}, also Nu. 3^{6} 8^{6}.

1. יחזקיהו] 2 K. 18^{1} חזקיה *v.* 28^{27}.—**3.** הוא בשנה הראשונה למלכו] $\mathfrak{G}^{BA}$ *καὶ ἐγένετο ὡς* (^{L} *ἡνίκα*) *ἔστη* (^{L} + Ἐζεκίας) *ἐπὶ τῆς βασιλείας αὐτοῦ.* —**5.** הקדש] lit. *the sacredness*, here and not infrequently applied to the Temple and its precincts, *v.* BDB. קדש **2. d.**—**6.** ועשו] pf. with weak *waw.*—אלהינו] wanting in $\mathfrak{G}^{BA}$.—ויתנו ערף] ערף only here with

נתן; with פנה in fig. of apostasy Je. 2^{27} 32^{33}. On omission of art., Ew. § 278 *d.*—**7.** האולם] 𝔊 *τοῦ ναοῦ.*—עלה] used collectively, and so generally through this chapter.—**8.** זַוֲעָה] Kt. *cf.* Is. 28^{19}; Qr. זַעֲוָה. The same variation appears in Je. 15^4 24^9 29^{18} 34^{17}, but Kt. זַעֲוָה in Dt. 28^{25} Ez. 23^{46} †.—לשמה] wanting in $𝔊^B$.—**9.** אבותינו] 1 MS., $𝔊^{BA}$ ־כֶם— and so $𝔊^{BA}$ throughout the verse. This alteration is intentional, since Hezekiah's father did not die by the sword, nor could his sons, daughters, or wives be said to have been carried into captivity. Verb is omitted (l. 117 *b*).—בשבי] 𝔊 + *ἐν γῇ οὐκ αὐτῶν* = בארץ לא להם ($𝔊^{BA}$ + *ὅ καὶ νῦν ἐστιν*).—על זאת] 𝔊 joins with v. [10].—**10.** עם לבבי] *cf.* 1 Ch. 22^7.—וישר] weak ו with juss. to express design or purpose, Dr. *TH.* 60, Ges. § 165*a*.—**11.** בני] wanting in 𝔊.—תשלו] Niph. impf. juss. √ שלה *be quiet*, hence *be* (not) *negligent*, Niph. only here.—יהוה] wanting in $𝔊^B$.

12–19. The cleansing of the Temple.—In response to the King's exhortation, fourteen Levites at once come forward, two each representing the three great Levitical families *Ḳehath*, *Merari*, and *Gershon* (*cf.* 1 Ch. $6^{1\ (16)}$), two the family of *Elizaphan* (*cf.* 1 Ch. 15^8, where the family is also co-ordinated with Kehath, Merari, and Gershon), and two each the three divisions of singers *Asaph*, *Heman*, and *Jeduthun* (*cf.* 1 Ch. 25^1), and under their direction the Temple is cleansed.—**12.** *Maḥath the son of ʿAmasai*] also in the genealogy of the Kehathite Samuel (1 Ch. $6^{20\ (35)}$ *q. v.*, *cf.* also 31^{13}, where *Maḥath* again appears).—*Jo'el the son of ʿAzariah*] likewise in the genealogy just mentioned (1 Ch. $6^{21\ (36)}$).—*Ḳish the son of ʿAbdi*] also in the genealogy of the Merarite Ethan (1 Ch. $6^{29\ (44)}$ written Kishi).—*ʿAzariah*]. *Cf.* 31^{13}, where he would seem to have been appointed ruler of the Temple.—*Jehallel'el*] not elsewhere among the lists of Levites, but the name of a man of Judah (1 Ch. 4^{16}).—*Jo'aḥ the son of Zimmah*] in the fragmentary genealogy of a descendant of Gershon probably Asaph (1 Ch. $6^{5\,f.\ (20\,f.)}$ *q. v.*).—*ʿEden*]. *Cf.* 31^{15} †.—**13.** *Shimri*]. *Cf.* 1 Ch. 26^{10} a Levite, 4^{37} the name of a Simeonite, 11^{45} a father of one of David's heroes †.—*Jeʿu'el* or *Jeʿi'el*] a frequent Levitical name but not elsewhere connected with *Elizaphan*.—*Zechariah and Mattaniah*]. Both of these names occur elsewhere among Asaphites. For the former, *cf.* 2 Ch. 20^{14} Ne. $12^{35.\ 41}$, for the latter Ne. 11^{17} 2 Ch. 20^{14}.—**14.** *Jeḥu'el* †].—*Shimʿei*] a frequent Levitical

name but not elsewhere connected with Heman.—*Shemaʿiah*] a very frequent name; also that of a descendant of Jeduthun in 1 Ch. 9^{16}.—*ʿUzzi'el*] a Levitical clan name (*cf.* 1 Ch. 15^{10}), also not infrequent of individuals, a Hemanite musician in 1 Ch. 25^{4}.—**15.** *And sanctified themselves*]. *Cf.* v. ^{5} 1 Ch. $15^{12.14}$.—*By the words of Yahweh*] *i.e.*, according to divine appointment either because the King's command was agreeable to the law (Be., Ke., Zoe.) or given at the instigation of a prophet (a suggestion of Ba. and unlikely), or an example of hypostatisation, the pl. being used where the sing. might be expected (*cf.* 30^{12}).—**16.** *And the priests went in unto the inner part of the house of Yahweh*] *i.e.*, into the Temple proper, the holy place and the most holy place without distinction, where only the priests were allowed to enter.—*All the uncleanness*]. *Cf.* v. ^{5}.—*And the Levites took it*]. Thus the work of cleansing the Temple was divided between the priests and the Levites.—*To the brook Kidron*] on the east of the city. The place was regarded as unclean, *cf.* 15^{16}.—**17.** *On the first of the first month*] *i.e.*, the first of Nisan (*cf.* v. ^{3}).—*To sanctify*] *i.e.*, to cleanse.—*And on the eighth day came they to the porch of Yahweh*]. Eight days were consumed in cleansing the Temple courts, and then eight more in cleansing the Temple building, hence *On the sixteenth day of the first month they finished* their work.—**18.** *And then they came within unto Ḥezekiah the king*] *i.e.*, within the palace.—*And the table of show bread*]. In 4^{19} and 1 Ch. 28^{16} tables are mentioned (*cf.* also $4^{7f.}$).—**19.** *All the vessels which king Aḥaz in his reign had rejected in his trespass have we prepared and sanctified*]. The reference is to the vessels described in 28^{24} (*q. v.*) as "cut in pieces." Ke. and Zoe. refer directly to 2 K. $16^{14.17}$, and think of the brazen altar of burnt-offering, the brazen sea and the lavers. Be. and Oe. refer likewise to 2 K. $16^{14.17}$. It is not impossible that the author had these in mind; then we may render *set up and sanctified* (Ba.).—*And behold they are before the altar of Yahweh*] the altar of burnt-offering in the court. This favours the reference to lavers which with the altar were in the court.

On the other hand it must be remembered that the writer was drawing largely upon his imagination, and evidently cared little about accuracy of detail, or making his account especially consistent either with his own previous narrative or, much less, with that of 2 K.

12. עזריהו (bis)] $𝔊^{BA}$ Ζαχαριου(ας) = זְכַרְיָהוּ.—ומן הגרשני] 𝔊 *καὶ ἀπὸ τῶν υἱῶν Γεδσωνεί*.—בני] $𝔊^{BA}$ *οὗτοι υἱοί*.—13. ויעואל] Kt. but Qr., 𝔊, 𝔙, 𝔗 ויְעִי.—14. יחואל] Kt.; Qr., 𝔊, 𝔙, 𝔗 יְחִי.—15. לטהר בית יהוה] wanting in $𝔊^{B}$.—16. פנימה] *towards the inside*, lit. *faceward*, *cf.* v. ^{18} 2 K. 7^{11} Ez. 41^{3}.—17. וביום שמנה] cardinal used instead of ordinal and יום given; this latter a late usage, Ges. § 134*p*.—לאולם] 𝔊 *τὸν ναόν*, *cf.* v. ^{7}.—לימים ש׳] ל indicating length of time, Koe. iii. § 331f.

20–36. The renewal of worship in the Temple.—On the day after the completion of the Temple, the King and the princes early in the morning presented a sevenfold sacrifice of bullocks, rams, lambs, and he-goats as a burnt-offering and a sin-offering for the royal house, the sanctuary (*i.e.*, the priests and Levites), and the people generally (vv. $^{20-24}$). This service was accompanied with one of song rendered by the Levites (vv. $^{25-30}$). Then followed gifts of free-will offerings (vv. $^{31-36}$).—**20.** *And he assembled the officials of the city*] as was customary on state occasions.—**21.** *The seven bullocks*, *rams*, and *lambs* were for a burnt-offering (*cf.* v. ^{24}), while *the seven he-goats* were for a sin-offering (*cf.* v. ^{23}); combined together they were an offering completing the purification of the Temple and its rededication. The burnt-offering was a petition for acceptance and reconciliation or atonement with Yahweh (Lv. $1^{3 f.}$ 14^{20} 16^{24}). It was not necessarily connected with any particular form of transgression, but served to express worship in general and to atone, give a covering, for general sinfulness. The sin-offering, on the other hand, was expressly for this latter purpose and for specific sins. In Ezekiel it is prescribed for the dedication of the altar ($43^{19 ff.}$), the annual cleansing of the sanctuary (45^{17-19}), the consecration of a prince and the people on festive occasions ($45^{22 f.}$), and for the return of a priest to duty after purification (44^{27}). In P it was prescribed for the covering of minor offences (*cf.* Lv. $4^{3. 22. 27}$ $5^{1 ff.}$ $12^{6. 8}$). Seven victims were offered because seven was a sacred number (*cf.* for other sacrifices of sevens Nu. $28^{11 ff.}$ Ez. 45^{23}).—*For the kingdom and for the sanctuary and for Judah*] *i.e.*, for the royal house, for the priests, and for the people generally.—**22.** *And the priests received the blood and threw it* (from a bowl) *against the altar*] according to the ritual of the burnt-offering (*cf.* Ex. 29^{16} Lv. $1^{5. 11}$).—**23.** *And they* (the King and the representatives of the assembly) *laid their*

hands upon them] according to the ritual of the sin-offering (*cf.* Lv. $4^{4. 15}$). This ceremony is also prescribed in the case of the burnt-offering (Lv. 1^{4}), but is mentioned here to emphasise the sin-offering.—**24.** *With their blood upon the altar*]. The blood of the sin-offering was manipulated differently from that of the burnt-offering. It was placed upon the horns of the altar of burnt-offering and poured at its base (Lv. $4^{25. 34}$).—*To make atonement*] lit. to cover over, a technical expression. Through the sacrifice a covering was secured so that guilt was no longer seen, but blotted out; and thus was hidden the sin of the neglect of the sanctuary and the failure to worship Yahweh.—*For all Israel*] not only the members of the S. kingdom, but of all the twelve tribes (*cf.* 30^{5}) whose remnants were still in Palestine.—**25.** *With cymbals, etc.*]. *Cf.* 1 Ch. 15^{16}.—*According to the commandment of David*]. *Cf.* 8^{14}.—*And of Gad the king's seer and Nathan the prophet*]. *Cf.* 1 Ch. 29^{29}. Neither Gad nor Nathan is mentioned elsewhere in connection with the music or songs of the Temple.—*For by the hand of Yahweh was the command by the hand of his prophets*] *i.e.*, Yahweh had commanded David through his prophets, presumably *Gad* and *Nathan*, to arrange the praise services of the Temple.—**26.** *With the instruments of David*]. *Cf.* 1 Ch. 23^{5}. The instruments of v. ^{25} are evidently meant.—*And the priests with the trumpets*]. The blowing of the trumpets fell to the priests (*cf.* 5^{12} 1 Ch. 15^{24} 16^{6}).—**27. 28.** During the offering of the burnt-offering until it was ended the whole congregation stood worshipping, and the song of the Levites accompanied with the music of the stringed instruments and the trumpet-blowing of the priests continued (Ke.).—**30.** A supplementary service is not meant, but the writer calls attention to the fact that the songs of the Levites were *the words of David and Asaph the seer*, meaning without doubt psalms such as were being collected in his own time into the Hebrew Psalter; and he wishes also to emphasise the joyful and worshipful demeanour of the Levites.—*And they bowed down and worshipped*] probably only a concluding ceremony (so Ke.).

31. *Then Ḥezekiah answered*] responded to the services of sacrifice and song.—*Now ye have consecrated yourselves unto Yahweh*] addressed to the priests and Levites who through the

ceremonies just performed had been reconsecrated to the service of Yahweh.—*Sacrifices and thank-offerings*] (זבחים ותודות the ו is epexegetical) *i.e.*, sacrifices which were thank-offerings. The first term is generic. The thank-offering was a sacrifice offered for some special benefit received; here an expression of joy over the renewal of the worship of Yahweh in the Temple (for ritual *cf.* Lv. $7^{11 ff.}$). These sacrifices, with the exception of the fat which was burnt on the altar and the breast and right thigh, which fell to the priests, were eaten by the offerer and thus were an occasion of a festive meal. In the case of the burnt-offering and sin-offering the offerer received nothing for his own use (the former was burnt entire and the unburnt portions of the latter belonged to the priests). Hence *the burnt-offerings* from *the assembly* are mentioned as given by *everyone of willing heart*. They were a greater evidence of unselfish piety than the thank-offerings.—**33.** *And the consecrated things*] (קדשים) *i.e.*, the sacrifices, the thank-offerings (*v.* *i.*).—*Six hundred oxen and three hundred sheep*]. Since these were thank-offerings, they were eaten by the people. —**34.** *But the priests were too few, so that they could not flay all the burnt-offerings, wherefore their brethren the Levites did help them*]. This latter statement is strange in view of Lv. $1^{5 f.}$, where the killing and flaying the burnt-offering is the duty of the offerer, *i.e.*, one of the laity. The writer here, however, regards the flaying as the duty of the priests in which the Levites might assist, either because these were public offerings presented in the name of community (Be., Ke., Zoe., Oe.), or because this marks an intermediate stage in the development of the cultus. (The Talmudic literature assigns the slaughter to the priests.) (Bn.)—*For the Levites were more upright in heart to sanctify themselves than the priests*]. This judgment is either a reflexion of the Chronicler's personal bias for the Levites at the expense of the priests (hence Bn. assigns vv. $^{34 f.}$ to the Chronicler in distinction from his Midrash source), or was inferred from the record of the subserviency of the priest Urijah to Ahaz (2 K. 16^{16}), as though the priests had been more in the idolatrous movement of Ahaz than the Levites (Ki.). This is accepted as the fact, as it may have been, by Be., Ke., Zoe., Oe. —**35.** *And also the burnt-offerings were in abundance, with the fat*

of the peace-offerings, and with the drink-offerings for the burnt-offerings]. Another reason why the Levites helped the priests in the flaying of the victims was because the priests besides attending to the proper altar service (the sprinkling of the blood and burning of the sacrifices upon the altar) were obliged to burn *the fat of the peace-offerings* and manipulate *the drink-offerings*. *The peace-offerings* were *the thank-offerings* (v. ^{31}). The drink-offerings were of wine and probably poured like the blood at the base of the altar (*cf.* Nu. 15^{1-16} *v.* Gray *in loco;* WRS. *Rln. of the Semites*, p. 230).—*And the service of the house of Yahweh was established*]. Everything necessary for the cleansing and rededication of the Temple was accomplished (Be.); better the regular cultus of the Temple was re-established (Ke., Zoe., Oe., Ba.).—**36.** *Because of that which God had established for the people*] *i.e.*, the restoration of the Temple worship, which is regarded as a divine benefaction.—*For the thing happened suddenly*]. This change from apostasy to loyalty to Yahweh took place almost immediately on Hezekiah's accession to the throne (*cf.* v. ^{3}). It was a common impulse of both King and people, apparently without any preparation. This, too, then was a ground of great joy.

21. צְפִירֵי עִזִּים] צפיר *he-goat* is a late Heb. word abs. Dn. $8^{5.21}$, cstr. sg. with העזים Dn. $8^{5.8}$ (fig. of Alex.), pl. (lit.) here and Ezr. 8^{35} (צפירי חטאת) †.—הממלכה] Bn. regarding *kingdom* as synonymous with *Judah* reads המלך. Ki. translates "königliche Regerung."—יהודה] 𝔊 Ισραηλ possibly with the thought that *Judah* had been expressed under τῆς βασιλείας, *i.e.* ממלכה.—ויאמר] *and he commanded* (*cf.* vv. $^{27.30}$, l. 4).—**23.** שעיר] the usual word for the he-goat of the sin-offering (*cf.* Ez. 43^{25} Lv. 9^{15} + 9 t. Lv. Nu. *v.* BDB.).—**24.** ויחטאו] *and they made a sin offering*, *cf.* Ex. 29^{36} Lv. 6^{19} 9^{15}.—**25.** דויד] 𝔊, 𝔙 + המלך.—חזה] 𝔊^{B} τοῦ προφήτου.—המלך] wanting in 𝔊^{B}, 𝔙.—**27.** בעת החל] retrospective word suppressed, *cf.* 20^{22} 24^{11}, Ges. § 155*l*.—ועל ידי] 𝔊 προς. ו with epexegetical force, Dav. *Synt.* § 136 R. 1 (*c*), Koe. iii. § 375c.—**28.** מחצצרים] *cf.* 1 Ch. 15^{24}, l. 44.—**30.** להלל ל׳] only inf. and pt. of הלל are followed by ל, Koe. iii. p. 274 n. 2.—ויביאו הקהל] collective with pl., a frequent construction, Koe. iii. 346 e *β*.—**33.** הקדשים] *cf.* 35^{13} Ne. 10^{34} Nu. 18^{17} Ez. 36^{38}.—**36.** ההכין] the art. as rel., see Dav. *Synt.* § 22 R. 4, Ges. § 138*i*, Koe. iii. § 52c, l. 119.

XXX. The celebration of the Passover.—Nothing of this event is mentioned in 2 K., and as here described it is probably

a purely imaginary occurrence, suggested by the Passover under Josiah (2 K. 23^{21}). Since Hezekiah was held to have been a reformer equally with Josiah, it was felt he too must have celebrated in a similar manner the Passover.

The chapter is assigned by Ki. *Kom.* (after Bn.) to M^2 except vv. $^{21b. 22}$ (*and the Levites, etc.*), which, from the reference to the musical service of the Levites, are assigned to the Chronicler. M^2 is given as a source instead of M, because to the latter is assigned the description of the celebration of the Passover under Josiah (c. 35), which in v. ^{18} (*cf.* 2 K. $23^{22f.}$) seemingly forbids a similar celebration under Hezekiah. This description here appears also an imitation of the other, with an endeavour to surpass it. In both the Levites have prominence (*cf.* vv. $^{16 ff.}$ with $35^{3 ff.}$); the King and officials provide the animals for the Passover (*cf.* v. ^{24} with $35^{7 ff.}$); with the Passover other offerings are brought (*cf.* v. ^{24} with 35^{12}); and the celebrations surpass also any since Solomon (*cf.* v. ^{26} with 35^{18}). The celebration under Hezekiah also surpasses that under Josiah, since this latter was for the Judeans only, but the former for all Israel and strangers (vv. $^{1 ff.}$); the latter lasted only a week (35^{17}), but the former two weeks (v. ^{23}). Thus while both descriptions may have been in the same Midrashic source, it is argued that they were not from the same author (Bn.). Yet it is doubtful, however, whether both narratives in 2 Ch. may not have been written by the Chronicler under the influence of the current views of both of these celebrations. The following are the marks of the Chronicler's style, omitting vv. $^{21b. 22}$: in vv. $^{1. 6}$ אגרות (l. 2); in v. ^{5} עמר Hiph. (l. 90); in v. ^{7} מעל (l. 68); in v. ^{8} נתן יד (l. 78); in vv. $^{9. 17b}$ omission of the verb (l. 117 *b*); in v. ^{10} לעג (l. 63); in v. ^{11} כנע (l. 56); in v. ^{16} עמר על עמר (l. 91); in vv. $^{18b. 19}$ rel. omitted (l. 120); in v. ^{19} הכין (l. 54) and לדרש (l. 23); in v. ^{21a} (to *Levites*) מצא (l. 69) יום ביום (l. 48); in v. ^{26} שמחה ג' (l. 109).

1–12. The invitation to the Passover.—1. *All Israel*] the people of the N. kingdom.—*And also letters he wrote to Ephraim and Manasseh*] is added to avoid misunderstanding the meaning of *Israel*. *Ephraim and Manasseh* are mentioned not as tribes, but as representatives of *Israel*. This invitation presupposes the Dtic. law. It is very difficult, if not impossible, also to conceive of Ḥezekiah as having historically sent such an invitation to the inhabitants of the semi-hostile N. kingdom at the commencement of his reign before the fall of Samaria (*v.* following verse).—**2.** *To keep the passover in the second month*]. The law

(of P) provided that persons unable to keep the Passover in the first month should celebrate it in the second month (*cf.* Nu. 9^{9-12}).

The whole connection shows that the writer designed this month to be the second month of the first year of Hezekiah's reign (so Be., Zoe., Oe., Ba.). *Cf.* the use of ו consec. in וישלח v. [1]; the contrast between *the second month* and "the first month" in $29^{3.17}$; and the statement of v. [3] respecting the priests, which is to be connected with the account of cleansing the Temple, which was not finished until the 16th of the first month (29^{17}) (*v. i.*). Ke., on the other hand, feeling the historical improbability of the invitation being given while the N. kingdom was standing, and especially in view of the implication of the captivity of Israel given in v. [6] and the destruction of the high places in Ephraim and Manasseh mentioned in 31^1, held that this Passover took place after the fall of Samaria in the sixth year of Hezekiah. But here, as elsewhere, the Chronicler is not troubled by historical inconsistencies.

3. *For they had not been able to keep it at that time* (*i.e.*, on the 14th of Nisan, the first month) *because the priests had not sanctified themselves in a sufficient number and the people had not assembled together in Jerusalem*]. The regular time for the celebration of the Passover was on the 14th of Nisan, the first month, but at that time (according to 29^{17}) the cleansing of the Temple had not been finished, and hence it might rightly be assumed that many priests remained unsanctified (*v.* also 29^{34}). The priests also are held to be slack in entering into the renewal of the worship of Yahweh (*cf.* v. [15] 29^{34}). The celebration then of the Passover under those conditions was not feasible, and until the Temple was ready for worship, the people naturally would not have been summoned to Jerusalem. This apparently was the view of the writer, and the occasion of the statements of this verse.—**4.** *All the assembly*] that of Jerusalem (*cf.* v. [2]).—**5.** *From Be'er-sheba' unto Dan*] the limits of the undivided kingdom of David and Solomon (*cf.* 1 Ch. 21^2). The existence of the N. kingdom was either ignored or more probably the writer assumed that it had already fallen (*cf.* v. [6]).—*For they had not done in great numbers according to that which had been written*]. Only a few hitherto had observed the Passover according to the law (*v. i.*).—**6.** *And according to the commandment of the king*]. The "and" should be omitted (*v. i.*).—*Ye children of Israel turn unto Yahweh the God of Abraham, Isaac, and Israel*]

addressed to the people of the N. kingdom with the assumption that they were apostate from Yahweh, the view of the Chronicler (*cf.* 13^{5-12}).—*That he may return unto the escaped remnant which are left of you from the hand of the kings of Assyria*]. This statement naturally presupposes the fall of the N. kingdom through Shalmaneser and Sargon (B.C. 722–721) (*cf.* 2 K. 17^{6}), although it possibly may be satisfied by the some ten years earlier ravages and deportations of the north and north-east frontiers of N. Israel through Tiglath-pileser (*cf.* 2 K. 15^{29} 1 Ch. 5^{26}). It is not probable, however, that the Chronicler drew at all this distinction, and it is profitless to attempt to adjust his statements to the chronology of the events of the reign of Hezekiah (*v. s.* v. ^{2}). (Indeed this chronology was not clearly understood by the compilers of 2 K. and the book of Isaiah, and still remains obscure.)—**7.** *Who trespassed against Yahweh*]. *Cf.* v. ^{6}.—*So that he gave them to desolation*]. *Cf.* 29^{8}. —*As ye now see*]. The disasters of the Assyrian invasion were most recent.—**10.** *Even unto Zebulun*] thus not to the extreme northern border, unto Dan, as might have been expected (*cf.* v. ^{5}). Those more northerly sections had been ravaged and the inhabitants deported by Tiglath-pileser (*cf.* v. ^{6}) (Zoe., Oe.), a fact the writer may possibly have borne in mind (yet *cf.* v. ^{6}).—*And they were laughing them to scorn and were mocking them*]. *Cf.* for similar action in the S. kingdom, 36^{16}.—**12.** *By the word of Yahweh*] understood as *by the words of Yahweh* (29^{15} *q. v.*) (Be., Ke., Zoe.); but probably an example of the hypostatisation of *the word*, *i.e.*, *the word* was conceived of as an entity, almost as a mediating spirit between God and man (*cf.* 29^{15} 1 K. $13^{1.2.5.9.17.18.32}$ 20^{35} 1 S. 3^{21}) (*cf.* Smend, *Alt. Rlgngesch.* pp. 87, 464). This conception may be regarded as a forerunner of the NT. doctrine of the Logos.

1. אגרות] *letters*, sg. אִגֶּרֶת late, probably a loan-word, Assy. *egirtu* (BDB.), *cf.* v. ^{6} Ne. $2^{7.8.9}$ $6^{5.17.19}$ Est. $9^{26.29}$ †.—**3.** לְמַדַּי] לְ + מַה + דַּי, *according to what was sufficient*, *i.e.*, *in sufficient numbers* (Be., Zoe., Oe., *v.* BDB. מה 1. e, Ke. *ad sufficientiam* qualitatively with reference to the priesthood, "many at that time not having renounced idolatry"). —**5.** ויעמיד דבר] late usage of עמד *v.* l. 89.—קול] *proclamation*, *cf.* 24^{9}.—לרב] *in great numbers* (Be., Ke., Zoe., Ba., Kau., Ki., Bn., RV.); *for a long time* (AV., RVm.); *Meistens* (Oe.). The former is preferable.—

6. הרצים] *the runners, i.e.*, royal messengers, a late usage (*cf.* Je. 51^{31} Est. $3^{13.15}$ $8^{10.14}$). This usage is quite different from that of 12^{10} (*q. v.*).—אגרות] *cf.* v. ^{1}.—וכמצות] many MSS. 'וב, two 'במ, and one 'כמ, so also 𝔊, 𝔙, followed correctly by Ki. *Kom.*, *BH*.—וישב אל] 𝔊 וישב את. *that he* (*Yahweh*) *may bring back the escaped remnant*.—מלכי] 𝔊, 𝔙, 𝔖, have the sg.—**8.** אל תקשו ערפכם] קשה is freq. thus used in the Hiph. with ערף (*cf.* 2 K. 17^{14} Je. 7^{26} 17^{23} 19^{15} *et al. v.* BDB.).—תנו יד ל'] lit. *give hand to, i.e., submit to, cf.* נתן יד תחת 1 Ch. 29^{24}.—**9.** לרחמים] an intensive pl. with ל either predicate with אחיכם ובניכם or the obj. of a verb understood; *cf.* use with נתן 1 K. 8^{50} Ne. 11^1 Dn. 1^9 Ps. 146^{4b}.—ולשוב] inf. cstr. attached by ו, depending upon or a continuation of the verb which lies in לרחמים, Ges. § 114*p*, Dr. *TH*. **206**.—**10.** ויהיה . . . עברים] the pt. here and in following clauses with היה used to express the idea of duration more distinctly or to render action more vivid, a usage more common in late style, Dav. *Synt.* § 100 R. 2., Ges. § 116*r*.—בארץ אפרים] 𝔊 *ἐν τῷ ὄρει* Ἐφράιμ.—משחיקים] Hiph. used only here.—ומלעגים] Hiph. late, *cf.* Ne. 2^{19} Jb. 21^3 Ps. 22^8; with ל, see Koe. iii. § 212f.—**11.** נכנעו] *humbled themselves* Niph. of כנע in reflex. sense common in Ch., *cf.* 7^{14} $12^{6.7.7.12}$ 32^{26} $33^{12.19.23.23}$ $34^{27.27}$ 36^{12}.—**12.** כדבר] many MSS., 𝔖, 𝔗 'כר.

13–27. The celebration of the Passover.—13. *The feast of unleavened bread*] properly a feast following the celebration of the Passover (*cf.* Ex. 12^{1-13} with $^{14-20}$, both passages belong to P) (Jos. *Ant.* iii. 5). The Passover originally was a spring festival of nomadic life with offerings from herds, which later was given a historical origin in connection with the Exodus and joined with the Feast of Unleavened Bread, originally an agricultural festival of the opening of the harvest, but later, like the Passover, connected with the Exodus (*cf.* Ex. 13^{6-10}). The two feasts here are practically identified, as in the NT. Mk. $14^{1.12}$ Lk. 22^1.—*In the second month*]. *Cf.* v. ^{2}.—**14.** *And they arose and removed the altars which were in Jerusalem*] the unlawful ones erected by Ahaz (*cf.* 28^{24}). The people cleansed the city as the priests had cleansed the Temple.—*Even the places for incense they took away*] probably a gloss defining the altars more particularly to conform with the mention of the burning of incense in $28^{4.25}$.—*And cast them into the brook Ḳidron*]. *Cf.* 29^{16}.—**15.** *And the priests and the Levites were ashamed*]. Again, as in v. ^{5} 29^{34}, a certain reproach is placed upon the priests and here the Levites, as though they were not forward in the renewal of the worship of Yahweh, but were only

driven to it by a feeling of shame (*cf.* 29^{34}) under the influence of which they sanctified themselves.—*And they brought offerings into the house of Yahweh*] as an atonement for themselves (Ba.); better a reference to the paschal lambs (*cf.* 35^{12}) and the sacrificial functions connected with them (v. ^{16}) (Ke.).—**16.** *And they stood in their place according to their prescribed duty according to the law of Moses*]. No specific law is here meant, but the general law constituting the orders of the priests and Levites with their respective functions.—*The priests sprinkling the blood* (upon the altar) *from the hand of the Levites*]. According to Ex. 12^{6}, all the congregation slay the paschal lamb (*i.e.*, each householder his lamb), but on this occasion the lambs were evidently slain by the Levites, owing to the unsanctified condition of the congregation (vv. $^{17\,f.}$). Had the lambs been slain and their blood caught by persons Levitically unclean, the expiatory sacrificial blood would have been defiled. The same ritual was observed at the great Passover celebrated under Josiah (35^{11}), and for a similar reason at the Passover celebrated after the Return, mentioned in Ezr. $6^{19\,f.}$.—**18.** *Ephraim and Manasseh, Issachar and Zebulun*]. This list of tribes differs from that in v. ^{11}, but in both cases the writer mentions the tribes merely as an equivalent for the men of the N. kingdom.—*Had not cleansed themselves*]. The causes of Levitical defilement were very numerous and members of the N. kingdom, who were not in regular connection with the priesthood and sanctuary, might naturally be thought of as in a state of Levitical uncleanness and thus unable lawfully to eat the Passover (*cf.* Nu. 9^{6}).—**19.** *Yet not according to the purification of the sanctuary*] *i.e.*, without having complied with the laws of purification.—**20.** *And healed the people*] *i.e.*, forgave them (*cf.* Ps. $41^{5\,(4)}$ Ho. 14^{5} Je. 3^{22}). This ceremonial transgression, like other sins, is conceived of as a disease, in the thought of its effects, to be removed by a healing remedy. Physical sickness, or even death, may have been in the mind of the writer (*cf.* Lv. 15^{31}, Be., Oe., Ba.; Ke., Zoe., reject this and think only of spiritual results).—**21.** *The feast of unleavened bread*]. *Cf.* v. ^{13}.—*With instruments of strength to Yahweh*] instruments with which they ascribed strength or power to Yahweh (Ke.); loud instruments (AV., RV., Zoe.), better, *with all* (*their*) *might* (*v. i.*)

(Be., Kau., Oe., Bn., Ki.). This last involves the omission of one *Yahweh* of the verse (*v. i.*).—**22.** ***And Ḥezekiah addressed kindly all the Levites who had shown good skill*** in their music *for Yahweh*]. The King complimented or encouraged the Levites on their playing.—***And they*** (the people) ***did eat the offerings of the feast seven days***]. This is the best of the proposed renderings (*v. i.*), harmonising completely with the remainder of the verse, since *peace-offerings* were in reality festive meals of flesh.—***Giving thanks unto Yahweh, etc.***]. Whether this praise included an expression of penitence (so Be., Oe., EVs. ***making confession***) or was rather only praise and thanksgiving (Ke., Zoe.), cannot be determined, although the former is favoured by the usage of מתודים, *giving thanks* (*v. i.*).—**23.** The feast was prolonged seven other days, making a two-weeks festival. This was done by reason of the gifts of sheep and cattle from the King and the princes or officials (v. ^{24}). A similar fourteen-days festival was held at the completion of Solomon's Temple (*cf.* 7^{9}), although then the extra seven days preceded the regular feast.—**24.** ***And a great number of the priests sanctified themselves***] and therefore the mentioned offerings of cattle and sheep were properly handled (*cf.* v. ^{3} 29^{34}).—**25.** The participants in the feast were (1) the people of Judah, including the priests and Levites (the latter may be a gloss, so Ki. *BH.*); (2) the people from the N. kingdom; and (3) the sojourners (גרים), proselytes from both kingdoms. On these last *cf.* $2^{16\,(17)}$ 1 Ch. 22^{2} where they are gathered for service, but here they have a share with native Israelites in the feast according to the command of Ex. $12^{19.\,48\,f.}$.—**26.** *From the days of Solomon*]. The fourteen-days festival at the dedication of the Temple had been similar, but nothing like it had since occurred.

14. המקטרות †] 𝔊 *ἐν οἷς ἐθυμιῶσαν τοῖς ψευδέσιν*, 𝔙 *in quibus idolis adolebatur incensum*, merely attempt to make this reference clearer, *v. s.*—**15.** והכהנים והלוים נכלמו ויתקדשו] 𝔖 omits נכלמו and 𝔗 והלוים. Ki. *BH.* suggests the reading והכ' החק'. Since Levites could not offer the burnt-offering, Bue. (*ZAW.* '99, p. 114) omits ו before הלוים, thus reading as in v. ^{27}, considering this ו an insertion by the Chronicler. This is doubtful, since there is no motive for adding *the Levites* here (so Bn.). The Levites certainly assisted at the burnt-offering, *cf.*

v. [16]. Bn. considers 'נכלמו וגו a later addition.—על עמדם] a later equiv. of תחתם, the only use of noun עֹמֶד (*cf.* 34[31] 35[10] Ne. 8[7] 9[3] 13[11] Dn. 8[18. 17] 10[11]) (BDB.).—כמשפטם] *cf.* 1 Ch. 6[17 (32)].—16. הכהנים] many MSS., 𝔊, 𝔙 'וה.—17. רַבַּת] possibly abs. Koe. ii. § 267b; fem. form with collective sense *ib.* § 255d.—שחיטת †] act of *slaying* cstr. sg. of שְׁחִיטָה, a nominal form with the function and construction of the inf., Koe. iii. § 233d.—18. מרבית] *great number, cf.* 9[6] 1 Ch. 12[30] 1 S. 2[33] Lv. 25[37] †. —רבת] wanting in Vrss., may have crept in from v. [17], or a dittography from מרבית.—הִטֶּהָרוּ] Hithp. pf. 3 p. pl., ת assimilated before ט, Ges. § 54*c*. ה with *qameṣ* in pause, hence ט with *seghol* (*cf.* הִטֶּהֲרוּ Ezr. 6[20]) as in Nu. 8[7], Ges. § 27*q*, Koe. i. § 271.—בלא] late usage, *cf.* 1 Ch. 12[18].—בעד]. The verse-division is difficult, making it necessary to supply אלה after בעד, with Aben Ezra, and to make the following הכין refer to Hezekiah. Neither is probable, hence strike out (:) with 𝔊, 𝔙, and most commentators. בעד governs כל, which is followed by אשר understood, and thus cstr. before the following clause, Ges. § 139*d* n. 3, Koe. iii. § 337y. RVm. reads בעד אשר *him that setteth his whole heart.* Ba. adopts the same construction, but transposes הטוב and governs with בעד. The adj. occurs nowhere else with יהוה. He translates *The Lord pardons the good even he that setteth, etc.* On בעד after כפר, *cf.* Lv. 9[7] 16[6. 11].—19. האלהים] wanting in 𝔊, 𝔙, 𝔖.—ולא] ו disjunctive, Koe. iii. § 375f.—21. בכלי עז] read בְּכָל־עֹז as in 1 Ch. 13[8], so Be., Oe., Kau., Ki., Bn.; also strike out, with Kau., Ki. *BH.*, the preceding ליהוה, since this was occasioned by the present reading.—22. וידבר . . . על לב] *spake unto the heart, i.e.* kindly, *cf.* Gn. 34[3] 50[21] Ju. 19[3] 2 S. 19[8] Is. 40[2] Ho. 2[16] Ru. 2[13] †.—המשכילים שכל טוב] in the present context can only mean *those who showed good skill* in the art of music (Be., Ke., Bn.). For phrase שכל טוב *cf.* Pr. 3[4] 13[15] Ps. 111[10].—ויאכלו את המועד] is difficult. EVs. render *they did eat throughout the feast*, but Be., Ke., Oe., SS., *they ate the offerings of the sacred season* (*v. s.*). 𝔊 read ויכלו *and they completed*, instead of ויאכלו, adopted by Ki.—מתודים] Hithp. of ידה has force *confess* in Ezr. 10[1] Ne. 1[6] 9[2. 3] Dn. 9[4. 20] Lv. 5[5] 16[21] 26[40] Nu. 5[7], here possibly *give thanks* †, BDB. *v. s.*—23. שמחה] 20 MSS., 𝔊, 𝔙 'בש.—24. הרים] *to lift up* or *give* for a sacrifice, *cf.* 35[7. 8. 9], also Ex. 35[24] Nu. 15[20], etc.—25. יהודה] 𝔊[BA] omit, but add, καὶ πᾶσα ἡ ἐκκλησία Ἰούδα, after והלוים.—27. הכהנים הלוים] a phrase of D, *cf.* 23[18]. Many MSS., 𝔊[A], 𝔙, 𝔖 'וה, so Ba., Ki., but this is probably a correction from v. [25].

XXXI. (Assigned by Bn. and Ki. directly to the Chronicler.)—**1. The destruction of idolatrous shrines.**—The fourteen days of the feast culminated in an iconoclastic movement which led to the destruction of the high places with all their equipment of pillars, poles (*asherim*), and altars throughout both the N. and S. king-

doms. In 2 K. 18[4], action similar to this, though confined evidently to the S. kingdom, is ascribed to Hezekiah.—**1.** *And brake in pieces the pillars and hewed down the Asherim*]. *Cf.* 14[2].—*Out of all Judah and Benjamin*] the S. kingdom (*cf.* 11[12]).—*And in Ephraim and Manasseh*] representing the N. kingdom.

2–10. The organisation of the priests and of the Levites, and their bountiful support.—2. *Ḥezeḳiah* appears here as the restorer of the priestly organisation for the service of the Temple, even as David was its founder.—*The courses*] the divisions for service in the Temple (*cf.* 1 Ch. 24[1]).—*After their courses*] after those already established,—a renewal of the old order which had fallen into disuse during the reign of Ahaz.—*Of the priests and of the Levites*]. The former were appointed for the service *of burnt-offerings and of peace-offerings;* the latter *to give thanks and praise*, *i.e.*, render the service of music, and (following the order of 𝔊 *v. i.*) *to minister in the gates, etc.*, *i.e.*, to serve as gate-keepers (*cf.* 1 Ch. 26[1]).—*The camp of Yahweh*] a figurative expression for the Temple, derived from the story of the tabernacle in the wilderness (*cf.* 1 Ch. 9[18 f.] Nu. 2[17]).—**3.** *And the portion of the king from his property* he appointed *for burnt-offerings . . . according to the law of Yahweh*]. The reference is to the daily, weekly, monthly, and yearly public offerings (*cf.* 1 Ch. 23[30 f.]), commanded in Nu. 28. 29. These were, with prescribed amounts of wine, oil, and meal, a daily sacrifice of two lambs, one in the morning and one in the evening, and then the additional sacrifices, on each Sabbath day two lambs, on the first day of each month seven lambs, one ram, two bullocks, and one he-goat; on each day of the Feast of Unleavened Bread the same; on the day of first fruits (Pentecost) the same; on the first of the seventh month the same, less one bullock, on the tenth of the seventh month (the day of Atonement) the same as on the first (irrespective of the two goats and bullock mentioned in Lv. 16); on the first day of the Feast of Tabernacles, fourteen lambs, two rams, thirteen bullocks, and one he-goat; and on each succeeding day of the feast the same less each day one bullock, until the eighth day, when only one bullock was offered (*cf.* Gray, *Com. on Nu.*). According to Ez. the duty of providing such public sacrifices devolved upon "the prince," *i.e.*, the civil

ruler of Israel (*cf.* Ez. 45^{21} 46^{2}), and thus the Chronicler naturally thought of such provision made by Hezekiah.—**4.** *The portion of the priests and the Levites*] first fruits and tithes, and reserved portions of sacrifices (*cf.* v. ^{5}).—*That they might hold firmly to the law of Yahweh*] *i.e.*, devote themselves to the law of Yahweh, or more clearly to the services of worship required by the law. Perhaps the reading of 𝔊 (*v. i.*) should be adopted, *that they should hold firmly to the ministration of the house of Yahweh.* The object was that the Levites and priests might not be compelled to labour for their subsistence (*cf.* Ne. $13^{10\,ff.}$).—**5.** *And when the word* (the royal command) *was spread abroad the children of Israel gave in abundance, etc.*]. This and the following verses describe the fulfilment of the command of v. ^{4} *to give the portion of the priests and the Levites.* This portion was understood according to Nu. $18^{12\,f.}$, where *the first fruits* are the due of the priests, and Nu. 18^{21}, where *the tithe* is the due of the Levites (*cf.* also Ne. 12^{44}). *First fruits of grain, new wine and oil*, are commanded directly for the priests in Dt. 18^{4} (*cf.* Ne. 13^{12}); the first fruit of honey is mentioned only here, although inferentially commanded in Lv. $2^{11\,f.}$. (On *grain, new wine and oil*, *cf.* 32^{28}.)—*The children of Israel*] either the inhabitants of Jerusalem (*cf.* v. ^{4}) (Be., Zoe., Oe.) or the Judeans in general (Bn.).—*And the tithe of all brought they in abundantly*]. They were not niggardly in making their tithes, as is further illustrated in vv. $^{6-10}$.—**6.** *And the children of Israel*] the inhabitants of the N. kingdom (Be.); better the inhabitants of the N. kingdom *who dwelt in the cities of Judah*, *i.e.*, those who had migrated into Judah and there settled (Ke., Zoe., Oe., Bn., Ba.) (*cf.* 10^{17} 11^{16} 30^{25}).—*And of Judah*]. These words appear superfluous and may be omitted as a gloss (Kau., Bn.). If retained, then the contrast is with *the children of Israel* of v. ^{5} (*v. s.*), restricted to the inhabitants of Jerusalem, while *the children of Judah* here would be the other Judeans.—*The tithe of cattle and sheep*] not mentioned elsewhere except in Lv. 27^{31-33}. (A royal tithe of cattle is alluded to in 1 S. 8^{17}.) —*And the tithe of the dedicated things*] an obscure, if not impossible, phrase—hence *tithe* may be omitted as a dittography (Bn.). *The dedicated* or *holy things*, then, include all the gifts

which the people brought. The tithe was a holy thing (Lv. 27^{30}), and first fruits might be equally so regarded (*cf.* first loaves of new harvest, Lv. 23^{20}, fruit of trees of 4th year, Lv. 19^{24}). If tithe is retained, it may be taken as the equivalent of "the heave offerings," "the contributions," the *terumoth* (Nu. $18^{8.\ 11.\ 19}$ *cf.* v. ^{10}), "which was a remnant of that which was consecrated to Yahweh, as the tithe was a remnant of all the cattle and field produce" (Ke., Zoe., Oe.).

On first fruits *cf.* Ex. 23^{16} 34^{22} (JE.) Dt. 18^{4} 26^{1-11} (D) Ez. 44^{30} Lv. $23^{10-14.\ 17.\ 20}$ Nu. 18^{13} (P); on tithes *cf.* Gn. 28^{22} Am. 4^{4} Dt. $12^{6.\ 11.\ 17}$ $14^{22\ ff.\ 28\ f.}$ $26^{12\ ff.}$ Lv. $27^{30\ ff.}$ Nu. 18^{21-32}. A sharp line of distinction was not originally drawn between tithes and first fruits. They might be identical. The legislation concerning them preserved in the OT., while progressive, is neither uniform nor entirely consistent (*v.* Dr. *Comm. Dt.* pp. 166 *ff.* 290 *ff.*; Gray, *Comm. Nu.* pp. 225 *ff.*; Harper, *Comm. Am. and Hos.* p. 95; Moore, *EBi. IV.* col. 5102). The Chronicler also has given an ideal picture of these contributions for the support of the priests and Levites as an object-lesson for his own times.

7. *In the third month they began . . . and in the seventh month they finished*]. The third month, in which Pentecost fell, was the time of the finished grain harvest, and the seventh month, in which the Feast of the Tabernacles fell, was the time of the finished harvest of orchards and vineyards.—**10.** *And ʿAzariah*] the name likewise of a priest the son of Zadok, of the time of Solomon (1 K. 4^{2}), and a chief priest of the time of Uzziah (26^{17-20}), *cf.* also 1 Ch. 5^{35-40} (6^{9-14}).—*The high priest*]. (הכהן הראש) *cf.* 1 Ch. 27^{5}.—*Of the house of Ẓadoḳ*] distinguished from the house of Ithamar, to which Eli was felt to have belonged, and which, according to 1 K. $2^{27.\ 35}$, lost the priesthood of the Temple when Zadok received the office in the place of Abiathar. According to Ezekiel, the priesthood was of the house of Zadok (Ez. 44^{15}). In P Aaron is the primal father of the priests.—*The offerings*] (the *tᵉrûmah* heave-offering) the portions of all sacrifices, especially of meal-offerings, sin-offerings, and trespass-offerings, which were reserved for the priests and their families (*cf.* Nu. 18^{8-11}). Since the opening of the Temple these had been so abundant that the priests needed but little of the first fruits and tithes for their support.

1. לְכַלֵּה] inf. abs. Pi. after prep., a late usage, Koe. iii. § 225b, Ew. § 315 *c* (3), but cp. n. 1; *cf.* 24^{10}.—**2.** וללוים] Büchler (*ZAW.* 1899, p. 111) omits here and inserts after ולשלמים, since it was the duty of the priests to officiate at the sacrifices, and it belonged to the Levites "to minister," etc., but the Chronicler may have assumed the division of labour to be well known.—לשרת ולהדות ולהלל]. 𝔊 reverses the order, better suited to the context, since the giving of thanks, etc., was not likely "in the gates."—מחנות] wanting in 𝔖, 𝔊 οἴκου, but both probably read 𝔐, *cf.* 1 Ch. $9^{18 f.}$.—**3.** מְנָת] ת ֶ in constr. *cf.* Ges. § 95*n*.—לְעֹלוֹת] wanting in 𝔊, 𝔖, probably due to dittography.—ברכוש] *cf.* 1 Ch. 27^{31}.—והעלות] governed by ל in לעלות.—**4.** ויאמר] late use with force *command*, see BDB. אמר, Qal 4.—בתורת יהוה] 𝔊 ἐν τῇ λειτουργίᾳ οἴκου Κυρίου = בְּשָׁרַת בית יהוה.—**5.** וכפרץ] 𝔊 καὶ ὡς προσέταξεν.—**6.** ובני] 𝔊 בני which + ישראל ויהודה is joined with v. ^{5}.—ויהודה] seems to be a gloss, *cf.* 1 K. 12^{17}, so Kau., Bn.—היושבים] 𝔊 'וְהִי.—גם הם] 𝔊, 𝔙 + הֵבִיאוּ.—ומעשר קדשים] is dub. Bn. strikes out 'גם, so also Ki. *BH.* doubtfully.—**7.** ליסוד] point לִיסּוֹד according to Ben Naphtali, Ges. §§ 69*n*, 71. י retained orthographically, but is assimilated to the following consonant like verbs פ״ן.—The peculiar order *object, infinitive* is due to Aramaic influence, Dav. *Synt.* § 111 R. 2, Dr. *TH.* 208 (3) *Obs.*, Ges. § 142*f* n. 2.—**10.** לביא] for לְהָבִיא as in Je. 39^{7}; or for לבוא, Koe. iii. § 215b. In the latter case translate, *since the offering began to come to the house of Yahweh.* If לביא = להביא, on order *object, infinitive*, *v. s.* v. ^{7}.—אכול ושבוע והותר עד לרוב] inf. abs. for finite verb in asyndetic clause, Koe. iii. § 217b. Instead of first pers. pl., the clause may be translated, *there is eating, and satiety and abundance remaining.*—והותר] read after 𝔊 και κατελειπομεν, וַנּוֹתַר, Oe., Kau., Ki., Bn.

11–21. The care and distribution of the provision made for the priests and Levites.—The contributions of first fruits, tithes, and offerings enumerated in vv. $^{5-10}$ were stored, under the care of Conaniah and Shimei and their subordinates, in the chambers of the Temple, vv. $^{12 f.}$, while the distribution of these and all priestly portions was in the charge of Kore and his subordinates (vv. $^{14 f.}$), who were in the priestly cities, and gave to the priests and the Levites according to their order of service, and according to the enrolment of their families.—**11.** *The chambers of the house of Yahweh*]. Around the holy and most holy places of the Temple, in three stories, were series of chambers (*cf.* 1 K. 6^{5}) adapted for store-rooms.—**12.** *Conaniah* †] "Yahweh has established," *EBi.* III. col. 3282.—*Shimeʿi*] very common name, *cf.* 1 Ch. 3^{19} *et al.*—

13. *Jeḥi'el*]. *Cf.* 1 Ch. 15^{18}.—*'Azaziah*]. *Cf.* 1 Ch. 15^{21}.—*Naḥath*]. *Cf.* 1 Ch. 1^{37} 6$^{11(26)}$.—*'Asah'el*] name of Levites 17^{8} Ezr. 10^{15}, elsewhere only of Joab's brother 2 S. 2^{18} *et al.* 1 Ch. 2^{16} 11^{26} 27^{7}.—*Jerimoth*]. *Cf.* 1 Ch. 7^{7} 12^{5}.—*Jozabad*]. *Cf.* 1 Ch. 12^{4}, here perhaps the same as the chief of the Levites mentioned in 35^{9}.—*Eli'el*]. *Cf.* 1 Ch. 5^{24} 6$^{19\ (34)}$ 15$^{9.\ 11}$.—*Ismachiah*] "Yahweh sustains."—*Maḥath*]. *Cf.* 29^{12} 1 Ch. 6$^{20\ (35)}$.—*Benaiah*]. *Cf.* 1 Ch. 4^{36} 15^{18}.—*'Azariah*] the chief priest mentioned in v. ^{10}.—*Ruler of the house of God*]. *Cf.* 1 Ch. 9^{11}.—**14.** *Kore*]. *Cf.* 1 Ch. 9^{19}, where Shallum the son of *Kore* is a chief gate-keeper, and 1 Ch. 26^{1}, where Meshelemiah the son of *Kore* is a gate-keeper.—*Imnah*] (son of Asher 1 Ch. 7^{30}) only here a Levite, perhaps we should read "Heman" (הימן instead of ימנה), since Heman (1 Ch. 6$^{18\ (33)}$) and Kore (1 Ch. 26^{1}) both belonged to the family of Korah.—*Was over the freewill offerings of God*] not the first fruits (the view of Oe.), which along with the tithes were commanded by the law, but all offerings voluntarily brought to God, those not in the ritual, but pure thank-offerings (*cf.* Lv. 23^{38} Dt. 12^{17}), ***in order to distribute*** of these ***the reserved portion of Yahweh***, ***i.e.***, the share of the priests (*cf.* Lv. 7$^{14.\ 32}$ 10$^{14\ f.}$ Nu. 5^{9}) ***and*** also ***the most holy things***, ***i.e.***, the portions of the sin-offerings and trespass-offerings which were to be eaten by the priests in the sanctuary (*cf.* Lv. 2$^{3.\ 10}$ 6$^{10\ (18)\ 22\ (30)}$ 7^{6} 10$^{12.\ 17}$ 14^{13} Nu. 18$^{9.\ 9}$) (Be., Ke.). The *freewill offerings* might also include gifts for the Temple—gold, silver, utensils—(so here BDB., *cf.* in connection with the tabernacle Ex. 35^{29} 36^{3}, and the second Temple Ezr. 1^{6} 8^{28}), but better as above.—**15.** *'Eden* †] (*v. i.*).—*Miniamin*] (*v. i.*) this form of name Ne. 12$^{17.\ 41}$ usually *Mijamin* (*cf.* 1 Ch. 24^{9} Ne. 10$^{8\ (7)}$ (= 12$^{17.\ 41}$) 12^{5} Ezr. 10^{25} †) five persons.—*Jeshua'*] Levitical and priestly name of frequent occurrence (*cf.* 1 Ch. 24^{11}).—***Shema'iah***, *Amariah*, *Shecaniah* are three names occurring very frequently in lists of Levites. These subordinate Levites were ***in the cities of the priests*** (*cf.* Jos. 20$^{9-19}$) ***to distribute to their brethren by courses*** (***i.e.***, according to the divisions of the Levites for service) ***as well to the great*** (***i.e.***, the old) ***as to the small*** (***i.e.***, the young). All Levites who on account of their age or youth or the term of their appointment (*cf.* v. ^{16}) were in the priestly cities were to receive their portion

of the offerings. This portion, the understood object of *to give*, included not only shares of the *contributions* and *the most holy things* of v. [14], but also shares of the first fruits and tithes. Practically shares of *the most holy things* in a literal sense could not be given to residents of the priestly cities, since, as already mentioned, they were required to be eaten at the sanctuary.—**16.** *With the exception of those registered of males from three years, etc.*] a limitation of v. [15]. In the priestly cities no portions were given to those residents who were in service at Jerusalem, nor to the children of their families, who seem to have accompanied their parents to Jerusalem.—*From three years old and upward*]. Priests and Levites began to receive public support evidently at the age of three years. Children under three years were reckoned naturally as nursing babes.—*For the thing of each day*] *i.e.*, as the duty of each day required (RV., Kau.), better *for his daily portion* (RVm., Be., Ke., Zoe., Oe.) (*cf.* Ne. 11[23]).—**17.** *And in regard to the registration of the priests it was according to their families* (lit. the fathers' houses)—*now the Levites from twenty years old and upward* were registered *by their divisions in their courses* (for service)—]. The registration of the priests was strictly genealogical, while that of the Levites was, according to the classes, based upon the time and manner of their service.—*From twenty years old and upward*]. *Cf.* 1 Ch. 23[24. 27].—**18.** *And to register* (*i.e.*, with the purpose of registering) *their children, their wives, and their sons, and their daughters, of the entire congregation* (*i.e.*, of the entire priesthood)] according to Be. a continuation of *to give* (לתת) (v. [15]) after the parenthesis (vv. [16 f.]) "The men in the priests' cities also were *to register their children, etc.*" So likewise Ke. (whom Zoe., Oe. follow), but he renders *to give to their brethren* (v. [15]) . . . *and to the registered of all their children, their wives and their sons and their daughters, to the whole multitude* (*i.e.*, of the wives, sons, and daughters) (so also Be., for קהל). But it is better with Ki. *Kom.* to regard v. [18] as a continuation of the description of the registration of v. [17]. It served as an enrolment of every member of the families of the priests.—*For they in their faithfulness were wont to consecrate themselves in holiness*]. The enrolment was so complete that every member of the priests' families received his

share (as a reward), because the priests so faithfully, especially in the matter of purifications, performed the duties of their holy office, or the passage may simply mean they sanctified or busied themselves in a holy manner with the distribution of the sacred portions (Be., Ke., Zoe., Oe., Ki.). Kau. considers the meaning so doubtful that he leaves the words untranslated.—**19.** *Also for the sons of Aaron the priests, in the suburbs of their cities, in each city, were men appointed by name to distribute to every male among the priests, and to every one registered among the Levites*]. This concludes the description of the enrolment and the distribution mentioned in vv. $^{15 f.}$ (so Ki.). Others regard this as supplementary to v. ^{15}, drawing a distinction between the priests residing in the cities and those in the suburbs (Be., Ke., Zoe., Oe.). But that such a distinction was really drawn between priests residing in the cities or towns and those dwelling in the outlying fields, if there were such dwellers, is extremely improbable (*v. i.*, Bn.). These vv. $^{17-19}$ are probably a late addition (so Ki. *Kom.*).

12. והקדשים] wanting in 𝔊.—כונניהו] Kt. 'כוּנ, Qr. 'כָּנ *cf.* 1 Ch. $15^{22.27}$. 𝔊^{L} (probably = 𝔊) Χωνενίας favours Kt.—**13.** ועזזיהו] some Heb. MSS. in Kennic. וְעֻזִּיָּהוּ, and so 𝔖. 𝔊^{BL} Ὀζείας but ^{A} Ὀζαζίας, which must either be a correction from 𝔐 or original 𝔊, more likely the latter. 𝔙 *et Azarias.*—ובניהו] 𝔊 + *καὶ οἱ υἱοὶ αὐτοῦ* is based on an ancient dittography or conflated.—כונניהו] *v. s.* v. ^{12}.—**15.** עדן] *cf.* 29^{12}.—ומנימין] 3 Heb. MSS. in Kennic. and Vrss. (except 𝔗) 'וּב, so Ki. *Kom.* The more difficult reading of 𝔐 should be retained.—בערי] Bn. corrects to על ידי, according to 𝔊 *διὰ χειρὸς*, but 𝔊 more likely misread בידי for בערי.—**16.** מלבד התיחשם] 𝔊 *ἕκαστος τῆς ἐπιγονῆς* which Bn. thinks may represent אִישׁ וְשָׁמָּם, but ^{AL} *εκτος* (= מלבד), possibly the origin of ^{B}.—לדבר יום ביומו] *cf.* 8^{14}, 1 Ch. 16^{37}.—כמחלקותיהם] other MSS. 'בְּמ.—**17.** ואת] an example of a late usage where את or ואת is used to give greater definiteness at the mention of a new subject and hence may be rendered *as regards* (Be., Ew. § 277 *d*, BDB. את 3). 𝔊 read זאת adopted by Ki. *Kom.*, *BH.*—והלוים] 𝔖 transposes, placing the word after הכהנים. In 𝔊 במחלקותיהם follows והלוים. Neither change improves the text. Bn. follows the order of 𝔊 and omits במשמרותיהם (*v. i.*).—**18.** ויתקדשו] 3 MSS. 'הִתְ.—**19.** ולכל התיחש] inf. cstr. as subst., Koe. iii. § 233a.—**20.** והאמת]. The use of the noun אמת with the preceding adjectives corresponds to its frequent use with the force of an adj. (*cf.* as pred. Dt. 22^{20} 1 K. 10^{6} Dn. 10^{1}, in apposition Je.

10^{19} Pr. 22^{21b} ?).—**21.** לדרש] either inf. of purpose (so rendered by Oe., Kau., Ki.) or of circumstance Ges. § 114*o*.

Bn. adopting substantially the readings of 𝔊 (*v. s.*), gives the following explanation of vv. $^{15-19}$: There is no reference to a distribution outside of Jerusalem until v. ^{19}. The distribution (v. ^{15}) takes place *under the oversight of the priests* instead of "in the cities of the priests"; and v. ^{16} defines more exactly the distribution: it is made *to each one with his offspring, to the males from the age of three years, etc.* (התיחשם (𝔊 כהתיחשם) is regarded by Bn., and rightly, as a gloss). The registrations (v. ^{17}), upon which the distribution was based, were by the priests *according to families*, by the Levites *according to their courses* or *divisions* for service. V. ^{18} then came from the hand of a reader who observed that v. ^{17} did not harmonise with v. ^{16}, since v. ^{16} presupposed that the children were registered, therefore he wrote on the margin, that which later entered the text: התיחשם later corrupted to להתיחש, and also at the end of the verse יתיחשו later corrupted into יתקדשו קדש. *Their registration was with all their offspring, their wives, and their sons, and their daughters, of the whole congregation, for they were conscientiously* (*mit Treue*) *enrolled. Their wives* is wanting in 𝔊. It is uncertain also whether קהל *congregation* can designate the priests and the Levites. Since the conclusion of the verse is corrupt, the present words might be understood of *sanctifying, i.e., bringing* (Hiph. instead of Hithp.) the holy dues, and one may have sought in the verse the notion [hence כל קהל] that exact lists of the congregation were kept through which could be determined whether all contributed their dues. With this explanation of vv. $^{15.\ 16}$ agrees the thought of v. ^{19}, that the product of the land of the priests was distributed only to the male members of the families and those who had been registered.

XXXII. 1-23. The invasion of Sennacherib.—Based upon the narrative of 2 K. 18^{13}–19^{37}, but freely composed by the Chronicler with great abridgment and the possible use of other sources (*cf.* vv.$^{9\,f.}$).

Bn. and Ki. assign these verses to M. The former says: "The narrative is neither in style nor diction (*nicht literarish und nicht in Wortlaut*) dependent upon 2 K." Yet *cf.* in v. ^{9} and 2 K. 18^{17} the mention of Lachish. *Cf.* על מה אתם בטחים (v. ^{10}) with מה הבטחון הזה אשר בטחת (2 K. 18^{19}) (both utterances of Sennacherib); *cf.* מסית (v. ^{11}) with יסית (2 K. 18^{32}); *cf.* v. ^{11} with 2 K. 18^{27b}, the latter contains the thought of the former; v. ^{12} with 2 K. 18^{22}; vv. $^{13\,f.}$ with 2 K. 18^{33-35}; v. ^{15} with 2 K. 18^{29}; v. ^{17} with 2 K. 18^{35} $19^{14.\ 11\,f.}$ (*v.* also v. ^{14}); v. ^{18} with 2 K. 18^{28}; v. ^{19} with 2 K. 19^{18}; v. ^{20} with 2 K. $19^{15.\ 20}$; v. ^{21} with 2 K. 19^{35-37}. (On vv. $^{13-15}$ *v.* further *i.*) These parallels are all sufficient to show the dependence of one narrative upon the other. This chapter is also an immediate continua-

tion of c. 31, as appears from *After these things* in v. ^{1}, and the use of אמת *faithfulness* (*cf.* 31^{20}). The following marks of the Chronicler's style also appear: In v. ^{5} ויתחזק (l. 38), שלח (l. 114) and לרב (l. 105); in v. ^{7} המון (l. 28); in v. ^{8} עזר (l. 84); in vv. $^{13.\ 17}$ הארצות (l. 6 and 91). These marks, it must be acknowledged, are not very numerous, but yet sufficient to suggest the composition of the Chronicler. The subject may have led him to write a style less awkward than usual.

1. *After these things and this faithfulness*] the reforms of Hezekiah described in cc. 29–31. The writer has no interest in exact chronology. The invasion of Sennacherib, according to 2 K. 18^{13}, was in the fourteenth year of Hezekiah's reign (*v.* commentaries *in loco*). The date as fixed by the Assy. ins. was 701 B.C. The question of the second invasion of Sennacherib in 691 (Winckler's view) does not affect the interpretation of the Chronicler's narrative.—*And encamped against the fortified cities and he thought to break into them* and so bring them *unto himself*]. According to 2 K. 18^{13}, Sennacherib took these cities, and according to the Assyrian account they were forty-six in number (*COT*. pp. 294 *ff*.).—**4.** *And they stopped all the springs and the brook which flowed through the midst of the land*]. There are no living springs in the immediate neighbourhood of Jerusalem, except the single Giḥon, the present Virgin's Spring, at the foot of the hill on which the Temple stands. The writer then is either describing the closing of springs which now no longer exist or of artificial reservoirs; or, the more probable view, we have a mere legendary extension of the diverting of the waters of the Giḥon. This Giḥon or Virgin's Spring is in a cave on the east side of the city without the wall, and its waters appear originally to have flowed into the Kidron valley and thus would have been a source of supply to besiegers; but later it was diverted through a tunnel cut in the rock south-west and west for a distance of some 1,700 feet through the south head of the east hill, on which the Temple stood, into the pool of Siloam in the south-east part of the city. In this tunnel was discovered, in 1880, an inscription in pure Hebrew recording the making of the tunnel; and, while no date is given, there is no doubt that this is the engineering work of Hezekiah referred to in v. ^{30} (2 K. 20^{20}) and also here. He *stopped the brook which flowed through the*

midst of the land by diverting the course of its waters so that they no longer flowed down the Kidron valley, but to the pool inside the city wall.—**5.** ***And he built up all the wall that was broken and upon it towers**** (*v. i.*) ***and another**** (*v. i.*) ***wall without***]. Hezekiah not only repaired the city wall and built towers upon it, but also, as a further means of defence, an outside wall. This last statement has been thought to be confirmed by the discovery of the remains of an outer wall "which may date back as far as Hezekiah," enclosing the pool of Siloam on the south-east. (Ba. with reference to Bliss's *Excavations at Jerusalem*, 1894–97, pp. 96 *ff.* 325 *f.*)—*The Millo in the city of David*]. *Cf.* 1 Ch. $11^{7f.}$. Winckler regards, without sufficient reason, *the Millo* as equivalent to the Temple (*KAT.*[3] p. 272).—*And he made missiles*]. The word *missiles* (שלח used collectively) properly means anything that is cast: hence weapons of defence, darts, or even stones to be hurled from the wall.—**6.** *The broad place of the gate of the city*]. Although no particular gate is mentioned, the reference probably is to *the broad place on the east* mentioned in 29^{4} *q. v.*—**7.** *Cf.* on first half 20^{15} Dt. 31^{6} Jos. 1^{9}.—**8.** *An arm of flesh*] a merely human support, *cf.* Je. 17^{5} Is. 31^{3} Ps. $56^{5(4)}$. The repeated "with us" in vv. $^{7f.}$ may be compared with the "Immanuel," "God with us," of Isaiah (Is. 7^{14} $8^{8.10}$).—**9.** *After this*]. The Chronicler maps the order of events after 2 K. 18, where in v. ^{13} mention is made of the invasion of Sennacherib corresponding with v. ^{1} here. The description of Hezekiah's measure for defence and the confidence of the people (vv. $^{1-8}$) is the Chronicler's addition to the narrative of 2 K. He also passes over in silence the submission of Hezekiah and payment of tribute recorded in 2 K. 18^{14-16} and continues the narrative with the account of the embassy from Sennacherib. In this he draws from both of the narratives of 2 K., *i.e.*, 18^{17}–19^{9a} and 19^{9b-35}.—*Before Lachish*]. 2 K. 18^{17}. *Cf.* on *Lachish* 25^{27}.—**10.** *Upon what are ye trusting?*] *Cf.* 2 K. 18^{19}.—*Ye* dwellers in siege in Jerusalem*] (*v. i.*). The besieged people of Jerusalem are addressed.—*To die by famine and thirst*]. *Cf.* 2 K. 18^{27b}, where in grosser language the same thought is presented.—*Saying Yahweh, etc.*]. *Cf.* 2 K. 18^{30}.—The Chronicler now omits the argument of the Assyrian based upon Hezekiah's lack of troops and

reliance on Egypt, given in 2 K. 18^{21-25}, possibly because the Assyrian's contempt of Hezekiah's forces might seem not in accord with the military preparations already ascribed to the monarch (vv.$^{5\ f.}$); and because the reference to Egypt might imply the seeking of foreign aid, which, from the Chronicler's point of view, would have been unthinkable in the case of the good Hezekiah. —**13–15.** These vv. continue the argument of 2 K. $18^{32.\ 33}$, which also appears in 2 K. 19^{11-13}. The Assyrian urges that Yahweh cannot be expected to save Jerusalem, because the gods of no other people have saved them from the Assyrians.—**16.** *And his servants spake yet more, etc.*]. The writer either thus refers to his abridgment of the material of 2 K. or this is a rhetorical statement.—**17.** *He wrote also letters*]. *Cf.* the letter mentioned in 2 K. 19^{14} (Is. 37^{14}).—*To reproach the God of Israel*]. This motive or act is mentioned in 2 K. $19^{4.\ 16.\ 22.\ 23}$ (Is. $37^{4.\ 17.\ 23.\ 24}$).—*As the gods, etc.*]. *Cf.* v. ^{15}. Since v. ^{17} may be said to come as an interruption between v.^{16} and v.^{18}, it is regarded by Bn. as a gloss.—**18.** *And they cried with a loud voice, etc.*]. *Cf.* 2 K. 18^{28}. The conversation between Rabshakeh, the Assyrian messenger, and the Judean officials (2 K. 18^{26}) has been omitted.—**19.** In 2 K. 19^{18} the gods of the nations conquered by the Assyrians are called "no gods but the work of men's hands."—**20.** The prayer of Hezekiah is given in 2 K. 19^{15-19} and a message (not a prayer) of "Isaiah the son of Amoz" in 2 K. 19^{20-34}. This is the only direct reference by the Chronicler to these passages.—**21.** *Cf.* 2 K. 19^{35-37}, where these facts are given more in detail.—*And Yahweh sent an angel*]. This form of expression compared with that of 2 K. 19^{35}, "The angel of Yahweh went forth," is agreeable to the later conception of Yahweh working through agents rather than directly. The angel of Yahweh might be understood as a direct manifestation of deity, but not so an angel sent by Yahweh. The narrative implies the destruction of the Assyrians through pestilence, and this main fact is confirmed by an Egyptian legend recorded by Herodotus (ii. 141) (Sk.).—*His god*] Nisroch, probably identical with *Nusku* the Assyrian god of fire (2 K. 19^{37} Is. 37^{38}).—*They that came forth from his own loins*] his sons Adrammelech and Sharezer (2 K. 19^{37} Qr. Is. 37^{38}). The statement of the Chronicler

is more poignant than that of 2 K.—**22.** *And he gave them rest* on every side*].

1. הָאֱמֶת] usually rendered *faithfulness*, but since this meaning is unsuitable in the present context, Perles explains by connecting with the Babylonian *amâtu* "word"; and by pointing as pl., אֲמֹת, he removes the syntactical difficulty arising through the necessity of construing האלה with both a sg. and a pl. (*v. i.*). Then הרברים is a gloss explaining this הָאֲמֹת (*OLZ*. 8, 1905, col. 125).—האלה] belongs to both הרברים and האמת, Koe. iii. § 334 μ.—לבקעם אליו] a pregnant construction with אל; Koe. iii. § 213a. אליו wanting in 𝔊, 𝔙. 2 K. 18[13] ויתפשם.—**4.** כל המעינות] 𝔊 τὰ ὕδατα τῶν πηγῶν as in v. [3].—הארץ] 𝔊 τῆς πόλεως.— . . . יבואו מלכי ומצאו] 𝔊, 𝔖, sg., *cf.* 28[16] 30[6].—**5.** ויתחזק] *cf.* 1[1].—ויעל על המגרלות] with ויעל as Qal, *And he went up on the towers*, can scarcely be the true reading; nor yet with ויעל as Hiph., though defended by Ba., who renders *And he brought up* (restoration) *upon the towers*, *i.e.*, "He repaired the towers." 𝔊 omits ויעל על. 𝔙 renders *et exstruxit turres desuper*. Hence read either (1) ויעל עָלֶיהָ המגרלות, *And he raised up towers thereon* (Ew., Ke., Zoe., Ki. *Kom.*, *BH.*), or (2) omit על as a dittography, *And he raised up the towers* (Kau. note), or (3) ועליה מגרלות, *And* he built *towers thereon* (Be., Oe.). This last is to be preferred, since עלה is nowhere else used of the erection of buildings.—לחוצה] if correct *towards the outside;* possibly ה is a dittography, so Koe. iii. § 330i. Yet instead of החומה אחרת read חומה אחרת (Ki. *BH.*) *another wall.*—ומגנים] wanting in 𝔊, possibly a gloss (Bn.).—**10.** וישבים] 𝔊, 𝔙, omit ו probably correctly.—**12.** הלא הוא יחזקיהו הסיר את במותיו] 2 K. 18[22] (= Is. 36[7]) הלוא הוא אשר הסיר חזקיהו את במתיו, the antecedent of הוא being יהוה אלהינו, while here הוא is used in a late and rare construction qualifying יחזקיה *that Hezekiah* (BDB. הוא **1 e**). Thus the Chronicler gives the thought a slightly different turn. According to the author of K., Sennacherib says that the God who had suffered his high places and altars to be overturned could not be trusted to render aid to his people. According to the Chronicler, Sennacherib attempts to arouse distrust of Hezekiah.—לאמר] wanting in 2 K. (and Is.).—מזבח אחד] 2 K. (Is.) 𝔊 המזבח הזה.—ועליו תקטירו] wanting in 2 K. (and Is.).—**13–15.** These verses are clearly dependent on 2 K. 18[22b. 33. 35] 19[11]. V. [13a] represents 2 K. 19[11] rewritten as follows:

V. [13a] הלא תרעו מה עשיתי אני ואבותי לכל עמי הארצות

2 K. 19[11] הנה אתה שמעת את אשר עשו מלכי אשור לכל הארצות.

The Chronicler has changed the exclamatory sentence of 2 K. into an equally strong ironic question. The phrase *the kings of Assyria* is changed into the more definite *I and my fathers*, and *peoples* is inserted before *lands*. The remainder of v. [13] is taken from 2 K. 18[33], thus:

V. ^{13b} היכול יכלו אלהי גויי הארצות להציל את ארצם מידי
2 K. 18^{33} ההצל הצילו אלהי הגוים איש את ארצו מיד מלך אשור.
Here the verse in 2 K. is strengthened by the addition of the verb יכל and the Chronicler in characteristic fashion expands ***the gods of the nations*** into ***the gods of the nations of the lands***, and, as he changed ***the kings of Assyria*** into the more definite ***I and my fathers*** (*v. s.*), so he also changed ***from the hand of the king of Assyria*** into ***from my hand***. This dependence upon two separated passages of 2 K. explains the inconsistence between the two parts of the verse. It is otherwise peculiar that Sennacherib ***and his fathers*** should figure in the first part and in the second Sennacherib should refer only to himself. The following verse **14** is taken from 2 K. 18^{35} with the following changes: הארצות becomes הגוים האלה, to which is added the phrase אשר החרימו אבותי; יכל strengthens נצל where 2 K. uses only the latter verb (as in the preceding verse); עמו is substituted for ארצו; and for כי יציל יהוה את ירושלם מידי of 2 K. the Chronicler gives us כי יוכל אלהיכם להציל אתכם מידי. In writing the first part of v. ^{15}, the Chronicler probably had 2 K. 18^{32b} before him, while the remainder of this verse is simply the answer to the question of v. ^{14}.—**15.** יכל[1]] wanting in 𝔊, 𝔅, is possibly a dittography.—יצילו] many MSS., Vrss. יַצִּיל, *cf.* v. ^{17}.—אף כי] after a negative proposition serves to intensify the negative, with the force ***how much less***, Ew. § 354 *c* (2), *cf.* Koe. iii. § 353a.—**17.** וספרים] 𝔊 sg. ספר is often used for royal missives, *v.* BDB.—**18.** ויקראו] three MSS., 𝔊^{BA}, 𝔅 sg., probably due to sg. in v. ^{17}, *cf.* v. ^{19}.—**21.** ומיציאו] Qr. אֵי—from יָצִיא adj. †. Perhaps originally וּמִיֹּצְאֵי (Ki. *BH.*), ***And some of those who came forth from his loins***.—**22.** כל] some MSS. add אֹיְבָיו, and so Bn. The addition is natural but not indispensable.—וינהלם] ***And guided them*** (AV., RV.), followed by מסביב ***from round about***, is most awkward if not impossible. 𝔊 ***καὶ κατέπαυσεν αὐτοὺς*** and 𝔅 ***et præstitit eis quietem;*** hence read וַיָּנַח לָהֶם (*v. s.*) a frequent phrase, *cf.* 14^{6} 15^{15} 20^{30} 1 Ch. 22^{18}, so Be., Oe., Kau., Bn., Ki.

24–26. Hezekiah's sickness and pride.—An epitome and interpretation of 2 K. 20^{1-19} (Is. 38. 39). Without the details are mentioned (1) Hezekiah's serious sickness, (2) his prayer for recovery, (3) the acceptance of his prayer, (4) the sign of his recovery, (5) Hezekiah's subsequent pride, (6) the anger of Yahweh, (7) Hezekiah's humiliation, and (8) the stoppage of the divine wrath during his days.

On account of this abridgment Bn. assigns these verses to M, since the Chronicler, he thinks, would have reproduced so edifying a narrative as 2 K. 20^{1-11} quite fully. Ki. (*Kom.*), on the other hand, rightly assigns them to the Chronicler.

24. *In those days Ḥezeḳiah was sick unto death*] a direct quotation of 2 K. 20^{1a} (Is. 38^{1a}). *Those days* here can only mean the days of the Assyrian invasion and the deliverance from Sennacherib. (This likewise is the meaning in 2 K. 20^{1}. Hezekiah's reign was twenty-nine years and his days were prolonged after his illness fifteen years; hence the date of his illness was placed in his fourteenth year, which coincided with the date of Sennacherib's invasion.)—*And he prayed unto Yahweh*]. The prayer is given in 2 K. 20$^{2\ f.}$ (Is. 38$^{2\ f.}$).—*And he spake unto him*] through Isaiah with the promise that his days should be prolonged fifteen years (2 K. 20$^{4\ ff.}$ Is. 38$^{4\ ff.}$).—*And gave him a sign*] the sign of the shadow moving backward on the sundial (2 K. 20$^{8-11}$ Is. 38$^{7\ f.}$), omitted by the Chronicler.—**25.** *And Ḥezeḳiah did not render according to the benefit to him for his heart was lifted up*]. This statement is based upon Hezekiah's apparent pride in displaying his treasures unto the messengers of Merodach-baladan (v. ^{31}) (2 K. 20$^{12\ f.}$ Is. 39$^{1\ f.}$). He should have taken pride not in his wealth but in Yahweh his God and deliverer.—*Therefore wrath was upon him and Judah and Jerusalem*] an interpretation of Isaiah's prediction of the Babylonian captivity (2 K. 20^{17} Is. 39^{6}). —**26.** *And Ḥezeḳiah humbled himself over the pride of his heart, he and the inhabitants of Jerusalem, and the wrath of Yahweh came not, etc.*] a proper inference from Hezekiah's acquiescence in the word of Yahweh (2 K. 20^{19} Is. 39^{8}) and the fact that the captivity took place a century later.

27–33. Hezekiah's wealth and the conclusion of his reign.

Bn. is inclined to give these verses also to M (with the exception, probably, of vv. $^{32\ f.}$); Ki. (*Kom.*) to the Chronicler with trustworthy historical information from an old extra-canonical source in vv. $^{30.\ 32}$ (*v. i.*).

27. *And Ḥezeḳiah had wealth and honor exceedingly abundantly*]. *Cf.* the similar statement twice repeated of the good King Jehoshaphat (17^{5} 18^{1}) and the wealth of Solomon (1^{12}) and of David (1 Ch. 29^{28}). The King's wealth is recorded as an expression of the worth of his character. *Silver and gold and spices* are mentioned in 2 K. 20^{13} (Is. 39^{2}) among the treasures which

Hezekiah displayed to the ambassadors of Merodach-baladan.—*Shields*] the small, round shield (*cf.* comment on 1 Ch. $12^{25 (24)}$), either representing weapons in general (Ke.), costly gilded weapons (Zoe.), treasures, shields like those of Solomon (9^{16}) (Ba.), or with different text (*v. i.*) *precious things* (Ba.). The *shields* also may be an inference from "the house of his armor" (בית כליו) of 2 K. 20^{13} (Is. 39^{2}).—**28.** *Grain, new wine, and oil*]. These are repeatedly thus mentioned together as the products of the land of Israel (31^{5} Nu. 18^{12} Dt. 7^{13} 11^{14} 12^{17} 14^{23} 18^{4} 28^{51} Ne. 5^{11} $10^{40 (39)}$ $13^{5.12}$ Je. 31^{12} Ho. $2^{10 (8)\ 24 (22)}$ Jo. 1^{10} 2^{19} Hg. 1^{11}) (BDB.).—*And stalls for flocks* *] thus (after 𝕲, 𝖁) AV. "cotes for flocks"; the RV. follows 𝕳, rendering, "And flocks in folds."—**29.** *Cities*] in this connection with *stalls* and *flocks* and *possessions of sheep and cattle* appear out of place, hence the interpretation of "watch towers" has been given after a usage in 2 K. 17^{9} (Be., Ke., Zoe., Oe.). This is rightly rejected as inadmissible by Kau., Bn. The text is probably corrupt (*v. i.*). We should either place *cities* at the beginning of v. [28] (reading the verb of v. [29] *he provided* (lit. he made) with that verse), *And he made for himself store cities, etc., and* acquired *possessions of sheep and cattle in abundance*, or with a similar construction omit the word *cities* entirely, *And he made store houses, etc.* Ki. retains and translates *cities*. The originality of this is possible with such an awkward writer as the Chronicler. Ba. thinks the cities were meant chiefly as places for refuge for the flocks and herds in time of war.—**30.** *And this same Ḥezeḳiah, etc.*]. The reference is to the engineering work described in v. [4].—*The upper Giḥon*] the Virgin's Spring (see v. [4]). Called upper probably in contrast to the lower flow of water at the end of the tunnel.—*And he led them straight down westward to the city of David*] RV. "on the west side of the city of David." The Heb. allows either rendering, and our knowledge of the location of the city of David is too indefinite for us to determine which is correct. The former is favoured by Oe., Ki. (*nach der Stadt Davids*) (*cf.* v. [4]).—**31.** This verse is joined closely with the last clause of v. [30].—*And Ḥezeḳiah prospered in all his works and so God abandoned him* (*i.e.*, left him to his own free will) *in the case of the ambassadors of the princes of Babylon who had been sent to*

him to inquire concerning the wonder which had been in the land, in order to know all that was in his heart]. Because Hezekiah enjoyed such unbroken prosperity God left him to his own will, not to bring misfortune upon him, but to reveal to him his pride and thus, as the sequel showed, to bring him in humility unto God (*cf.* v. [26]) (Be., Ke., Zoe.). The verse has also been taken in contrast to the foregoing words of v. [30], the introductory particle (וכן) being rendered "Howbeit" (AV., RV., 𝔙 *attamen*, Oe., Ba.). It is doubtful, however, whether the Hebrew particle admits such a rendering.—*Who had been sent*] (𝔊, 𝔙, 𝔗, Kau., Ki.) is a better reading, involving merely a change in the Hebrew vowel points (*v. i.*), than that of 𝔐, "who had sent" (AV., RV.).—*The wonder*]. *Cf.* v. [24]. This was appropriately an object of inquiry by those from Babylon, the seat of the study of the movements of the heavenly bodies. According to 2 K. 20[12 ff.], however, the King of Babylon sent the embassy to condole with Hezekiah in his sickness.—**32 f.** The conclusion of Hezekiah's reign expressed in a formula nearer that of the author of Kings than the usual one of the Chronicler (*cf.* 2 K. 20[20]).—*His pious deeds*] either in respect to God or man or both; thus mentioned only of Hezekiah and Josiah (35[26]) and Nehemiah (Ne. 13[14]).—*The vision of Isaʿiah the son of Amoẓ*]. The reference probably is to the Book of Isaiah, which contains the account of the invasion of Sennacherib and Hezekiah's sickness, since these are the opening words of that book (*cf.* Is. 1[1]).—*And* in the book of the kings of Judah and Israel*] *v.* Intro. pp. 22 *f.* (on p. 23 join (*o*) as an exception, required by the insertion of *and*, with (*n*)).—*And they buried him in the ascent of the sepulchres of the sons of David*]. Bn. regards this burial-place, only mentioned here, as outside of the graves of the kings, and since this befell otherwise, according to the Chronicler, only impious kings (Jehoram 21[20], Joash 24[25], Uzziah 26[23], Ahaz 28[27]), he thinks this statement cannot be an invention either of the Chronicler or of a like-minded source, but must rest upon an old reliable tradition (Ki. accordingly marks it thus in his translation) (*Kom.*). The statement doubtless is historic, but it does not necessarily imply a burial-place outside of the royal sepulchres. The word *ascent* (מעלה) might mean *upper locality*, hence *they*

buried him in the higher part of the graves of sons of David, or even as 𝔙 renders: *They buried him above the sepulchres of the sons of David.* Be., Ke., Zoe., after Thenius, on 2 K. 20^{21}, conjecture that the burial *in the ascent* was due to the lack of room in the hereditary burying-place of the kings. "The chiefest of the sepulchres" (AV.) is not an allowable rendering.—*And all Judah and the inhabitants of Jerusalem did him honor at his death*] perhaps in the burning of spices (*cf.* 16^{14} 21^{19}).

24. עד] wanting in 2 K. 20^{1}.—ויאמר] 𝔊 *καὶ ἐπήκουσεν*, 𝔙 *exaudivitque*, Ki. *BH*. suggests וַיֵּעָתֵר.—**26.** בנבה] 𝔊 *ἀπὸ τοῦ ὕψους*, but *cf.* 𝔙 *eo quod*, 𝔖.—**27.** ולמגנים] 𝔊 *καὶ ὁπλοθήκας*. Ba. suggests ולמגדנות *and precious things* as in v. ^{23}.—כלי חמדה] *desirable vessels*, *cf.* 36^{10} Ho. 13^{15} Na. 2^{10} Je. 25^{34} Dn. 11^{8}.—**28.** ומסכנות] elsewhere always with ערי, *cf.* 8^{6} (= 1 K. 9^{19}) 8^{4} 17^{12} (on 16^{4} see notes), Ex. 1^{11} †. 𝔊 *καὶ πόλεις*. Possibly ועָרים in v. ^{29} is in the wrong place by scribal error and we should read ועָרי מ׳, *and store-cities* (yet see v. ^{29}).—לכל בהמה ובהמה] *for all kinds of cattle* Ges. § 123*f*.—ועדרים לַאֲוֵרוֹת] read with 𝔊, 𝔙, ואוָרות לָעֲדרים, so Ki., Bn. 𝔖 omits the clause. The vocalisation אֲוֵרוֹת Bn. describes as an unnecessary attempt to differentiate the word from the previous אֻרְוֹת.—**29.** ועָרים] either out of place (see v. ^{28}) or a dittography of עדרים of v. ^{28} (Bn.). The object of עשה in the latter case was ומסכנות (v. ^{28}) and עשה in the meaning of *acquire* is understood with ומקנה צאן ובקר לרב.—**30.** העליון] modifies מוצא, Koe. iii. § 334 *γ*.—ויישרם] Kt. וַיְיַשְּׁרֵם, Qr. either וַיַּשְׁרֵם Hiph. with י assimilated or וַיְשְּׁרֵם Pi. with י syncopated, Ges. § 69*u*.—מערבה] 𝔖^{A} מורחה.—**31.** וכן] Oe. reads אכן with adversative force, *Gleichwohl*.—המשלחים] 𝔊 *τοῖς ἀποσταλεῖσιν*, 𝔙 *qui missi fuerant* = הַמְשֻׁלָּחִים, so also 𝔗, is preferable (*v. s.*).—מליץ] interpreter Gn. 42^{23}, intermediator between God and man Jb. 33^{23} Is. 43^{27}, hence here properly ambassador †.—**32.** על] read יעל with 𝔊, 𝔙, 𝔗.—**33.** מעלה] 𝔊 *ἀναβάσει*, 𝔙 *super*.—וכבור] 𝔊 *καὶ δόξαν καὶ τιμὴν* = והור וכ׳ may be due to a misread dittography of דויד.

XXXIII. 1–20. The reign of Manasseh (686(?)–641 B. C.).—When Manasseh, at the early age of twelve, came to the throne the idolatrous and anti-prophetic party in Judah seems to have obtained control of affairs, and the young King became thoroughly identified with it during his long reign. Under his patronage not only the worship at the high places was revived, but varieties of heathen (Assyrian) worship were introduced. Altars to the host of heaven were placed in the courts of the Temple and an *Asherah*,

later understood as a graven image, in the Temple itself. Manasseh also sacrificed his son and practised divination. He shed also much innocent blood, probably of those who adhered strictly to the worship of Yahweh. Thus his reign, through its wickedness, was long regarded as having sealed the doom of Judah. In the narrative of Kings, which is entirely written by the Deuteronomic compilers, nothing relieves the blackness and foulness of Manasseh's reign. In the Chronicler's narrative, however, the King suffers captivity and humbles himself and is restored to his kingdom, and, acknowledging Yahweh to be God, he built an outer wall to the city and removed the foreign gods and heathenish altars from its midst.

Neither Bn. nor Ki. assigns this narrative to other than the Chronicler and his canonical source.

1–9. Manasseh's idolatry.—A copy, with only very slight omissions and variations, of 2 K. 21^{1-10b}.—**1.** 2 K. 21^{1} adds the name of his mother, "Ḥephẓi-bah."—**2.** *And he did that which was evil in the eyes of Yahweh*] the usual expression in 1 and 2 K. for sins of *cultus*. These of Manasseh are given in the following verses and are here condemned as a repetition of the abominations of the aboriginal Canaanites (*cf.* v. ^{6} 28^{3} 2 K. 16^{3} $17^{8.\ 11}$).—**3.** *The high places which Ḥezeḳiah his father had broken down*]. *Cf.* 31^{1}.—*And he reared up altars for the Baʿalim and made Asheroth*]. 2 K. 21^{3} has in each case the singular "for Baal" and "an Asherah," with the additional clause "As did Ahab king of Israel," and the writer of Kings evidently has in mind the worship of some one *Baʿal*, like the Tyrian one of Ahab (*cf.* 17^{3}), and the erection of some one symbolic post (*cf.* 14^{3}), possibly representing the goddess Astarte. The Chronicler thinks, on the other hand, of separate Baals or Canaanitish gods at each high place, with also, correspondingly, the sacred poles.—*All the host of heaven*] the heavenly bodies (sun, moon, and stars). This worship, introduced under Assyrian influence, or encouraged (since it clearly had not been unknown in earlier times in Israel) (GFM. *EBi.* III. col. 3355), became at once prevalent, as is shown by its frequent mention in the literature of this period, the century before the exile (*cf.* Dt. 4^{19} 17^{3} Zp.

1[6] Je. 8[2] 19[13]).—**4.** *And he built altars in the house Yahweh*] *i.e.*, for foreign deities or Baals.—*Whereof Yahweh said in Jerusalem shall be my name forever*]. *Cf.* 7[16] 1 K. 8[16] 9[3]. The promise or command centralising the worship of Yahweh in Jerusalem found expression in the sole worship of Yahweh in the Temple.—**5.** *All the host of heaven*]. *Cf.* v. [3].—*In the two courts*]. The Temple of Solomon had only one court, hence this verse in 2 K. (21[5]) is post-exilic (Bn., St.).—**6.** In this verse Manasseh is said to have been guilty of six things expressly forbidden in Dt. 18[10 f.]. —*He caused his sons to pass through the fire*] *i.e.*, he sacrificed them unto Yahweh (*cf.* 28[3]).—*And he practised soothsaying*] besides Dt. 18[10. 14] 2 K. 21[6], alluded to also in Lv. 19[26] Ju. 9[37] Is. 2[6] Mi. 5[11 (12)] Je. 27[9] Is. 57[3] (Dr. *Dt.*). The kind of divination referred to is uncertain: the word has been connected with the root meaning cloud, hence divination by observing the clouds or sky, or the word "eye," "to smite with evil eye." Both of these, however, are now generally rejected, but nothing satisfactory has taken their place. The word is held to be derived from a root meaning "to utter a hoarse nasal sound" (*EBi.* II. col. 1119).—*And he used enchantments*] as Joseph did with his cup (Gn. 44[5. 15]), probably by hydromancy, or watching the play of light or rings of liquid in a cup. The term includes divination by observing omens in general. —*And he practised sorcery*]. The meaning of this verb has been variously explained: to cut, and hence the derived meaning here to use "herbs or drugs shredded into a magic brew" (*cf.* *witchcraft* Mi. 5[11 (12)]), or to obscure, to be gloomy, distressed, and finally to be a suppliant, to seek something from the deity (*EBi.* III. col. 2900).—*And he instituted ghosts and familiar spirits*] *i.e.*, persons professing to deal with them. For a full discussion of the terms *v.* Dr. *Dt.* pp. 225 *f.* The character of these persons is seen in "the witch of Endor," 1 S. 28[7 ff.], who was described as a woman possessing *a ghost*, and in the maiden of Acts 16[16 ff.], who was possessed with a spirit of divination. Manasseh fostered people of this description.—**7.** *The graven image of the idol which he had made*] in 2 K. 21[7], "the graven image of the Asherah." The Chronicler brings out clearly his conception of the Asherah there mentioned: it is an idol. Whether he thought of the fe-

male deity Astarte in this connection is not clear, but another name from that of Yahweh was localised in the Temple.

1. 2 K. 21^{1} + ושם אמו חפצי בה.—3. את הבמות . . . מזבחות] 𝔖 transposes.—נתץ] 2 K. 21^{3} אבד.—אשרות . . . לבעלים] 2 K. sg.—אשרות] 2 K. + כאשר עשה אחאב מלך ישראל omitted by the Chronicler, since he does not record the doings of Ahab.—4. The first part of this verse is seemingly inconsistent with the second, since *the house of Yahweh* and *Jerusalem* are not identical. Klo. (on 2 K. 21^{4}) suggests בָּעִיר for בבית יהוה (*cf.* 2 Ch. 28^{24}); St. (*SBOT.* on 2 K.) regards the verse as a gloss to v. ^{5} (based on v. ^{7}), logically belonging after v. ^{5}. Possibly the writer used Jerusalem, since it included the Temple area.—ובנה] weak ו with the pf., taken from 2 K. 21^{4}.—מזבחות] Ki. reads הַמ׳, *the altars*, identifying them with those mentioned in v. ^{3}, but those seem to have been built at the high places.—יהיה שמי לעולם] 2 K. אשים את שמי.—6. והוא העביר] 2 K. 21^{6} והעביר.—בניו] 𝔖, 2 K., בְּנוֹ, but 𝔊 of 2 K. pl. The sg. in 𝔖 is doubtless a correction from 2 K., *cf.* 28^{3}.—בגי בן הנם] wanting in 2 K., and likely added by the Chronicler, *cf.* 28^{3}.—וכשף] wanting in 2 K., elsewhere only pt., as subst., meaning *sorcerer*, Dt. 18^{10}; fem. sg., *sorceress*, Ex. 22^{17}; masc. pl. Ex. 7^{11} Dn. 2^{2} Mal. 3^{5} †. —וידעני] 2 K. וידענים. This word is always used with the preceding אוב (sg. or pl.) 1 S. $28^{3.9}$ Is. 8^{19} 19^{3} 2 K. 21^{6} 23^{24} Lv. 19^{31} $20^{6.27}$ Dt. 18^{11} †. H. P. Smith regards both אוב and ידעני as some sort of idols (*Sam.* pp. 239 *f.*).—הרבה] in 2 K. Bn. connects after 𝔊 with ועשה. —להכעיסו] 2 K. להכעים, but 38 MSS. 𝔊, 𝔖, 𝔗, of 2 K. point to the reading of 2 Ch. as the original.—7. הסמל] instead of 2 K. 21^{7} האשרה.—בבית האלהים] 2 K. בבית alone, but 𝔊^{L} ἐν οἴκῳ Κυρίου and 𝔙 *in temple Domini*, בבית יהוה. האלהים in Ch. certainly points to יהוה in 2 K.—אלהים] 2 K. יהוה.—לעילום] scribal error for לְעוֹלָם as in 2 K., so most; yet may be dissimulation for עולם = עילום *v.* note of Hpt. in Ki., *SBOT.*—8. להסיר] 2 K. 21^{8} להניד. 𝔊 σαλεῦσαι in both places, and 𝔙 *moveri* and *commoveri* point to the reading of 2 K. as original, so Oe. Bn. suggests that the Chronicler substituted a word more common in his time. נוד is not used in the writings of the Chronicler.—מעל] 2 K. מן.—העמדתי] read with 2 K., 𝔊, 𝔙, 𝔖, נתתי, so Kau., Ki., Bn.—לאבותיכם] read with 2 K. and Vrss. ־ָם, so Be, Oe., Ki.—את כל] 2 K. ככל.—לכל] 2 K. ולכל.—והחקים והמשפטים] an addition by the Chronicler.—ביד משה] 2 K. אשר צוה אתם עבדי משה, so too 𝔖, which may have been influenced by 2 K.—9. 2 K. 21^{9} is introduced by ולא שמעו.—את יהודה וישבי ירושלם] is expressed in 2 K. by the pron. sf. of the third pers. pl., ויתעם.—רע] 2 K. את הרע.

10–13. Manasseh's captivity, repentance, and restoration. —This paragraph, with the exception of the opening words, *And*

Yahweh spake, is entirely wanting in 2 K., which gives no indication either of Manasseh's captivity or of his repentance and restoration. The passage then has been regarded as a pure invention, an allegory of Israel in exile, and received by the Chronicler with the motive of accounting for Manasseh's unusually long reign—fifty-five years—a reign of that length being unthinkable in the case of a king wholly bad (St. *Gesch.* I. p. 640), or simply invented by the Chronicler through this motive (We. *Prol.* pp. 206 *f.*). Besides the silence of 2 K., against Manasseh's repentance is Je. 15[4], which, since there the captivity is grounded upon the sin of Manasseh, clearly shows that his repentance must be regarded as a fiction. The case, however, is different with the story of his captivity. Manasseh's name occurs in the Assy. ins. among the list of the kings, tributary to Esarhaddon and Asurbanipal, of the Chatti country, embracing Phœnicia and Philistia. These same lands also were engaged during the reign of Asurbanipal in a rebellion (648–647 B. C.) in support of the King's brother Shamash-shumukin, viceroy at Babylon, and there is no reason why Manasseh might not have been involved in this rebellion or have incurred such suspicion. In that case he may well have been taken captive either to Nineveh or to Babylon, since the inscriptions show that the King received embassies there. Later also Manasseh might have been released and restored to his throne. Such treatment Necho I, King of Egypt, received from Asurbanipal. Hence this captivity and release may be received as historical. (This result was especially reached by Sch. *COT*. II. pp. 53 *ff.*; *KAT.*[2] pp. 367 *ff.*) *Cf.* also Sayce, *HCM*. pp. 458 *ff.*; Dr. in Hogarth, *Authority and Archeology*, pp. 114 *ff.*, who, admitting in abstract the possibility of the narrative, finds difficulty in the circumstances in which the statement occurs; TKC. *EBi.* III. coll. 2926 *f.*; McC. *HPM*. II. pp. 377 *ff.* Winckler, who formerly held this view, *AT. Untersuch.* p. 122, now places Manasseh's visit to Babylon under Esarhaddon early in his reign. "Manasseh was summoned before Esarhaddon, before whom he defended his conduct and was acquitted. Whether the investigation was held in Assyria or at Babylon it is difficult to determine" (*KAT.*[3] p. 274).—**11.** *The*

king of Assyria] Esarhaddon or Asurbanipal (*v. s.*).—*With hooks*]. (1) Figurative of Manasseh's treatment like a wild beast (Ke.), (2) with the meaning of fetters (𝔊, 𝔙, 𝔗, Be., Oe.), (3) literal: Assyrian kings sometimes thrust a hook into the nostrils of their captives and so led them about, a practice illustrated on many Assyrian reliefs in the British Museum (Ba.), (4) the name of a place, an unknown *Ḥoḥim* (Th. in Be.) (חוחים a corruption of יריחו, Jericho, TKC. *v. s. op. cit.*). The literal view was probably intended by the writer.—*To Babylon*] *v. s.* McCurdy (*v. s. op. cit.*) thinks this a substitution by a later scribe or copyist for an original *to Nineveh.*

14–17. Manasseh's enlargement of the city wall and reform of the cultus.—14. This can only mean that outside the existing rampart of the citadel, on the ridge above the present Virgin's Spring, Manasseh constructed another line of fortification, which he carried northward past the Temple Mount and round its northern slope.—**15.** *And he removed, etc.*]. *Cf.* vv. [3.7]. This statement of the removal of the foreign gods and idols from the Temple and Jerusalem by Manasseh is not exactly consistent with the account of 2 K., which, knowing nothing of Manasseh's conversion, assigns such a cleansing of the Temple and of the city to Josiah (2 K. $23^{4.6}$).—**17.** *Nevertheless the people, etc.*]. The Chronicler felt the necessity of this statement in view of the permanence of the idolatry nourished during the reign of Manasseh.

18–20. The conclusion of Manasseh's reign.—18. *And the rest of the acts of Manasseh*]. This formula is derived from 2 K. 21^{17}, but the remainder of this verse is from the Chronicler and clearly shows a source distinct from 2 K., since it contained *his prayer*. On the basis of this statement was composed the Prayer of Manasseh, a Hellenistic composition of early date found in the Apocrypha (though not in all MSS.) (*DB.* III. pp. 232 *f.*). In the English editions of the Apocrypha it occurs just before 1 Mac.—*The words of the seers*] probably refer to prophetic admonitions addressed to Manasseh, which, with the prayer, were recorded in the *Acts* (or *history*) *of the kings of Israel* (*v.* Intro. p. 21).—**19.** This verse seems to have come from a later hand than the preceding, and to be

merely a fuller statement of the same facts.—*The words* (or *the history*) *of the seers* *] can scarcely refer to anything else than *the words of the seers* of v. ^{18}, the title probably of a section of *The Acts of the kings of Israel* (*v. s.*)—although an independent work is possible, though not probable (*v.* Intro. p. 23).—*High places*]. *Cf.* 11^{15}. —*Asherim*]. *Cf.* 14^{2}.—*Graven images*]. *Cf.* 34^{3}.—**20.** *And they buried him in the garden* of his house*]. The reading of 𝔐, "They buried him in his house," is a mistake to be rectified by the true reading of 𝔊 and 2 K. 21^{18}. 2 K. adds also "in the garden of Uzza," probably meaning of King Uzziah. The reference may have been then to one laid out by that King in the court of the palace, and since it is called *the garden* of his own house, Manasseh may have built a house there within the grounds of which was his sepulchre and also that of Amon (2 K. 21^{26}), and possibly Josiah, who was buried in his own sepulchre (2 K. 23^{30}).

11. בחוחים] חוֹחַ usually means *brier, bramble*. Here and in Jb. 40^{26} *hook* or *ring* in jaw; perhaps point חַחִים from חַח, *hook, ring, cf.* Is. 37^{29} = 2 K. 19^{28}. Pointing also doubtful in Job.—**13.** ויעתר לו] wanting in 𝔊^{L}, but the following וישמע, translated by the same word in 𝔊^{BA}, accounts for the omission.—**16.** ויכן] Qr., most MSS., 𝔖, 𝔗, וַיִּבֶן. About 25 MSS., 𝔊, וַיָּכֶן, so Ki.—**17.** אבל] as adversative, also 1^{4} 19^{3} Ezr. 10^{13} Dn. $10^{7.21}$ †. Koe. iii. § 372b.—**18. 19.** מלכי ישראל ו] wanting in 𝔊.—**19.** חוזי] read with one MS., 𝔊, חוֹזִים, so Kau., Bn.—**20.** ויקברהו] 2 K. 21^{18} וַיִּקָּבֵר בגן ביתו בגן עזא. Here, then, add בְּגַן with 𝔊, so Bn., Ki. (St., *SBOT*. on K.).—אמון] 𝔊^{BA} 'Αμώς, so too in following verses.

21–25. The reign of Amon (641–639 B. C.).—Taken from 2 K. $21^{19\text{-}24}$. Of this King's brief reign nothing is recorded except that he followed in the evil footsteps of his father. Manasseh clearly was subservient to Assyria, and probably the policy of his son was the same, hence his death may have been caused by an Egyptian party (GAS. *J.* II. p. 198), possibly representing the Patricians and Priesthood of Jerusalem (Erbt, *Die Heb.* pp. 162 *f.*). Others regard the motive as religious, an act of the adherents of the cause of pure religion (Ki. *Gesch.* p. 320). The cause is really unknown, and it is idle to conjecture. The section is taken from 2 K. $21^{19\text{-}24}$ with v. ^{22b} rewritten.—**21.** *Twenty-two years*]. If this age is correct, then Amon was only sixteen years old at the birth of Josiah.

McCurdy holds that Amon was probably acting king when his father was in captivity, and hence older than twenty-two on his accession (*HPM.* p. 389). The name of Amon's mother, "Meshullemeth the daughter of Haruz of Jotbah," given in 2 K. 21[19], is omitted.—**22.** *And Amon sacrificed to all the graven images, etc.*] 2 K. 23[21], "And he walked in all the way which his father walked and served the idols which his father served and worshipped them." The Chronicler has abridged and changed this statement because it is inconsistent with Manasseh's repentance, which his own statement allows.—**25.** *The people of the land*] the common people in opposition to the courtiers who had conspired against Amon. This vengeance may indicate that the people were favoured by the conditions which prevailed during the reign of Manasseh, as though the entire period had been one of quiet and contented vassalage under Assyria; or it may only be an expression of the loyalty so often felt by the common people for a sovereign.

21. 2 K. 21[19] + ושם אמו משלמת בת חרוץ מן יטבה.—**22.** [אביו] 2 K. 21[21] + וילך בכל־הדרך אשר־הלך אביו, which the Chronicler omits, for reason given above.—ולכל־הפסילים וגו'] 2 K. ויעבר את־הגלולים אשר עבד אביו וישתחו להם.—**23.** The Chronicler omits 2 K. 21[22] and adds this verse, an obvious reference to his addition to the account of Manasseh.—כי הוא אמון] 𝔊[B] *ὅτι υἱὸς* ([A] + *αυτου*) *'Αμώς*; [L] *ὅτι Αμων ὁ υἱὸς*, hence original 𝔊 = כי בנו אמון. 𝔙 omits אמון. Probably הוא אמון as well as בנו אמון are glosses which crept into different texts.—**24.** עבדיו] 2 K. 21[23] עבדי אמון.—וימיתהו] 2 K. וימיתו את המלך.—**25.** ויכו] 2 K. 21[24] ויך.

XXXIV–XXXV. The reign of Josiah (639–608 B.C.).—The history of Josiah contained in 2 K. cc. 22. 23, apart from the mention of his accession and his death, consists entirely of an account of the discovery of the book of the law and the subsequent reform. The Chronicler abridges this narrative in certain points and modifies, embellishes, and expands it in others. 2 K. knows of no reformatory activity on the part of Josiah until his eighteenth year, when the book of the law was discovered; the Chronicler, on the other hand, makes the young King exhibit special piety ten years earlier, in his eighth year (34[3]), and in his twelfth year he begins to purge the land of idolatry so that his reformation in

cultus precedes the discovery of the book of the law instead of, as in 2 K., following the discovery. The reason of this change is plain. Such a pious king as Josiah must be represented as pious from his youth and needed not the special cause of the discovery of the book of the law to influence him to remove idolatries. The Chronicler has also omitted all reference to the purging of the Temple in detail (recorded in 2 K. 23^{4-6}), confining himself to the single statement that he purged *the house* (v. ^{6}). This omission may have been simply due to brevity, or because in 2 K. 23^{4-6} the idolatrous objects which are removed are clearly those associated with Manasseh, but according to 2 Ch. 33^{15} Manasseh himself had purged the Temple of these. The narrative of the discovery of the book of the law is also rewritten. In 2 K. 22^{3-7} the only officers mentioned in connection with the repair of the Temple are Shaphan the scribe and Hilkiah the high priest; but in Chronicles, Maaseiah the governor of the city and Joah the recorder appear (v. ^{8}). The keepers of the door also have become Levites (v. ^{9}, *cf.* 2 K. 22^{4}), and the money has been gathered not simply from "the people," *i.e.*, those of the S. kingdom, but also from those of *Manasseh and Ephraim and all the remnant of Israel*. Also in 2 K. 22^{4} the implication is that the money was derived from contributions made at the Temple according to the arrangements made by Jehoash, who placed a chest beside the altar to receive dues or offerings in money brought into the Temple (2 K. 12^{9} ff.). The Chronicler assumes that the money had been collected by peripatetic Levites.

The breaches of the house also are not those of natural decay, as is implied in 2 K. 22^{5}, but specifically those of violence done to the Temple by the idolatrous kings of Judah (v. ^{11}). The overseers of all the work also are Levites, a number of whom are mentioned by name (vv. ^{12} f.). These are entirely absent in 2 K. The account of the finding of the book and the inquiry of the prophetess and the entering into the covenant are given essentially alike in both narratives. But the account of the reformation, since that has already been assigned to the earlier years of Josiah, is entirely omitted, with the exception of the celebration of the Passover, which was a feature of Josiah's reform (2 K. 23^{21-23}). This is

elaborated by the Chronicler in a description of nineteen verses. The Chronicler also gives a somewhat full account of the death of Josiah (35^{20-26}), which is very briefly narrated in 2 K. 23^{29-30}.

Sources: Ki. (after Bn.) (omitting the vv. taken from 2 K.) assigns 34^{3-7} to M; vv. $^{8-18}$ and $^{32\,f.}$ to the Chronicler; 35^{1-8} (as far as *people*) to M; vv. $^{8a\beta-9}$ to the Chronicler; vv. $^{10-14}$ to M; vv. $^{15-20}$ (as far as *temple*) to the Chronicler; vv. $^{20a\beta-25}$ to M; v. ^{26} to the Chronicler. It is doubtful, however, whether a Midrash source should be introduced. The passages assigned to M contain nothing necessarily foreign to the Chronicler. The following marks of his style appear in them: c. 34 in v. ^{3} דרש (l. 23); c. 35 in v. ^{2} עמר Hiph. (l. 89); in vv. $^{2.\,10}$ עברה (l. 81); in vv. $^{4.\,10}$ מחלקת (l. 42); in vv. $^{5.\,12}$ בית האבות (l. 14); in v. ^{7} מצא (l. 69); in v. ^{14} the use of ב in בהעלות (l. 69); in v. ^{21} אמר (l. 4).

XXXIV. 1 f. Josiah's accession.—Taken from 2 K. $22^{1\,f.}$, with the usual omission of the name of the King's mother.—**2.** *And he did that which was right, etc.*]. *Cf.* similar statements concerning Asa 14^{2}, and Jotham 27^{2} Hezekiah 29^{2}, but only to Josiah is given the praise: *And he did not turn to the right hand or to the left.*

1. שנים] 2 K. 22^{1} שנה.—בירושלם] 2 K + ושם אמו ידידה בת עדיה מבצקת.—**2.** בדרכי] 2 K. 22^{2} בכל דרך.

3–7. Josiah's piety exemplified in his reformation.—**3.** *For in the eighth year of his reign, etc.*]. The narrative of 2 K. knows nothing of this movement for reform when Josiah was so young and before the discovery of the book of the law. For the reason of the Chronicler's modification *v. s.* A reconciliation between the two narratives has been sought on the ground that 2 K. described the consummation of a reform begun at an earlier period, while the Chronicler described the entire reform without reference to chronology (Be., Zoe., Oe.).—*The high places*]. *Cf.* 11^{15}.—*The Asherim*]. *Cf.* vv. $^{4.\,7}$ 14^{2}.—*The graven images and the molten images*]. *Cf.* vv. $^{4.\,7}$. The former are mentioned in 33^{19}. The two may be coupled here together to denote every kind of idol (so in Na. 1^{14} Hab. 2^{18} Is. 48^{5} Je. 10^{14} 51^{17} Dt. 27^{15}). The graven (carved) image was either of wood (Is. 40^{20} 44^{15} 45^{20}) or of stone (Is. 21^{9}). But the word (פסל, פסיל) is used for idols in general, even for molten ones of metal (Je. 10^{14} 51^{17}).—**4.** This verse

describes more fully the conduct of v. [3], repeating its terms.—*Ba'alim*]. *Cf.* 17[3] 33[3].—*The sun pillars*]. *Cf.* 14[4 (5)]. In 2 K. 23[14] the *mazzeboth*, pillars, are mentioned. The *ḥammanim*, sun-pillars, a later term, the Chronicler used, perhaps more readily in connection with idolatry.—*And he made dust of them*]. *Cf.* v. [7]. In 2 K. 23[6. 15] this is said of the destruction of "the Asherah" and "the high places." Thus also was the golden calf destroyed (Ex. 32[20]), and according to the Chronicler the idolatrous image of Maacah 15[16].—*And he scattered* [the dust] *upon the graves of those who sacrificed to them*] (*v. i.*). In 2 K. 23[6] the dust of the Asherah was scattered "upon the graves of the common people." The Chronicler's representation is more intense, a sort of retributive pollution even of the resting-place of the impious dead.—**5.** *And the bones of the priests he burned upon their altars*]. *Cf.* 2 K. 23[16. 20] from which this statement of defilement and abhorrence is probably derived.—**6.** *And in the cities of Manasseh and Ephraim and Simeon even unto Naphtali he laid waste their houses * round about*]. The reform of Josiah (after 2 K. 23[15. 19]) extended over northern Israel. This had already happened in the case of Hezekiah (*cf.* 30[1. 5. 10 f. 18]). The mention of *Simeon*, whose territory was south of Judah (1 Ch. 4[28 ff.]), with the northern tribes is due to the fact that it was reckoned as one of the ten tribes forming the N. kingdom (*cf.* 15[9]).—*Their houses*] idolatrous temples (*cf.* "the houses of the high places," 2 K. 23[19]).—**7.** *Cf.* v. [4].—*All the land of Israel*] the N. kingdom.

3. לאלהי] 𝔊 Κύριον τὸν θεόν.—**4.** וינתצו לפניו] 𝔊[BL] καὶ κατέσπασεν ([L]—σκαψε) τὰ κατὰ πρόσωπον αὐτοῦ ([L]—ῶν), but αὐτοῦ in [B] shows that the verb must have stood in pl. in original 𝔊, as is found in [A] κατεστρεψαν, which supports 𝔐. Some scribe of 𝔊[BL] changed the number to agree with the preceding and following passages. The necessary change from αὐτοῦ to αὐτῶν was made only in [L].—חמנים] *cf.* 14[4].—הקברים הזבחים] read with Vrss. either קִבְרֵי הז׳ (Ki. *BH.*) or הק׳ לז׳.—**5.** מזבחותים] Qr. ־תָם.—**6.** בחר בתיהם] Kt. בָּחַר בָּתֵּיהֶם, *he chose* (searched) *their houses*, is hardly possible. Qr. בְּחַרְבֹתֵיהֶם, *with their swords*, is only a guess, as are the renderings of the Vrss. 𝔊 καὶ (ἐν) τ. τόποις αὐτῶν; 𝔙, *cuncta subvertit.* Most moderns (Be., Ke., Zoe., Oe., Kau., Ki., Bn., *et al.*) read בְּחָרְבֹתֵיהֶם *in their ruins*, but no account is taken of 2 K. 23[19] upon which this verse is based. There Josiah is described as destroying "the houses of the high places" (בתי הבמות)

which were "in the cities of Samaria," the latter becoming in 2 Ch. *the cities of Manasseh and Ephraim and Simeon even unto Naphtali.* Hence it is probable that the account in Ch. referred to these "houses" originally, and in so far the Kt. בְּתֵיהֶם must be correct. בחר, then, is either a corruption of הֶחֱרִיב, *i.e., and in the cities of . . . he destroyed their houses*, or of הסיר, *cf.* 2 K. 23[19].—**7.** את המזבחות ואת האשרים] transposed in 𝔊.—לְהֵדַק] not likely an isolated and abnormal inf. Hiph. with the vowels of the pf. (Ew. § 238 *d*, Be., Ke., Zoe.), but is either an error for וְהֵדַק (*cf.* v. [4]) (Kau., Bn.) or should be pointed לְהָדֵק (Oe.).

8-13. The repair of the Temple.—Based upon 2 K. 22[3-7] (for main variations *v. s.*).—**8.** The clause rendered in AV., RV., *When he had purged the land and the house*, is an addition to the text of 2 K. 22[3], and in this translation brings that verse into conformity with vv. [3-7]. The other proposed renderings (*v. i.*) make the clause either an expression of the object of the repair of the Temple or an implication that Josiah spent several years in removing all idolatries from the lands. The fact that only here is the purging of the Temple by Josiah mentioned by the Chronicler favours the notion that the clause is a gloss (*v. i.*). —*Shaphan*]. This name also appears in v. [20], as the father of Ahikam, also of an Elasah Je. 29[3] (perhaps the same Shaphan is meant). Shaphan appears also in Je. 36[10. 11. 12] as the father of Gemariah and in Ezk. 8[11] as the father of Jaazaniah. These latter two may have been identical with the *Shaphan* here mentioned. The name means Coney or Rock-badger, and has been taken with other animal names as an evidence of totemism in Israel (but see Gray, *HPN.* pp. 103 *f.*; Jacobs, *Studies in Bib. Arch.* pp. 84 *ff.*).—*Azaliah*] (2 K. 22[3] †). The Chronicler omits his father Meshullam, and Shaphan's title of "scribe" both mentioned in 2 K. 22[3].—*Ma'aseiah the governor of the city and Jo'aḥ the son of Jo'aḥaz the recorder*] not mentioned in 2 K. The names are common.—**9.** The matter is stated differently in 2 K. 22[4]. There Shaphan took a message to Hilkiah that he should "sum," *i.e.*, reckon the total of the money received in the Temple or, to follow a better reading, "pour it out" from the chest in which it had been collected from contributors entering the Temple; here Shaphan and his companion came to Hilkiah *and*

gave the money which had been collected throughout the country presumably by Levites (*v. s.* and *cf.* $24^{6\,ff.}$, where the Chronicler has made a similar departure from the narrative in 2 K. 12, introducing Levites as collectors 24^{9}).—**10 f.** *And they gave* [1]] a repetition of *and they gave* (AV., RV., delivered) of v. [9], *i.e.*, Shaphan and his companions with Hilkiah *gave* the money *into the hand of the workmen who had the oversight of the house of Yahweh and* these in turn *gave* it *to the workmen who were working in the house of Yahweh to mend and to repair the house* (Ke., Zoe., Kau., AV., RVm.). This latter statement is made more definite by v.[11]: *And they gave it to the carpenters and to the builders to purchase hewn stone, etc.* Another interpretation regards *the workmen who were working* (עושי המלאכה אשר עשים) as identical with or belonging to *the workmen who had the oversight* (עשי המלאכה המפקדים), and renders: *And the workmen who were working in the house gave it to mend and repair the house* (v. [11]) *and they gave it to the carpenters, etc.* (RV., Ki. *Kom.*). The former of these two interpretations is favoured by the parallel in 2 K. 22^{5}.—*Carpenters*]. The Heb. word (חרשים) means not only workers in wood but also in stone and metal.—*The houses*] the chambers of the Temple (*cf.* 1 Ch. 28^{11}) *which the kings of Judah had ruined*]. Whether the writer thought only of ruin by neglect (Ke., Zoe.) or something more positive, as is ascribed to the sons of Athaliah (24^{7}), is uncertain.—**12.** *And the men worked faithfully at the work*]. In 2 K. 22^{7} faithfulness is mentioned in connection with the payment of the money.—*And over them were appointed overseers Jaḥath and ʿObadiah, Levites of the sons of Merari, and Zechariah and Meshullam of the sons of the Kehathites to direct* the work.] This is a characteristic addition of the Chronicler. On the names of the Levites *cf.* for Jahath 1 Ch. 4^{2} $6^{5\,(20)\,33\,(48)}$ $23^{10\,f.}$ 24^{22}; for Obadiah 1 Ch. 27^{19}, 3^{21} 7^{3} 8^{38} *et al.*; and on the families *cf.* 1 Ch. 5^{27} (6^{1}).—*And the Levites, all skilled in instruments of song* **13** * *were over the burden bearers and were directors of the workmen doing every sort of work: and from the Levites were the scribes and officers and gatekeepers*]. Not only were the four principal overseers, those mentioned by name, Levites, but from the Levitical musicians were taken the subordinate directors of the work, and from the Levites

also the clerical employees and other subordinate officers and the gate-keepers. The Chronicler is anxious to express how entirely the work in every detail was under the supervision of the Levites. When Herod rebuilt the Temple this notion of committing everything connected with the sacred edifice to ecclesiastics was carried even further, since, according to Josephus (*Ant.* xv. 11, 2.), Herod caused priests to be trained as carpenters and masons for labour on the Temple. The words ***all skilled in instruments of song***, giving prominence thus to the Levitical musicians, and also the last clause of v. ^{13}, may be glosses (so Ki. *Kom.*, after Bn.).

8. לטהר את הארץ והבית] (1) has been variously rendered, ***when he had purged, etc.*** (𝔐, EVs., Luther, De Wette, *et al.*). But such a construction of the inf. with ל is unexampled elsewhere. (2) *In order to purge . . . he sent, etc.* (Be.). This connection with the following words is against the context, since the verbal object of שלח is לחזק. Ki. *Kom.* also renders thus, and after Bn. regards the words as a gloss. This latter is plausible. (3) *While purifying, etc.* (Ke., Zoe., Oe., Kau.). This is to be preferred (*cf.* Ew. § 280 *d*).—שלח] 2 K. 22^{3} + המלך.—אצליהו] 2 K. + בן משלם הספר.—ואת מעשיהו . . . לחזק] wanting in 2 K.—אלהיו] wanting in 2 K., which adds לאמר.—**9.** ויבאו] for the imv. עלה, 2 K. 22^{4}.—ויתנו] ויתם of 2 K. was either misread or intentionally changed by the Chronicler.—אלהים] 2 K. יהוה.—הלוים] inserted by the Chronicler.—מיד וגו'] a fuller statement than 2 K. מאת העם, *v. s.* on v. ^{6}.—ואפרים] 𝔊 + *καὶ τῶν ἀρχόντων* scarcely arose through error in the Greek nor could ושרים be original. Possibly the latter represents a corruption of an earlier ושמעון, *cf.* v. ^{6} 15^{9}.—וישבי י'] Kt. וְיֹשְׁבֵי י' ***and the inhabitants of Jerusalem*** also 𝔊, 𝔗, 𝔖, adopted by Ke., Oe., Kau., Bn. The Qr., וַיָּשֻׁבוּ ***and they*** (the Levites) ***returned***, implies that the Levites went forth to collect this money (*v. s.*). Ki. (*SBOT.* and *BH.*) prefers Qr., since the inhabitants of Jerusalem are included in ***all Judah***, but these are differentiated elsewhere, $20^{15. 18. 20}$ $24^{6. 18}$.—**10.** ויתנו] 2 K. 22^{5} (Qr.) וְיִתְּנֻהוּ, hence 𝔊 ***καὶ ἔδωκαν αὐτὸ*** = ויתנו אתו may be original.—עשה] possibly עֹשֵׂי with 2 K., so Ki., but *cf.* 1 Ch. 23^{24}.—עושי] 𝔊, 𝔖, 2 K. לְעֹשֵׂי is probably original, so Be., Ke., Kau., Bn., Ki. *BH.*—עֹשִׂים] wanting in 2 K., was introduced by the Chronicler to emphasise the contrast with ***the workmen that had the oversight***, המפקדים.—לבדוק ולחזק] 2 K. לחזק את בֶּדֶק.—לבדוק †] Qal inf. cstr. of denom. verb בדק formed from בֶּדֶק.—**11.** ויתנו] wanting in 2 K. 22^{6}.—ולבנים] 2 K. + ולגדרים.—לקנות] 𝔊, 2 K., וְל'.—אבני מחצב ועצים] transposed in 2 K.—למחברות וגו' 2 K. לחזק את הבית.—מחברות] *cf.* 1 Ch. 22^{3}.—ולקרות] Pi. inf. cstr. from denom. קרה ***to furnish with beams.***—**12.** במלאכה] an addition to the

phrase in 2 K. 22^{7b}.—**13.** ויעל] omit ו (Be., Oe., Kau., Bn., Ki. *Kom.*, *BH.*).—מנצחים] wanting in 𝔊 and therefore struck out by Bn.

14–19. The discovery of the law-book.—Based upon and following quite closely 2 K. 22^{8-11}.—**14.** This introductory verse is from the Chronicler. Its purpose is to renew the narrative taken from 2 K. after the interruption of vv. $^{12 f.}$.—*And when they brought out the money which was brought into the house of Yahweh, Ḥilḳiah the priest found, etc.*]. The natural inference would be that the book was found in the place where the money was kept, yet the connection may only be temporal: at the time when, then *Ḥilḳiah found, etc.—The book of the law of Yahweh by the hand of Moses*]. The Chronicler has in mind the Torah or Pentateuch (*v.* v. ^{18}). The words *by the hand of Moses* are wanting in 2 K. The book actually found was Deuteronomy, or more exactly the original Deuteronomy, Dt. 5–26. 28 (Dr. *Dt.* p. lxv., Ryle, *DB.* p. 598, GFM. *EBi.* I. coll. 1080 *f.*; others restrict the original D more nearly to cc. 12–26, thus Cornill, *Intro.* p. 60).—**16.** *And Shaphan brought the book to the king and moreover he brought the king word saying, etc.*]. The awkward introduction of *the book* at this point, anticipating the narrative of v. ^{18}, has arisen from a misreading of the text of 2 K. 22^{9} (*v. i.*). The text of 2 K. reads, "And Shaphan the scribe came to the king and brought the king word and said, Thy servants have emptied the money, etc." (In the unpointed Hebrew text the words "he came" and "he brought" are the same, (ויבא) and also "the scribe" and "the book" (הספר)).—**17.** *And they poured out the money that was found, etc.*]. The phraseology from 2 K. 22^{9} implies collection in the chest instituted by Jehoash (*v. s.*).—**18.** *And Shaphan read therein*]. A noticeable departure from the text of 2 K. 22^{10}, which has "And Shaphan read it," implying that he read the entire book before the King, but the Chronicler, assuming the book to be the Pentateuch, recognised at once the incongruity of such a statement and thus changed it. The reading was confined to portions of the book. In like manner also he omitted from v. ^{16} the words of the corresponding verse in 2 K. (22^{8}), "And he read it."—**19.** The law contained some message of peculiar horror for neglect of the covenant of Yahweh, probably the message of Dt. 28.

15. ויען] wanting in 2 K. 22^{8}.—חלקיהו] 2 K. + הכהן הגדול.—שפן] 2 K. + ויקראהו.—16. וַיָּבֵא שפן את הַסֵּפֶר] 2 K. 22^{9} וַיָּבֹא שפן הַסֹּפֵר. The Chronicler misread הַסֹּפֵר. (Bn. thinks copyist misread הספר.)—לאמר וגו'] wanting in 2 K. לאמר is a substitute for ויאמר of 2 K. 22^{9b}.—17. ויתיכו] 2 K. התיכו עבדיך.—יהוה] wanting in 2 K.—על יד המפקדים ועל יד עושי המלאכה] 2 K. על יד עשי המלאכה המפקדים בית י'. The Chronicler differentiates עשי המלאכה and המפקדים, the latter being Levites (v. ^{12}), hence the transposition and the insertion of על יד.—18. ויקרא בו] 2 K. 22^{10} ויקראהו.—19. דברי] 2 K. 22^{11} + ספר.

20-28. The inquiry of Yahweh through Huldah the prophetess.—On hearing the terrific denunciations of the law-book Josiah at once resolves to consult Yahweh clearly with a view of averting impending calamity, and he sends a commission to a prophetess, Huldah the wife of one of the courtiers, and from her he receives a message of doom for the city and yet of respite for himself.—**20.** *Aḥiḳam*] mentioned elsewhere as a well-minded courtier who defended Jeremiah on a critical occasion (Je. 26^{24}) and who was also the father of Gedaliah the governor of the cities of Judah after the fall of Jerusalem (Je. 39^{14} 40^{5}).—*'Abdon*] in 2 K. 22^{12} "'Achbor." This latter (meaning mouse) is more probably correct, since in Je. 26^{22} 36^{12} Elnathan the son of *'Achbor* is mentioned.—*Micah*] 2 K. 22 "Micaiah." The former is an abbreviated form of the latter. The prophet Micah was also called Micaiah (*cf.* Mi. 1^{1} and Je. 26^{18} Kt.).—*'Asaiah*]. (For occurrences of the name *cf.* 1 Ch. 4^{36} $6^{15\ (30)}$ $15^{6.\ 11}$ 9^{5}.) This one is not mentioned elsewhere.—*The servant of the king*] the title of a particular office, although we are ignorant of its precise function (Bn. *Arch.* p. 258). *Servant* is used elsewhere with reference to a king (1) of royal officials, Gn. 40^{20} 2 S. $10^{2.\ 4}$ and (2) of common soldiers, 2 S. $2^{12\ ff.}$ 3^{22} 8^{7}.—**21.** *And for them that are left in Israel*] wanting in 2 K. 22^{13}, which has "for the people and all Judah." The Chronicler characteristically introduces the remnant of the N. kingdom (*cf.* v. ^{9}).—*Which has been poured out*]. 𝔊, followed by Bn., Ki. *BH.*, has the reading of 2 K., "which has been kindled," which, since the reading is the more unusual, is probably correct. Likewise, following 𝔊, 𝔖, with Bn. and Ki. *BH.*, we should after 2 K. read *because our fathers did not hear* * *the word, etc.*, instead of *because*

our fathers did not keep the word, etc.—**22.** ***Then Ḥilkiah and those whom the king commanded****]. Again a reading of 𝔊 supplying the word *commanded* is to be adopted.—*Ḥuldah*] 2 K. 22^{14} † (meaning *weasel*).—*The prophetess*]. This title is also given to Miriam (Ex. 15^{20}), Deborah (Ju. 4^{4}), the wife of Isaiah (Is. 8^{3}), and to the false prophetess Noadiah (Ne. 6^{14}). Women, thus, as well as men, gave in Israel communications from Yahweh; yet prophetesses appear not to have been numerous.—*Shallum*] (a common name, *cf.* 1 Ch. $2^{40\,f.}$ 4^{25} $5^{38\,f.}$ ($6^{12\,f.}$) 9^{17} *et al.*) possibly identical with Shallum the uncle of Jeremiah (Je. 32^{7}).—*Tokhath*] better the reading of 2 K. 22^{14}, *Tikvah* (a name meaning *hope*, also in Ezr. 10^{15} †).—*Ḥasrah* †] 2 K. 22^{14} *Ḥarḥas* †, the former probably is correct.—*Keeper of the wardrobe*] (lit. the garments) either the king's wardrobe or more likely the garments kept at the palace for festive occasions. *Cf.* 2 K. 10^{22} and on the use of special garments at religious functions, WRS. *Rel. Sem.* pp. 452 *f.*—*In the second quarter*]. *Cf.* Zp. 1^{10}.—**24.** *All the curses*]. *Cf.* Dt. 28^{15-68}. For phraseology similar to that of this verse and the following *cf.* 1 K. $9^{6\,ff.}$ $14^{9\,f.}$ Je. 7^{20} 19^{3} 32^{29}.—**25.** *Poured out*] better after 𝔊 *kindled* (*cf.* v. ^{21}) (*v. i.*).—**26 f.** *The words which thou hast heard . . .*]. The text is in some way faulty. Perhaps the reading was: *Because thou hast hearkened unto my words* (^{27}) *and thy heart was softened, etc.* (*v. i.*).—**28.** *And thou shalt be gathered to thy grave in peace*]. Since Josiah was slain at the battle of Megiddo, it looks as though these words were written before his death, and hence are a testimony to the genuineness of the prophecy of Huldah.

20. חלקיהו] 2 K. 22^{12} + הכהן.—עבדון] 2 K. עכבור, *cf.* Je. 26^{22} 36^{12}; 𝔖 ܠܥܟܒܘܪ = ܠܥܒܕܘܢ is doubtless a correction from 2 K. 𝔊, 𝔙, support 𝔐.—מיכה] 2 K. מיכיה. 𝔊 M(ε)ιχαία supports 2 K.—**21.** הנשאר בישראל וביהודה] 2 K. 22^{13} העם ובעד כל יהודה.—נתכה] 2 K. נצתה, supported by 𝔊 ἐκκέκαυται, may be original, so Bn., Ki. *BH.*—שמרו] 2 K. שמעו, supported by 𝔊, 𝔖, and adopted by Bn., Ki. *BH.*—דבר] 2 K. דברי, 𝔊 τῶν λόγων, 𝔏 *verba*, י fell out before יהוה.—יהוה] 2 K. הזה הספר—על הספר הזה] 2 K. עליו (𝔐 עלינו).—**22.** ואשר] add אמר with 𝔊 οἷς εἶπεν, so Ew. § 292 *b* n. 1, Be., Oe., Kau., *et al.* The Chronicler thus avoids repeating the names of v. ^{20} given in 2 K. 22^{14}.—תוקהת] Qr. תָּקְהַת, 2 K. תִּקְוָה.—חסרה] 2 K. חרחס, the former is to be read Ki. *BH.*—כזאת]

wanting in 2 K.—**24.** האלות הכתובות על] 2 K. 22^{16} רברי.—האלות] 𝔊 *τοὺς . . . λόγους* = הַדְּבָרִים agreeing so far with 2 K.—קראו לפני] 2 K. קרא. Ch. is more exact in the light of v. ^{18} = 2 K. 22^{10}.—**25.** וַיְקַטְּרוּ] Qr., 2 K. 22^{17} וַיְקַטְּרוּ.—ותתך] 2 K. ונצתה makes a better contrast to תכבה, is supported by 𝔊, and adopted by Oe., Ki., Bn. On ו with the impf. see Dr. *TH.* § 125.—**26.** הדברים אשר שמעת] taken from 2 K. 22^{18}, a harsh construction, but in $𝔊^B$, 𝔖, 𝔗. In 2 K. $𝔊^L$ *'Ανθ' ὧν ἤκουσας τοὺς λόγους μου, καὶ ἠπαλύνθη ἡ καρδία σου,* 𝔙 *Pro eo quod* [*quoniam* in Ch.] *audisti verba voluminis et perterritum* [*atque emollitum* in Ch.] *est cor tuum, i.e.,* יען אשר שמעת את דברי וירך לבבך. St. (*SBOT.*) הדברים אשר שלחת שמעתי. Hpt. regards the words אשר רברת a gloss to כשמעך of v. ^{27}. Ki. *Kom.*, *BH.* hold a *lacuna.*—**27.** מלפני אלהים] 2 K. 22^{19} מפני יהוה.—את רבריו] 𝔊 *τοὺς λόγους μου* = את־דברי is probably original; 2 K. אשר רברתי.—ישביו] 2 K. + להיות לשמה ולקללה.—ותכנע לפני] wanting in 2 K.—**28.** ועל ישביו] wanting in 2 K. 22^{20}.

29–33. The assembly, the reading of the law, and the covenant.—A reproduction of 2 K. 23^{1-3}, with interesting variations in vv. $^{30-32}$ and a new conclusion in v. ^{33}.—**29.** *All the elders of Judah and Jerusalem*] the heads of clans and families.—**30.** *The Levites*]. The Chronicler substitutes these for "the prophets" of 2 K. 23^2.—*Both great and small*] both old and young (*cf.* 15^{13}). The assembly was a popular one, embracing men of all ages and conditions.—*The book of the covenant*] *i.e.*, a book which expressed the basis of a covenant (*cf.* Ex. 24^7).—**31.** *In his place*] 2 K. 23^3 "by the pillar," *cf.* 23^{13}.—*And made a covenant*] lit. *cut a covenant*, a phrase derived from the cutting of sacrificial victims into pieces between which the parties to the covenant passed (Gn. 15^{17} Je. $34^{18\,f.}$); but there is no reason to suppose that this was an essential part of each covenant or took place on this occasion. An oath probably was sufficient with or without a sacrificial meal.—*Before Yahweh*] with invocation of his deity.—*To walk after Yahweh, etc.*] Dtic. expressions, *cf.* Dt. 13^4 $10^{12\,f.}$ 6^{17} 26^{16}.—**32.** *And the inhabitants, etc.*] *i.e.*, kept the law.—**33.** The Chronicler having already introduced Josiah's reform of his own kingdom early in his reign (v. ^{3}), puts here similar measures in the districts which had belonged to the N. kingdom.—*All his days*]. After the death of Josiah in the reign of Jehoiakim the people lapsed into their former evil ways (36^8).

29. וַיֶּאֱסֹף] 2 K. 23^{1} וַיַּאַסְפוּ. The former is the original.—את] 2 K. אליו.—**30.** ויושבי] 2 K. 23^{2} וכל ישבי.—ירושלם] 2 K. + אתו.—והלוים] substituted by the Chronicler for והנביאים of 2 K.—מגדול ועד קטן] transposed in 2 K.—**31.** עמדו] 𝔊 τὸν στῦλον = 2 K. 23^{3} הָעַמּוּד, *cf.* 23^{13}.—חקיו] 2 K. חקתיו.—לבבו . . . נפשו] 𝔊, 2 K. without suffixes.—לעשות] 2 K. להקים.—הברית] 2 K. + הזאת.—**32.** וַיַּעֲמֵד את כל הנמצא] 2 K. 23^{3} וַיַּעֲמֹד כל העם בברית. The last phrase *in the covenant* may have fallen from text of Ch. (Oe., Bn.), since the reading without it is harsh, or while *every one who was found in Jerusalem* takes the place of "all the people," ובנימן *and Benjamin* may be a misreading by copyist for בברית (Kau., Ki. *Kom.*, *BH.*, doubtfully).

XXXV. 1–19. The celebration of the Passover.—According to 2 K. 23^{21-23} Josiah commanded the celebration of the Passover "as it was written in the book of the covenant," and the people responded and celebrated the feast as it had never before been observed. This brief statement gave the Chronicler occasion to describe the celebration of the feast in detail, especially in reference to the part therein of the priests and Levites. —**1.** *In Jerusalem*]. This was the significant thing historically in Josiah's observance of the Passover: according to the Dtic. law it was held at the central sanctuary in Jerusalem. Previously the celebrations had been at the people's homes or at local sanctuaries throughout the land (Dt. 16^{5}). The Chronicler derived v. ^{1a} from 2 K. 23^{21a}.—*On the fourteenth day of the first month*] according to the law Ex. 12^{6} Lv. 23^{5} Nu. 9^{3}. The *month* was Nisan.—**2.** *Encouraged them*]. *Cf.* the similar exhortation of Hezekiah (29^{5-11} 30^{22}).—**3.** *That taught all Israel.*] From the beginning in Israel the priests were the guardians and the teachers of the law, and the Chronicler, in dignifying the office of the Levites, assigns this duty also to them (*cf.* $17^{8\,f.}$ Ne. $8^{7.\,9}$).—*That were holy unto Yahweh*] another expression dignifying the Levites (*cf.* 23^{6}). In P only the priests are called holy (*DB.* IV. p. 93).—*Put the holy ark in the house, etc.*]. This command to the Levites to place the ark in the Temple, and, since they no longer have the burden of carrying it, to serve now Yahweh and the people in making preparation for the Passover (vv. $^{6\,f.}$), has been variously interpreted. (1) On the assumption that the ark had been removed from the Temple by Manasseh or by Josiah during

its repair, the command was to replace it in the Temple and to attend to other duties (so the older commentators, also Be., Oe.; Be. held also that the Levites bore the newly reconsecrated ark upon their shoulders at the celebration of the Passover under the idea that they were bound to do so by the law, but Josiah taught them that the Temple built by Solomon had caused an alteration in that respect). (2) The language is figurative, meaning "Think not on that which formerly before the building of the Temple belonged to your service, but serve the Lord and his people now in the manner described in vv. $^{4\ ff.}$" (Ke., Zoe.). (3) With emendation of the text (*v. i.*), read: *Behold the ark is now in the temple, etc.* (Bn.). The meaning, then, is essentially that of (2). Since the ark is in its place and is no longer to be borne, the Levites should attend to their regular duties. This appeared trivial and a reader emended as given in 𝔊.—**4.** *After your fathers' houses*] *i.e.*, after the clan or great family divisions.—*By your courses*] *i.e.*, the divisions for service.—*According to the writing of David*]. The formation of the Levitical divisions for service in the Temple was ascribed to David (*cf.* 1 Ch. 23^{6}).—*And according to the writing of Solomon*]. The final appointment and arrangement was made necessarily by Solomon (*cf.* 8^{14}). There is no reason then why this statement may not have come from the Chronicler (*contra* Bn.).—**5.** *According to the divisions of the fathers' houses of your brethren the children of the people, and* (for every division) *a part of a Levitical family*]. "Each great division of the laity was to be served by a small division of the Levites" (*cf.* v. ^{11}).—**6.** *And kill the passover*]. *Cf.* 30^{16} where the Levites kill the Passover owing to the laity's uncleanness, but here no such reason is alleged. This looks as though at the time of the Chronicler the right of slaying and roasting the paschal lamb had passed from the laymen, heads of the households (Ex. $12^{6\ ff.}$), to the Levites. If this was the case, Jewish laymen later regained this privilege, yet Levites might also slay the lambs.—*And sanctify yourselves*]. After the slaying of animals the Levites should wash themselves in view of their further duties.—*And prepare, etc.*]. Prepare the Passover for your brethren (the laymen), according to the law of Moses (*cf.* v. ^{10}).—**7.** *And Josiah gave, etc.*]. *Cf.* the similar action of Hezekiah and his

princes (30^{24}).—*Three thousand bullocks*] for peace-offerings or sacrificial meals (*cf. oxen* vv. $^{8. 9. 12}$).—**8.** *And his princes*] *i.e.*, the various officials.—*For a free-will offering*] corresponding to *the passover offerings* (Ke., Zoe., RV.); better *willingly* (𝔊, Be., Oe., Kau., Ki., Ba., AV., RVm.).—*Ḥilḳiah and Zechariah and Jeḥi'el, the rulers of the house of God*]. Of these three *rulers* Hilkiah was the high priest (*cf.* 31^{13}); Zechariah is usually conjectured to have been the priest next to him, *the second priest* mentioned in 2 K. 25^{18} Je. 52^{24} (*cf.* Pashhur a ruler in the house of Yahweh Je. 26^{1}); Jehiel is conjectured by Be., Ke., Zoe., the chief of the line of Ithamar, which according to Ezr. 8^{2} continued to exist after the exile (*cf.* 1 Ch. 24^{4}). But it is better to think of him simply as the priest third in rank (Oe.). On occurrence of the name *cf.* 31^{13}.—**9.** *Conaniah*, *Shemaʿiah*, and *Jozabad* appear as names of Levites under Hezekiah in 31^{12-15}. On *Nethan'el*, for occurrence of name *cf.* 1 Ch. 2^{14} 15^{24} 24^{6} 26^{4} 17^{7} *et al.*; *Ḥashabiah*, *cf.* 1 Ch. $6^{30\,(45)}$ 9^{14} *et al.*, very common; *Jeʿi'el* also common, *cf.* 1 Ch. 5^{7} 9^{35}.—**11.** *And the priests sprinkled*]. *Cf.* 30^{16}.—*Now the Levites were flaying*]. As in the case of the killing, this according to P would seem to have been a layman's part (*cf.* v. ^{6} 29^{34}).—**12.** *And they removed the burnt-offerings, etc.*]. The Levites, after killing and flaying the paschal lambs (v. ^{11}), removed from the lambs portions which were burnt upon the altar (העלה *the burnt-offerings*), giving these portions to the representatives of families that they in turn might present them to the priest for an offering unto Yahweh. No ritual like this is mentioned in Ex. 12, but it must be assumed that the paschal lambs were treated like the lambs of the peace-offerings, of which certain portions of fat were burned upon the altar (*cf.* Lv. 3^{6-16}) (Be., Ke., Zoe., Oe., Bn.).—*And so it was done to the oxen*]. They were treated in the same way. The fat was burned on the altar (Lv. 3^{3-5}) but the rest eaten (*cf.* v. ^{13}).—**13.** The paschal lambs were roasted according to the ordinance of Ex. 12^{7-9}. The *holy offerings*, to wit the oxen, were cooked otherwise and were either eaten as a part of the paschal meal (Be.) or during the later days of the feast (Ke., Zoe., Oe.). The former seems demanded by the connection.—**14.** The people were served first. Then the Levites prepared their own lambs and those of the priests who were engaged until night in burning the fat portions of the lambs.

העלה (collective) *burnt-offerings* is to be interpreted as in v. [12]. והחלבים *and the fat*, defines the burnt-offering. The connective *and* (ו) is explicative (Ke., Zoe., Oe.). Be. draws a distinction between the two nouns and interprets the latter as *the fat* of the oxen which was burnt.

15. *Cf.* 1 Ch. 25[1-6]. According to Jewish traditions the Levites sang the "Hallel" while the paschal lambs were being killed in the court of the Temple (*JE.* IX. p. 553). In spite of all the labour of the priests and Levites, neither the singers nor the gate-keepers were drawn from their posts of duty either to assist them or to prepare their own paschal supper.—**16.** *And all the service of Yahweh on that day in preparing the passover and in offering the burnt-offerings upon the altar of Yahweh was arranged* (*i.e.*, was executed) *according to the command of the king Josiah*]. This is a summary of the preceding narrative. All was performed as the King had commanded, or the emphasis may be upon the King's command, *i.e.*, was ordered *by Josiah*.—*On that day*] *i.e.*, the 14th of Nisan. Ke., Zoe., Oe., hold that the expression covers the seven days of the feast agreeable to their interpretation of v. [13] (*q.v.*).—*The burnt-offerings* are to be interpreted as in vv. [12. 14].—**17.** *The feast of unleavened bread*]. *Cf.* 30[13. 21].—**18.** A copy of 2 K. 23[22] with these principal changes: *from the days of Samuel the prophet* instead of "from the days of the judges that judged Israel" (Samuel was regarded as the last of the judges); and with the specific mention of *the priests and the Levites and all Judah and Israel who were present and the inhabitants of Jerusalem.*—**19.** Also from 2 K. (23[23]).

3. המבונים] the Kt., which must be regarded as a substantive, *the teachers*, does not occur elsewhere in this construction, hence read with Qr. and many MSS. הַמְּבִינִים, *those that taught*, *cf.* Ne. 8[7. 9], so Be., Ke., Oe., *et al.*—תנו את ארון וגו׳] certainly implies some movement of the ark (*v. s.*). It may be inferred from 1 Ch. 23[26] that the Chronicler considered this service of the Levites ended with the completion of the Temple. Bn. reads הִנֵּה ארון וגו׳; Ki. *BH.* suggests that מְנוּחַת be read for תנו את, *cf.* 1 Ch. 28[2]. Better follow 𝔊 (as preserved in 1 Esdr.) ἐν τῇ θέσει = בְּתֵת and render, *After that the ark was placed in the house which Solomon the son of David king of Israel built, there has not been a burden upon your shoulders, now serve, etc.* On this use of ב with the inf. *cf.* BDB. ב, V. 1.—**4.** והכונו] read Kt. וְהָכִינוּ with 𝔊 (Ch.), 𝔙, so Be., Kau., Ki. *BH.*, *et al.*—בכתב . . . ובמכתב] Ki. reads כי . . . וכ׳

with a few MSS. and Vrss.—**6.** והתקדשו] Bn. strikes out, since it is wanting in 𝔊 (Ch.) and since the sanctification should precede the slaying of the paschal lamb, so also Ki. *BH.* doubtfully. But 𝔊 (1 Esdr.) *καὶ τὰς θυσίας* read והקדשים (*cf.* v. ^{13}). Since the Levites did prepare *the holy offerings* for their brethren, the people (v. ^{13}), this is the original, hence omit ו before הכינו, also with 𝔊 (1 Esdr.) and render *and prepare the holy offerings, etc.*—**7.** רכוש] *cf.* 1 Ch. 27^{31}.—**9.** וכוניהו] *cf.* 31^{12}.—**13.** צלחות †] a word not infrequent in Arab. and Aram.—**15.** חוזה] a few MSS. and Vrss. חוזי.—**19.** 𝔊 (Ch.) inserts after this verse 2 K. 23^{24-27}. This passage was added in the underlying Hebrew, as is shown by the transliteration *καρασειμ* = *καδησειμ* = קדשים, not found in 2 K. 23^{24}. The older 𝔊 version (1 Esdr.) has another addition at this point which probably represents in mutilated form the Chronicler's original text, *cf.* Tor. *ATC.* pp. 83 *f.*, *Ezra Studies*, pp. 87 *ff.*

20–26. The death of Josiah.—Much fuller than the account given in 2 K. $23^{29 f.}$, showing that either fuller reminiscences of this sad event had been preserved or that a legend concerning it had already developed. The Chronicler gives the following details, which are entirely wanting in 2 K.: (1) Necho's message to dissuade Josiah from war, (2) Josiah's disguising himself and coming to fight in the valley of Megiddo, (3) the wounding of Josiah by archers, (4) the transfer of the wounded man to the second chariot (Ba.).

Bn. ascribes the narrative to the Chronicler's forerunner (*die Vorlage*). In this he is followed by Ki. The evidence is seen in the connecting clause, *After all this when Josiah had prepared the temple*, v. ^{20}. The remainder of the section is ascribed by Bn. to the forerunner and by Ki. to M.

20. *Neco the king of Egypt*] Necho II, son of Psammetichus, second King of the twenty-sixth dynasty. He reigned from 609 to 594 B. C.—*To fight against Carchemish*]. The writer here gives the geographical goal, while 2 K. 23^{29} has the personal object, "The king of Assyria." Necho, taking advantage of the tottering condition of the Assyrian Empire, was intent upon restoring the ancient Egyptian sovereignty over the Syrian provinces.—*Carchemish*] the objective point of Necho's march, the mod. *Jerabis* (or *Jerabus*) on the west bank of the Euphrates, directly east of the north-east corner of the Mediterranean, the ancient

capital of the Hittite empire and the gateway from Syria into Mesopotamia. Two years later Necho was defeated at this point by the Babylonian army of Nabopolassar under Nebuchadrezzar, and from that fact the writer introduced it here.—*And he went out to meet him*] possibly at the command of the Assyrians or through loyalty to them; but since the Assyrian Empire had grown very weak and was near its end, it is far more probable that Judah had for some time ceased to be tributary to Assyria and that Josiah went out to preserve the independence of his kingdom.—**21.** Whether this embassy with its message was in any way historic, or merely a fiction to assign a cause for the death of the good King, it is impossible to determine. Probably the latter. The writer saw in the message of Necho a divine warning which Josiah did not heed (v. ^{22}). He assumed that a real revelation from God, whom he would have identified with Yahweh, had been made to Necho. The older commentators thought of the command having come to Necho through a dream or a prophet (on the text *v. i.*).—**22.** *But Josiah did not turn his face from him*]. He persisted in hostility.—*But he disguised himself*]. The story of the death of Josiah appears to have been modelled after that of Ahab. Both kings received a divine warning, both entered the battle in disguise—evidently to avoid the threatened danger—and both were wounded by bowmen and later died (*cf.* $18^{16.\ 29.\ 33\ f.}$). Yet 𝔊 read *and he strengthened himself* (*v. i.*).—*Mouth of God*]. A real revelation had been made to Necho (*cf.* v. ^{21}).—*Megiddo*]. *Cf.* 1 Ch. 7^{29}. The battle was so far north not because Necho advanced to northern Palestine by the sea (a view suggested by Cheyne, *Life and Times of Jeremiah*, p. 96, based on Herodotus's reference to Necho's naval activity, II. 158), but probably because with northern allies this ancient battle-ground afforded the best place for resisting the Egyptian.—**23.** *For I am sore wounded*]. Thus also said Ahab (18^{33}).—**24.** *The second chariot*] probably a greater and more comfortable one than the war chariot.—*And they brought him to Jerusalem and he died*]. In 2 K. 23^{29} the King is said to have been slain at Megiddo and brought dead from there. The narrative in 2 K. has also been interpreted to imply that Josiah sought an interview with Necho and was assassinated by him

at Megiddo (Ba.). This is unlikely.—**25.** *And Jeremiah composed an elegy over Josiah*]. This has not been preserved. On the other hand, Jeremiah is said to have deprecated the extremes to which mourning for Josiah was carried (*cf.* Je. 22^{10}).—*Unto this day*] either of the Chronicler or his source; most likely the latter. —*And they made them an ordinance in Israel*] *i.e.*, a custom. They were probably repeated yearly on the anniversary of Josiah's death. An allusion to this has been found in Zc. 12^{11}, but that interpretation is very doubtful.—*In the lamentations*] not the canonical book of Lamentations, but a lost one.—**26.** A combination of the form found in 1 and 2 K., *i.e.*, *And the rest of the acts of Josiah* (2 K. 23^{28}), and that peculiar to the Chronicler, *and his acts first and last* (*cf.* 9^{29} 12^{15}).—*And his good deeds*]. *Cf.* 32^{32}.—*The book of the kings of Israel and Judah*] *v.* Intro. pp. 22 *f.*

21. לא עליך אתה היום] Be. retained 𝔐 and rendered *nicht wider dich sei du heute*. Kau. inserts בָּאתִי after אתה, the latter being used to emphasise the preceding pron. sf. More likely we should repoint אֹתֶה, *I will not come against you this day*. Ki. *BH*. reads אני אֹתֶה.—אל־בית מלחמתי]. The rendering of EVs. *against the house wherewith I have war*, *i.e.*, *the house of my war*, was defended by Ke., but is awkward. Better read with 1 Esdr. אל פרת, favoured by Be., Zoe., Kau., since this brings out the contrast, *viz.*, it is not against you, but against your enemy, that I am marching.—**22.** התחפש] is not supported by the Vrss. 𝔊 (Ch.) ἐκραταιώθη read התחזק and 𝔊 (1 Esdr.) ἐπεχείρει read חשב. The following verse seems to imply that the King was not disguised, since the archers made him the object of their attack. In the Ahab incident, the King was shot by chance, *cf.* 18^{33}. We should probably read התחזק, so Be., Zoe., Oe., Bn.—נכו] 𝔊 (1 Esdr.) Ἰερεμίου προφήτου. Read 𝔐.—Winckler holds that an original of vv. $^{21 f.}$ has been much corrupted and reconstructs as follows: According to v. ^{21}, Josiah is clearly the one who has received a command from God. Hence after בית some words are missing. The original was something like this: "What have I to do with thee, King of Judah? Not against thee but against the house [of Assyria, *i.e.*, thy vassalship] am I come. Then said Josiah: It is not my wish that I fight (נלחמתי), but God has commanded me to make haste. Halt [O Pharaoh] before the command of God who has sent me, that he does not destroy thee. And Josiah would not turn back from him because he had been made to fight with him [החריש in place of התחפש] and he did not hearken to Necho on account of the word of God [which he, Josiah, had received]" *KAT.*^{3} p. 277.

XXXVI. From the death of Josiah to the fall of Jerusalem. —The Chronicler had before him 2 K. 23^{30b} 24^{19}, from which, with much abridgment and some striking modifications, he took vv. $^{1-11}$, but vv. $^{12-23}$ he freely composed, giving his own version of the fall of Jerusalem with its cause and the duration of the exile and the decree of Cyrus, which led to the return.

Ki. assigns all this chapter either to the Chronicler or from 2 K., with, however, an interrogation against vv. $^{6-10}$.

1-4. The reign of Jehoahaz (three months, 608 B. C.).—**1. 2.** For a similar enthronement by the people, *cf.* 26^1 33^{24}.—*Jeho'aḥaz*] a younger son of Josiah (*cf.* vv. $^{2. 5}$), and therefore not the natural heir to the throne. His election was probably due to his sympathy with the anti-Egyptian policy of his father or his control by those who represented it. In Je. 22^{11} he is called Shallum, which was probably his birth name, while Jehoahaz was the name taken as king. His mother's name, given in 2 K. 23^{31}, is omitted and also the statement, "And he did that which was evil in the sight of Yahweh according to all that his fathers had done."—**3.** *And the king of Egypt removed him from reigning* in Jerusalem*]. 2 K. 23^{33} mentions that "Necho bound him at Riblah." The text shows confusion (*v. i.*). The words *bound* and *remove* are very similar in Hebrew.—*A hundred talents of silver*] about two hundred thousand dollars.—*A talent of gold*] about thirty thousand dollars. This tribute was lighter than that imposed by Sennacherib (*cf.* 2 K. 18^{14}).—**4.** *Eliaḳim* means "God establishes," and *Jehoiaḳim* "Yahweh establishes," thus the two names were practically identical. Necho showed his respect for Yahweh in giving him the latter name.—*And carried him to Egypt*] where he died (*cf.* 2 K. 23^{34} Je. 22^{12}).

1. יאשיהו] 𝔊 (Ch.) and 2 K. 23^{30} + וימשחו אתו, but the plus is wanting in 1 Esdr. The Chronicler probably omitted the phrase, since he regarded this as a sacred function, which *the people of the land* were not entitled to perform, *cf.* 22^7, also 23^{11} compared with 2 K. 11^{12}.—בירושלם] wanting in 1 Esdr. and 2 K., probably crept into the text from the following verse.—**2.** 2 K. $23^{31b. 32}$ ושם אמו חמוטל בת ירמיהו מלבנה ויעש הרע בעיני יהוה ככל אשר עשו אבתיו, is supplied after this verse by 𝔊 (Ch.).

Since the Chronicler habitually omitted the name of the king's mother and the passage is wanting in 1 Esdr., 𝔐 is doubtless original. The Chronicler probably omitted the statement concerning the King's evil doing, since the opposition of the Egyptian ruler indicates that the young King followed the policy of his father, the good Josiah.—**3.** ויסירהו מלך מצרים בירושלם] 2 K. 23^{33} ויאסרהו פרעה נכה ברבלה בארץ חמת ממלך בירושלם, which 𝔊 (Ch.) follows, adding *καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς Αἴγυπτον*. This appears to be a conflation of Ch. and K. 1 Esdr. (the original Gr. being preserved in the Alexandrian MS.) supports 𝔐 against the reading of 2 K., but read מִמְּלֹךְ after מצרים. This is doubtless what the Chronicler wrote, *and the king of Egypt removed him from reigning in Jerusalem*, so Be., Zoe., Oe., Kau., Ki. *Kom.*, *BH.*, Bn.—ויענש את] 2 K. ויתן ענש על, 𝔊 (Ch.) follows 2 K.—**4.** וימלך מלך מצרים את אליקים אחיו על יהודה וירושלם] 2 K. 23^{34} וימלך פרעה נכה את אליקים בן יאשיהו תחת יאשיהו אביו. 𝔊 (Ch.) has combined the two readings. In the L text the conflation is complete. 1 Esdr. has יהויקים instead of אליקים and no notice concerning the change of name, but instead *καὶ ἔδησε τοὺς μεγιστᾶνας* Ιωακειμ (following the order of words preserved in 𝔊L) = ויאסר את שרים יהויקים, which is certainly an early misreading of ויסב את שמו יהויקים.—ואת יואחז אחיו לקח נכה ויביאהו מצרימה] 2 K. ואת יהואחז לקח ויבא מצרים וימת שם. 𝔊 (Ch.) conflates, also adds 2 K. 23^{35} with but slight variations, omitting יהויקים and reading אז החלה הארץ להענש for אך העריך את הארץ. In 1 Esdr. slight changes are introduced in order to harmonise with the misreading of the preceding clause (*v. s.*), but otherwise it supports 𝔐.

5-8. The reign of Jehoiakim (608–597 B. C.).—**5.** Again, as usual, the name of the queen-mother is omitted (2 K. 23^{36}).—**6.** *Nebuchadnezzar*] a corrupt form of spelling *Nebuchadrezzar* King of Babylon, 604–561 B. C. This corrupt form is found in 1 and 2 Ch., Ezr., Ne., Est., and a few times in 2 K. and Je., *v.* BDB. Nebuchadrezzar's father, Nabopolassar, was King of Babylon 625–605 B. C., and on the fall of Nineveh (between 608 and 606) immediately began to extend his empire westward, but the conquest fell largely to his son, who commanded the imperial army at the battle of Carchemish (*cf.* 35^{20}) 605, where the Egyptians were defeated. Exactly how soon after that event Nebuchadrezzar came up against Jerusalem and compelled the submission of Jehoiakim, is not easy to determine. According to 2 K. 24^{1} it was apparently in 601 or 600 B. C., the usual view. (McCurdy prefers to place it immediately after the battle of

Carchemish, *HPM*. p. 167, likewise Oe.) But after three years Jehoiakim rebelled, and before the Babylonians had subdued his rebellion, died and his son Jehoiachin came to the throne, and after a three months' reign, the city having been besieged and taken, he was carried captive with many others and much treasure to Babylon (2 K. 24^{1-17}). In view of these facts the statement *he bound him* [Jehoiakim] *in fetters to carry him to Babylon* is strange. It has been taken as expressing an intention which was not realised (Be., Ke., Zoe.). 𝔊, 𝔙, render *and he carried him to Babylon*, as though Jehoiakim were held there awhile and then released and permitted to reign again in Jerusalem.—**7.** The statement of this verse is not supported by anything in 2 K. With the preceding it is without doubt an expression of a tradition, later given in Dn. 1^1, of an attack upon Jerusalem and the carrying away of a part of the sacred vessels of the Temple during Jehoiakim's reign. The motive for the formation of this tradition, putting the attack in the third year of Jehoiakim (Dn. 1^1), was because thereby a captivity of seventy years might be obtained. But this early fall of Jerusalem is forbidden by Je. 25^{1-9}, and all that is known of the movements of Nebuchadrezzar (*v. DB*. I. p. 553).—**8.** *Book of the kings of Israel and Judah*]. See Intro. pp. 22 *f.*

5. בירושלם] 2 K. 23^{36} + ושם אמו זבירה בת פריה מן רומה, so 𝔊 (Ch.), but wanting in 1 Esdr., *cf.* v. [2].—אלהיו] wanting in 1 Esdr. 2 K. 23^{37} omits, but adds ככל אשר עשו אבתיו, with which 𝔊 (Ch.) agrees. The latter also adds at this point a section which varies only slightly from 2 K. 24^{1-4}, in spite of the fact that v. [6] is dependent on 2 K. 24^1, another case of conflation.—**6.** עליו] 2 K. 24^1 has בימיו. 𝔊 (Ch.) omits necessarily after its insertion (*v. s.*).—**7.** היכל] *palace* (rather seldom in this sense).—**8.** ספר] 𝔊 (Ch.) + *λόγων τῶν ἡμερῶν τοῖς* = דברי הימים ל was inserted doubtless from 2 K. 24^5, and as in other cases probably in the underlying Hebrew.—ישראל ו] wanting in 𝔊 (Ch.) as also in 2 K.—ויהודה] 𝔊* (Ch.) and 2 K. 24^6 + וישכב יהויקים עם אבתיו, and the former has the additional clause *καὶ ἐτάφη ἐν* Γαν Οζα *μετὰ τῶν πατέρων αὐτοῦ*, which must have as the underlying Hebrew ויקבר בגן עזא עם אבותיו, *cf.* 2 K. $21^{18. 26}$; see Tor. *ATC*. p. 84.—יהויכין] 𝔊 (Ch.) Ἰεχονίας, so also v. [9].

9. 10. The reign of Jehoiachin (three months, 597 B. C.).—**9.** *Eight*] eighteen (2 K. 24^8, 𝔊^{AL}, 𝔖, Ke., Zoe., Oe., Ba., Ki.). This latter is also favoured by the elegy of Ezekiel over

Jehoiachin (19^{6-9}). Yet the repeated allusions by Jeremiah to the queen-mother suggest that the King was quite a youth (Je. 13^{18} 22^{26} 29^{2}), and it is difficult to think of a motive for shortening the age, hence Be. regards *eight* as original; and also Bn. as coming from the Chronicler's forerunner (*die Vorlage*), and he holds the same also in reference to the *ten days* which do not appear in 2 K.; yet *eighteen* is probably correct.—**10.** *And at the return of the year*] *i.e.*, in the spring (*cf.* 1 Ch. 20^{1} 2 S. 11^{1} 1 K. 20^{26}). Jehoiakim rebelled probably in the fall and died soon after, and then in the following spring Jehoiachin was deposed. *Nebuchadnezzar sent*]. In 2 K. $24^{10\,ff.}$ the city is said to have been besieged by the Chaldeans, and Jehoiachin to have surrendered and been taken, with his treasures, and the vessels of the Temple, and the best people of the land, to Babylon. There Jehoiachin remained some thirty-seven years in prison, where he married and begat children (1 Ch. $3^{17\,f.}$); but at the accession of Evil-Merodach (561 B. C.) he was released from prison and given a place of honour among the captive kings of Babylon (2 K. $25^{27\,ff.}$ Je. $52^{31\,ff.}$).—*His brother*], but according to 2 K. 24^{17} Zedekiah was his uncle (*cf.* 1 Ch. $3^{15\,f.}$).

9. שמונה שנים] 2 K. 24^{8} שמנה עשרה שנה, but ועשרת ימים is wanting in 2 K. The original Greek of both Ch. and 1 Esdr. probably agreed with 𝔐. The addition of the *ten days* leads to the suspicion that an עשרה was accidentally omitted after שמונה and later inserted between the lines or on the margin, whence it made its way into the wrong place in the text. ימים was then added to make the text intelligible. For further discussion *v. s.*—בירושלם] 2 K. + ושם אמו נחשתא בת אלנתן מירושלם.—יהוה] 2 K. 24^{9} + ככל אשר עשה אביו.—**10.** אחיו] 𝔊 (Ch.), 𝔙, 𝔖, אחי אביו; 2 K. 24^{17} דדו; wanting in 1 Esdr. The Vrss. seem to be corrections from 2 K.

11–21.—Reign of Zedekiah (597–586 B. C.) **and the destruction of Jerusalem.—11.** This verse is a copy of 2 K. 24^{18} with the usual omission of the name of the King's mother, "Hamutal the daughter of Jeremiah of Libnah." Zedekiah was a full brother of Jehoahaz (*cf.* 2 K. 23^{31}) but only a half-brother of Jehoiachin (*cf.* 2 K. 24^{8}).—**12.** *And he did that which was evil in the sight of Yahweh*] taken from 2 K. 24^{19a}.—*And he humbled not himself*

before Jeremiah] a statement based upon Zedekiah's attitude to the counsel of Jeremiah respecting the Chaldeans. Jeremiah advised submission. Zedekiah through the opposition of the nobles and vain hopes could not bring himself to this (Je. 21^{1-7} 34^{8-22} 37^{1-10} 38^{17-23}). Yet Zedekiah was not really ill-disposed toward Jeremiah (*cf.* Je. $37^{17. 21}$ $38^{10. 16}$). Neither did Jeremiah speak harshly of him (*cf.* Je. $34^{4 f.}$).—*Out of the mouth of Yahweh*]. Thus, according to Jeremiah, came true prophecy (Je. 23^{16}).—**13.** *And also, etc.*] as though rebellion were a sin additional to the refusal to listen to Jeremiah; but the former involved the latter.—*Who had made him swear by God*]. Zedekiah was placed under an oath of allegiance in the name of Yahweh. On the violation of this oath, *cf.* Ez. 17^{13-21}. —*He hardened*]. The subject is not God but Zedekiah (Be.). —*Against returning unto Yahweh the God of Israel*]. His violation of his oath and resistance to the advice of Jeremiah are regarded by the writer as apostasy from Yahweh.—**14.** In this and the following verses the retrospect has been held to extend backward to the reign of Manasseh (Be.), but the conditions were fulfilled during the reign of Zedekiah. A most graphic description of the pollution of the Temple is given in Ez. 8.—**15.** *Sent to them by his messengers rising up early and sending*] a form of expression frequent in the Book of Jeremiah (Je. $29^{19.}$ $35^{14 f.}$ 26^{5}).—**16.** *But they mocked, etc.*] accomplished in the treatment of Jeremiah, who was bitterly persecuted, and Uriah, who was put to death (Je. 26^{20-23}). Other unknown prophets doubtless suffered in the same way, since the reference need not be limited to the reign of Zedekiah. —**17.** *The king of the Chaldeans*] Nebuchadrezzar. The original home of the Chaldeans was south-east of Babylonia proper, on the sea-coast, and from thence they pressed into Babylonia, and since Nabopolassar, the father of Nebuchadrezzar and founder of the new Babylonian dynasty, was of that stock, Chaldea from his time meant Babylonia.—*And he slew*]. The subject is ambiguous but it is better to make the Chaldean King the subject (Ke., Oe., Ki., EVs.) than God (Be., Zoe.).—*In the house of their sanctuary*]. The judgment is brought into definite relation with the crime; because they profaned the sanctuary (v. ^{14}) they themselves were slain in the sanctuary (Ke.). *Cf.* the vision of Ezekiel (9^{1-11}). The

Temple also was the last refuge or stronghold of the city.—**20.** *And his sons*] Nebuchadrezzar's successors. These were Evil-Merodach, Neriglissar, and Nabonidus. The last two were usurpers of a different family from Nebuchadrezzar, although Neriglissar was his son-in-law (*EBi.* I. col. 452).—*Until the reign of the kingdom of Persia*] until the conquest of Babylonia by Cyrus in 538. —**21.** *To fulfil the word by the mouth of Jeremiah the prophet*] Je. 25^{11} 29^{10}, where after seventy years the promise is to punish the King of Babylon and to restore the people of Israel to their own land.—*Until the land had enjoyed its Sabbaths*] *i.e.*, until the seventy years of the captivity allow the land to enjoy the Sabbaths (the Sabbatical years of rest or non-cultivation), of which the land had been deprived during the previous history of Israel (*cf.* Lv. $26^{34 f.}$). Hence the Chronicler thought of a period of four hundred and ninety years during which the Sabbatical law (Lv. 25^{1-7}) had not been observed (from the period of the Judges onward) (Be.), or in view of the God-fearing kings David, Solomon, Jehoshaphat, who doubtless observed the law, the four hundred and ninety years must be taken loosely (Zoe., Oe., Ba.). The Chronicler undoubtedly had the notion that "the land obtained rest which the sinful people had deprived it of by their neglect of the Sabbath observance" (Ke.). It must be remembered, however, that the law and notion of the Sabbatical years are in reality of late origin, belonging to P.—*Seventy years*]. The actual period of the Babylonian captivity was less than this, since the first submission of Judah to the Chaldeans was in 601 or 600 (2 K. 24^{1}) and the first proper captivity was in the first year of Jehoiachin or Zedekiah, 598 or 597 (2 K. 24^{8-12}). The number seventy in the prophecy of Jeremiah was doubtless meant in the first instance to have been taken symbolically. The literalising of it gave rise to the story of the earlier captivity in the third year of Jehoiakim (Dn. 1^{1}) (*v. s.*).

11. בירושלם] 2 K. 24^{18} + ושם אמו חמיטל בת ירמיהו מלבנה.—**12.** אלהיו] wanting in 2 K. 24^{19}, the latter adding ככל אשר עשה יהויקים.—לא וגו׳] not from 2 K. *v. s.*—**14.** שרי] 𝔊 (Ch.) + יהודה ו and so Ki. *BH.*, but 1 Esdr, *καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων*.—למעול] Qr. לִמְעָל.—**16.** . . . עד לאין] *cf.* 14^{12} and on לאין 1 Ch. 22^{4}.—**17.** כשדיים]

Qr. ־ִרים.—וישש—.על בחור ובתולה זקן] 𝔊 (Ch.) *τοῦ Σεδεκίου καὶ τὰς παρθένους αὐτῶν οὐκ ἠλέησαν καὶ τοὺς πρεσβυτέρους αὐτῶν ἀπήγαγον.* יָשֵׁשׁ occurs only here.

22. 23. The decree of Cyrus.—These verses are also in Ezr. 1^{1-3a}. They are not the proper close of a history, but the introduction; hence their true place is in Ezr. 1^{1-3a}. 1 and 2 Chronicles originally formed with Ezra one work, and in the separation this paragraph was allowed to remain in each either by chance, or as an evidence that the two writings were originally one, or, with less probability, it may have been appended to 2 Chronicles to give a more hopeful close to the book (even as 2 Kings closes with a notice of the release of Jehoiachin).

22. *First year*] 538 B.C.; the date is taken from his rule in Babylon (Noeldeke, *Aufsätze zur pers. Gesch.* 22 a. 1).—*Word of Yahweh by the mouth of Jeremiah*] his prophecy of the seventy years of captivity followed by a restoration (Je. $29^{10\,ff.}$).—*Yahweh stirred up the spirit of Cyrus*]. *Cf.* the promises, Is. 41^{25} 44^{28} $45^{1\,ff.\,13}$.—**23.** This is the Chronicler's version of the decree, since Cyrus King of Persia is not the official designation of Cyrus (Dr. *LOT.*[11] pp. 545 *f.*; Weissbach, *ZDMG.* 51, pp. 662 *f.*), nor is there any likelihood that he would thus have acknowledged Yahweh. The historicity indeed of any decree on the part of Cyrus for the return and rebuilding of the Temple has been questioned (see Sm. *OT. Hist.* pp. 344 *ff.*). (Torrey in his *Ezra Studies* rejects entirely the historicity of the decree.)

22. בפי] Ezr. 1^1 מפי.—וגם] wanting in 𝔊 (Ch.).—**23.** יהוה אלהי השמים] 1 Esdr. *ὁ κύριος τοῦ* Ἰσραήλ, Κύριος *ὁ ὕψιστος.*—יהוה] read with 1 Esdr., Ezr. 1^3 יְהִי, so Be., Zoe., Oe., Kau., Ki.

ADDENDA.

In the Introduction, pp. 23 *f.*, it is said that the Vision of Isaiah is expressly mentioned as in the Book of the Kings of Judah and Israel. This is true according to 𝔐, 2 Ch. 32^{32}; but the text there should probably be emended (*v.* pp. 493 *f.*), in which case the Vision of Isaiah, in all likelihood, means the canonical Book of Isaiah. This latter view is given on p. 493.

The section 1 Ch. 1–9 requires a few further words of introduction. The genealogical tables serve to bridge the period of Israel's history from the creation of man to the time of David—a period which the Chronicler doubtless thought had been sufficiently treated from his own point of view in the canonical books. This method of bridging with lists of names or lines of descent was derived from the priestly portion of the Pentateuch where it appears in Gn. 5 and 11 in the genealogies connecting Adam and Shem, and Shem and Abram. These tables also served to explain the origins and relations of peoples, communities, and families. This was largely the purpose of the original record of those derived from Genesis. They arose under the conception that historical beginnings were in the form of family life, and they embodied commingled geographical, racial, political, and chronological relationships.

But these are by no means the only reasons for these tables. A leading motive for their composition must be found in the stress laid during the period of the Chronicler upon purity of descent. A sharp line was then drawn between the Jews and the other peoples of Palestine, with whom union by marriage had become a grievous trespass (*cf.* Ezr. 9. 10). Certain families, we are also told, were debarred from the office of the priesthood because they could not furnish genealogical registers (Ezr. 2^{61-63} Ne. 7^{63-65}). Hence a genealogy must have been a most valued asset for an

individual, family, or even community; and to provide genealogies or a basis for them for his contemporaries was probably in the mind of the Chronicler when he compiled these tables. Jews claiming descent from any particular tribe or clan, especially from Levi, Jerahmeel, and Caleb, of whom the genealogies are quite full, and men of Ono and Lod and of other towns which are mentioned, and the families of Jerusalem, doubtless received his information with eagerness and favour. These tables, we may believe, were choice literature to them, even as at present the records of colonial families are to many persons in New England.

ERRATA

On p. 124 ונעתור for ונעטור, and עֹתר for עטר.

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I. ENGLISH.

II. HEBREW

(Compare also pages 28–36.)

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